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A

MANUAL OF

ENGLISH LITERATURE:

A Text-Book for Schools and Colleges.

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BY

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BY

JOHN S. HART, LL.D.

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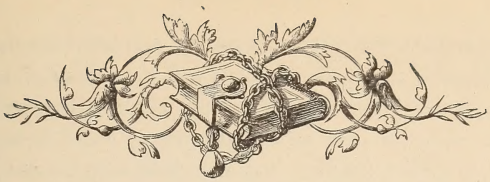

PREFACE.

THIS work is intended to serve the double purpose of a Text-book and a book of reference.

As a Text-book, the whole of it should be read by the student, but that part only which is in the larger type should be made the subject of recitation. By adhering to this rule, the student, even with the very limited time given to the pursuit in our institutions of learning, will be able without difficulty to compass the whole subject of English Literature, in all its departments, and, at the same time, will learn where to look for those minor details which, in the course of his studies, form a frequent subject of inquiry, but with which it is not necessary or expedient, in ordinary cases, to burden the memory.

As a book of reference, the amount of valuable information which the work contains will be found large beyond precedent in any manual of instruction that exists in the language. The facts here collected and condensed, if spread out in the usual form, would fill two or three octavo volumes. The items which make up this large aggregate have the advantage of being arranged in systematic order and in their appropriate historical connection. At the same time, by means of a copious verbal Index, each item may be referred to as readily as if the whole were in the form of a dictionary.

It will be obvious, from the barest inspection of the volume, that the subject has not been considered in that restricted view which has been too much the wont in works of this kind. The Literature of a people contains something more, surely, than poetry, plays, and romances.

Whatever makes a part of popular reading, and influences thereby, to any considerable extent, the opinions and the actions of men, is a part of the national literature. It does not include strictly professional works, or works on pure science, the use of which is necessarily restricted to a select few; but it does include, most assuredly, works on religion and morality, which concern all men alike. It includes school-books and other books for the young, the fugitive tract, the daily and weekly newspaper, secular and religious, and periodical literature in all its forms, as well as the ponderous tomes that fill the shelves of the public library.

It is not pretended, of course, that all these topics are here treated exhaustively. The field of English Literature is practically without limit. A work in twenty volumes would not exhaust it. Yet the reader of the present treatise will, it is believed, get a fair and symmetrical view of the whole subject, in all its departments, and through its whole range, from the simple rhyming chronicle of the semi-Saxon age down to the "In Memoriam of Tennyson" and the thundering periods of the London Times.

A single word in reference to the method of grouping here pursued.

In any grouping that can be made, some incongruities will necessarily occur. An arrangement by centuries is, of all arrangements, the one most arbitrary and objectionable. A far better and more common plan is to associate authors with some conspicuous reign or other great public event. The obvious reason for this is that the authors thus grouped together were subject in some measure to the same educational and political influences. They lived in the same moral atmosphere, and hence partake to some extent of the same general character. It has been deemed advisable, therefore, in connection with most of the chapters, to indicate briefly the reigns and the great political events and personages with which each group of authors stands most nearly related. It has been judged best, also, so far as practicable, to group the main body of authors around some one great author who stands most conspicuously connected with that period of history. Minor juxtapositions follow, poets being grouped with poets,

historians with historians, theologians with theologians, and so on. By following this course, two advantages are secured. The memory is aided. The authors themselves, when thus presented in their natural connections, are better understood.

In collecting materials for this work, besides a diligent use of the many printed volumes on the subject, the mere enumeration of which would fill several pages, I have had special assistance from various quarters, which it is proper that I should specifically acknowledge.

Asa I. Fish, Esq., of Philadelphia, has given me the unrestricted use of his rare and costly collection of books on early English literature.

On the subject of the English Version of the Bible, I have had valuable suggestions from Rev. C. P. Krauth, D. D., Professor in the University of Pennsylvania, besides the free use of his exceedingly valuable and rare collection of books on that subject.

I am under similar obligations to Bishops Whittingham of Maryland, Odenheimer of New Jersey, and Stevens of Pennsylvania, all eminent as liturgists, for valuable suggestions and the free use of their collections, in preparing the portion of the work relating to the Book of Common Prayer.

The Rev. Frederic M. Bird, of Spottswood, New Jersey, who has spent many years in a special study of English Hymnody, and who has probably the most complete collection of books on that subject in the United States, has placed his treasures most freely and generously at my disposal.

Mr. Gregory B. Keen, Professor in the College of St. Charles Borromeo, Philadelphia, has given me valuable aid in collecting materials respecting Catholic writers, in regard to whom, from his position, he has had special facilities for obtaining information.

The Rev. John S. Stone, D. D., Senior Professor in the Episcopal Theological Seminary at Cambridge, Mass., has had the kindness to read the proof-sheets of the work for the purpose of textual criticism.

I have also received at every step valuable suggestions from Professor Samuel Henry Dickson, of the Jefferson Medical School, Philadelphia.

The materials for the sketches of writers still living, containing

facts not before given to the public, have in many instances been obtained direct from persons in England, whose names, however, I am not at liberty to communicate.

Lastly, and more than to any one else, I am indebted to my son, Prof. James Morgan Hart, of Cornell University, who has aided me directly in the composition of the work, and has written a large number of the articles.

J. S. H.

PRINCETON, N. J., Jan., 1872.

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English Literature.

CHAPTER I.

English before Chaucer.

English Literature, strictly speaking, does not mean the literature of England.

Successive Literatures. — There have been in England several successive races, each having a literature of its own.

The Welsh. — The old Celts, still represented by the Welsh in the west of England, had a literature, rather extensive too, which is no more English than the Hebrew is. ***Anglo-Saxon.*** — The Anglo-Saxons, through a period of several centuries, culminating in the time of Alfred the Great, had a literature, some of it of a high order. This, though nearer to the English than any of the others are, though indeed the parent of the English, still is not itself English: it is Anglo-Saxon. ***Norman-French.*** The Normans, who settled in England in the twelfth century, brought with them a noble literature. But it was Norman-French, not English. ***Church-Latin.*** — The ecclesiastics of the English Church, from the second century, possibly from the first, down to the time of the Reformation, and even a little later, had among them a literature of their own, which is very copious, and some of it of a high order. But it is Church-Latin, not English.

A literature is named, not from the soil on which it thrives, but from the language in which it is written. Hence,

English Literature is the literature which exists in the English language.

What it Includes. — It includes works written by Americans, as well as those written by Englishmen. It includes the works even of foreigners, provided those works are written in the English language.

How Divided. — For convenience of treatment, and in accordance with general usage, it is divided into two parts. The English works written in England and its dependencies are considered in the present volume, under the head of English Literature; those written in the United States are considered in a separate volume, under the head of American Literature.

To fix a precise point when English Literature may be said to have begun, we must first ascertain how far back the English Language goes.

NOTE —In one sense, Language, being in a constant state of transition, has no beginning — none, that is, which may be traced to some precise point in historical times. And yet, if we follow any language back from its present condition through successive changes, we find after a while, that the documents which appear in it are no longer intelligible to ordinary readers. The stream is lost. We are obliged, therefore, for convenience of treatment, to assume a point, somewhat arbitrarily, where the language, in its present form, may be said to begin. Happily, in the case of the English language, historical events have defined this point more sharply than is the case with most languages. The Saxons in England maintained their language comparatively unimpaired until the coming of the Normans, A. D. 1066. For one or two centuries after the coming of the Normans, a sharp conflict took place, not only between the two races, but also between the two languages. The final result was a mixed race and a mixed language — predominantly Saxon, but with a large Norman element.

The mixed language resulting from the Conquest, neither pure Saxon, such as Alfred spoke and wrote, still less pure Norman-French, such as William and his barons spoke, is our modern English.

Changes that took place. — In the process by which the Anglo-Saxon became English, two vital changes took place. 1. *Loss of Inflection.* The Anglo-Saxon, like the Greek and Latin, was an inflectional language. In the rude jostling of Saxon and Norman speech, these inflections were forced to give way. This was the first result, and it was brought about mainly by the shock and violence of the Conquest. 2. *New Words.* The second result, and one considerably later, was the introduction of foreign words. It was not until the Normans began to consider themselves Englishmen, and to use the language of the natives, that Norman words began to show themselves in any great abundance in English composition.

The Precise Point. — In a change so gradual and continuous as that of the transition of a language from its ancient form to its modern form, it is not easy, as already stated, to fix a precise point, where it ceases to be one, and becomes clearly the other. But,

The date, A. D. 1200, may be assumed as a convenient dividing line between the old language and the new.

Documents written much earlier than that are either Anglo-Saxon or Norman-French, according to the birth and the proclivities of the writer; documents later than that, very rapidly became unmistakably English.

Taking this view of the subject, that is, recognizing the language as being English from and after the beginning of the thirteenth century, the first author in chronological order that claims attention, is a Chronicler by the name of Layamon.

The Brut of Layamon.

The work of Layamon is called *Brut*, or more fully, *Brutus of England*. It is a chronicle of British affairs, from the arrival of Brutus, an imaginary son of Æneas of Troy, to the death of King Cadwalader, A. D. 689.

History of the Manuscript. — The existence of this Chronicle in manuscript has long been known, but it has not attracted particular attention until quite lately. The earlier critics spoke of it slightingly. Extracts from it, however, were printed from time to time, by different explorers, which gradually increased the public estimation of its merits, and, at length, in 1847, it was printed, Sir Frederick Madden having then brought out a splendid edition of the whole work, in 3 vols. 8vo., for the Society of Antiquaries of London.

Origin of the Legend. — Among the old Britons in Wales and Cornwall of England, and in Armorica or Brittany on the coast of France, there had grown up a most extraordinary mass of legends in regard to the early history of the race. These Welshmen have always been an imaginative people, and their secluded condition in those early centuries favored the growth of wild imaginations. They were connected ecclesiastically with Rome. Some of them, who knew Latin, had learned enough of Virgil to know that Rome was connected somehow with Troy. Their legends, consequently, presented a strange jumble of facts. The great object of patriotic ambition with them seemed to be to trace the origin of their race back to ancient Troy. This floating mass of traditionary legends had been collected by some Celtic hand, and woven, with all possible gravity, into a formal history of Britain, tracing its line of monarchs back, in regular succession, to Brutus, an imaginary son of Æneas of Troy. Brutus settled in Britain, as Æneas did in Italy. Such was the tradition.

Geoffrey of Monmouth. — An English monk, Geoffrey of Monmouth, translated into Latin this Welsh Chronicle, now lost. Geoffrey called his book *Historia Britonum*, A History of the Britons. It contained all sorts of incredible stories and fables, classical, Christian and heathen, the offspring of an imaginative people, among wild scenery, in an early stage of society. As history it is worthless. It forms, however, an important link in the history of English literature, the materials of a large number of the earliest works that exist, both in English and in Norman-French, having been drawn from this crude mass of fictions, misnamed history.

Origin of the Rhyming Chroniclers. — The first writers that we may fairly call English, were Rhyming Chroniclers. They professed to give in metre a record of early British history, and the matter of their Chronicles was made up from these grotesque Welsh traditions, so industriously preserved by Geoffrey of Monmouth. They did not, however, always take their materials directly from Geoffrey. Previously to their time, a race of minstrels had sprung up in France, and these French poets were the first to avail themselves of the materials collected by Geoffrey. Within a very few years after the appearance of his work, they had translated these legends from his prose Latin to Norman-French metre. Some of the English Chroniclers took their stories from these Norman-French poems; some took directly from the original Latin of Geoffrey; some took from both sources; and all added and varied, each to suit his own taste and circumstances.

Origin of Layamon's Chronicle. — Layamon's Chronicle, *Brutus of England*, is in the main a translation of a Chronicle of the same name, "Brut d'Angleterre," by Wace, a Norman-French poet, who took the story from Geoffrey of Monmouth. Layamon, however, besides translating from Wace, took materials also from other sources, particularly from Venerable Bede, the ecclesiastical historian of Great Britain.

Of Layamon himself we know nothing, except what he himself tells us, which is very little. He tells us that he was a priest, and that he resided at Ernley, near Redstone, in Worcestershire; and he seems to say that he was employed in the services of the church there.

Date of the Chronicle. — The composition of the Chronicle, *Brutus of England*, has been assigned, from internal evidence, to the beginning of the thirteenth century, — not later, probably, than the year 1205.

Versification of the Chronicle. — The French Chronicle which Layamon followed was in eight-syllable rhyming couplets. Layamon's Brutus sometimes rhymes; as,

— Kinges — theines — velde
— thinges — sweines — scelde.

Occasionally also it runs into regular octo-syllabics; as,

Summe heo gunnen lepen,
Summe heo driven balles.

There is, too, an occasional appearance of the peculiar alliteration which characterized the old Saxon poetry.* On the whole, it would seem that Layamon, for his versifica-

* See Hart's Composition and Rhetoric; subject, Versification, p. 222.

tion, either followed some system of his own, dependent upon artifices which, at this distance, we cannot appreciate, — which, at any rate, we have not yet discovered,— or, which is probable, that he had no system of verse, but simply broke up his matter into short lines, like the original which he was translating, and that in so doing, he occasionally adopted both its metre and its rhyme. Though thus without any discoverable, or recognized, system of versification, the Brutus of Layamon has no little of poetic fire. The passage which is quoted at the end of this chapter contains something more than the creeping lines of a mere chronicler. It is the work of a creative imagination. It has the ring of true poetry.

Linguistic Value of the Chronicle. — The linguistic value of Layamon's Brutus is very great. The Chronicle is considerable in amount, numbering 32,250 lines; and it shows us the condition of the language in that interesting and curious transition stage, about midway between the pure old Saxon and the established modern English, having as yet adopted almost no Norman or Latin words, less than one hundred in the whole work, but having already lost the greater part of the Saxon grammatical inflections.

The Ormulum.

The Ormulum is so called from its author, Orm, as he himself says, in the opening couplet:

This bóc is nemned Ormulum,
Forthy that Orm it wrote.

History of the Ormulum. — The history of this work is rather curious. Only a single manuscript copy exists, and that apparently the original copy or autograph of the author. It was found at the Hague, in Holland, in 1659, among the books of the deceased book-collector, Van Vliet, and was purchased by the eminent scholar, Francis Junius, and by him was bequeathed, among other treasures, to the Bodleian Library, at Oxford. It was supposed by Van Vliet to be an old Gothic or Swedish manuscript. As it is not broken up into verses, it was supposed to be in prose, until 1775, when Tyrwhitt discovered that it was in verse. Since the announcement of this discovery, the Ormulum has attracted increasing attention, as an important document in early English literature; and finally, in 1852, it was printed in handsome style by the Oxford University press, under the editorial care of Dr. White, formerly Professor of Anglo-Saxon in that University.

Subject of the Ormulum. — The Ormulum is a series of Homilies, the subjects of the homilies being those portions of the New Testament appointed to be read in the daily mass service of the church. The writer, Orm, first gives a paraphrastic version of the gospel for the day; changing freely, and adding to, the matter, so as to suit his verse. He then adds an exposition.

Date of the Ormulum. — The Ormulum was written somewhere in the early part of the thirteenth century, a little later than the Brutus of Layamon, perhaps about the year 1220.

Diction of the Ormulum — The Ormulum, like the Brutus of Layamon, has almost no Norman-French words. It shows the language in that state in which the old Saxon inflections are nearly gone, the grammatical structure being almost

identical with modern English, but foreign words have not yet begun to intrude themselves. Ninety-seven per cent. of the words, according to Prof. Marsh, are of Saxon origin.

Versification of the Ormulum. — The verse, in the Ormulum, does not rhyme, nor has it the Saxon alliteration, but it is metrical throughout, and consists of couplets, arranged in lines alternately of eight syllables and seven syllables, the first line having four exact iambics, and the second having three iambics with an additional short syllable. Thus:

| Nŏw brōth|ĕr Wālt ĕr, brōth|ĕr mīn, |
| Ăftēr | thē flēsh|ës kīnd|ĕ.*

This metrical construction is so thoroughly maintained that the ear soon unconsciously waits for and recognizes the line pauses, with the same feeling of pleased expectancy with which in rhyming verse we wait for the rhyme. It is a peculiar and not unpleasing form of blank verse.

The Ancren Riwle.

The title, *Ancren Riwle*, means "Anchoresses' Rule," — *Ancren* being the abbreviated form of the old genitive "Ancrena," and *Riwle* being the old spelling for "Rule."

Object of the Work. — The Ancren Riwle is a treatise on the duties of the monastic life, written by an ecclesiastic, apparently one in high authority, for the direction of three ladies, to whom it is addressed, and who, with their domestic servants, or lay sisters, formed the entire community of a religious house.

Date of the Work. — The composition of the Ancren Riwle is referred to the same date as the Ormulum, possibly a little later. The year 1225 is given as a probable conjecture. It is interesting as an extended specimen of prose of the same period with the two poetical works already noticed.

Its Diction. — The Ancren Riwle has a larger percentage of Latin words than either of the two works before mentioned. This is easily explained. All the rules of the monastic orders, and most of the treatises then extant on religious topics, were in Latin. An ecclesiastic, composing a work in English for the direction of a company of ladies wishing to lead a recluse life, would naturally use occasionally the Latin terms with which he was most familiar. In other respects, the language is very much the same as in Layamon and the Ormulum.

The work was printed for the Camden Society, in 1853.

Robert of Gloucester.

At the distance of nearly a century from Layamon, is a rhyming Chronicler, Robert of Gloucester. All we know of him is that he was a monk of Gloucester Abbey, and as

* See Hart's Composition and Rhetoric; subject, Versification, pp. 218, 219.

he alludes to events which occurred in 1297, he must have written, or at least finished, his Chronicle after that date.

Character of the Work. — Robert of Gloucester's Chronicle is a versified history of British affairs, from the imaginary Brutus of Troy down to the death of Henry III., A. D. 1272. The first part is a translation from Geoffrey of Monmouth. In later portions of his Chronicle he draws upon more trustworthy sources, and consequently his work has some value as history, particularly that describing the events and the social condition of England in the thirteenth century.

Its Versification. — It is written for the most part in Alexandrine metre, or iambic twelve-syllable rhyming couplets. Sometimes the lines run into fourteen syllables.

Its Diction. — The language shows great advance from the documents previously described, and requires almost no change to be intelligible to the modern reader. The proportion of Romance, or Norman-French, words is about five per cent.

The Chronicle was printed in 1724, and again reprinted in 1810.

Robert of Brunne.

At the distance of nearly half a century from Robert of Gloucester, is Robert Manning, generally called, from his birthplace, Robert of Brunne. His Chronicle was finished in the year 1338.

Further Particulars. — Robert of Brunne's Chronicle is the most voluminous work extant in the English of this period. It gives a rhyming history of England from Brutus of Troy down to the death of Edward I., A. D. 1307. The first part, from Brutus to Cadwalader, A. D. 689, is a translation of Wace's Brutus, and is, like it, in eight-syllable rhyming couplets. The remaining portion is a translation from a contemporary Norman-French chronicle, and is, like it, in Alexandrian, or twelve-syllable rhyming couplets. It shows some advance, both in language and in poetical merit, upon its predecessors.

The Metrical Romance.

The essential feature of the Metrical Romance was a tale of love and adventure, told in verse.

Origin of the Romance. — Metrical romances were first brought into England by the Normans. Works of this kind were immensely popular, both in France and England. At length, when the govern-

ing race in England began to use the language of their adopted country, similar romances in English were composed for their amusement. These were imitations or translations from the Norman-French, and so little did the translators contribute to them of their own invention, that the names even of the authors have not come down to us.

Period of the Metrical Romance. — The Metrical Romance began as early as A. D. 1200, about the time of Layamon's Brutus. It flourished to some extent during the thirteenth century, but the time of its greatest ascendency was in the fourteenth. After A. D. 1400, it began to wane, and finally it gave way to the prose romance, and then disappeared altogether for more than three hundred years, when it was for a time quickened into new life, though in a different form, by Sir Walter Scott.

The Chronicle and the Romance Compared. — The names, countries, persons, events, and so on, which are found in the Chronicle, are found also in the Romance. But the latter, instead of containing merely a dry succession of events, breathes in each case the spirit of the age in which it was written, which was pre-eminently the age of adventure. The subjects indeed were various: sometimes the siege of Troy; sometimes the deeds of Arthur and Merlin, long before the coming of the Romans; sometimes the exploits of King Alexander, or of Charlemagne. But the time, the scene, the persons, made little difference in the character of the poem. Whatever was the name, date, or place of the events described, the real subjects were always a tale of love, an adventure for the true faith, a tournament, a troubadour, a Christian knight, a pagan foe. In form and in name, the romances were based upon the legendary chronicles of the monks and the rhymers, but in reality they were poetical portraitures of the state of society in which they were produced.

Why Anonymous. — The interest of these works is in the story, and that was of Norman-French origin. The English translators thought so little of their own labors as not even to affix their names to their works. Nor is the English dress which was given them of a character to entitle it to any special consideration. This general review, therefore, is all that seems to be required.

Names of the Most Celebrated. — The names of some of the most celebrated of these Romances are *Sir Tristram, King Horn, Sir Havelok, Sir Guy, The Squire of Low Degree, King Robert of Sicily, King Alisander, The King of Tars, The Death of Arthur, The Soudan of Damascus, etc.* Most of them have been printed.

EXTRACTS.

King Arthur's Dream.	**The Same Modernized.**
To niht a mine slepe,	To-night in my sleep,
Ther ich laei on bure,	Where I lay in bower,
Me imaette a sweven;	Me befel a dream;
Ther vore ich ful sari aem.	Therefor I full sorry am.
Me imaette that mon me hof	Me befel that men me hove [raised]

Uppen are halle.
Tha halle ich gon bestriden,
Swulc ich wolde riden.
Alle tha lond tha ich ah,
Alle ich ther over sah.
And Walwain sat bivoren me;
Mi sweord he bar an honde.
Tha com Modred faren ther
Mid un-imete volke.
He bar an his honde
Ane wiax stronge.
He bigon to hewene
Hardliche swithe,
And tha postes for-heou alle
Tha heolden up the halle.
Ther ich isey Wenheuer eke,
Wimmonen leofuest me:
Al there muche halle rof
Mid hire honden heo to-droh.
Tha halle gon to haelden,
And ich haeld to grunden,
That mi riht aerm to-brac.
Tha seide Modred, Have that!
Adun veol tha halle,
And Walwain gon to valle,
A feol a there eorthe;
His aermes brekeen beine.
And ich igrap mi sweord leofe
Mid mire leoft honde,
And smaet of Modred is haft,
That hit wond a there veld;
And tha quene ich al to-snathde,
Mid deore mine sweorde,
And seodthen ich heo adun sette
In ane swarte putte.
And al mi volc riche
Sette to fleme,
That nuste ich under Criste

Upon airy hall.
The hall I gan bestride,
So as I would ride.
All the land that I owed [owned],
All I there oversaw.
And Walwain[1] sat before me;
My sword he bore in hand.
Then came Modred[2] to fare there
With unmeasured folk.
He bare in his hand
An axe strong.
He began to hew
Hard-like very,
And the posts through-hewed all
That held up the hall.
There I saw Guinever[3] eke,
Of women lovedest to me:
All the much hall roof
With her hands she down-drew.
The hall began to tumble,
And I tumbled to ground,
That my right arm brake.
Then said Modred, Have that!
Adown fell the hall,
And Walwain gan to fall,
And fell on the earth;
His arms broken both.
And I griped my sword loved
With my left hand,
And smote off Modred his head,
That it wended on the field;
And the queen I all snedded,[4]
With my dear sword,
And thereafter I her adown set
In a black pit.
And all my rich folk
Set to flight,
That ne-wist I under Christ

[1] His armor-bearer. [2] His mortal foe.
[3] The Queen, who seemed in the dream to be in conspiracy with Modred against him.
[4] Cut to pieces.

Whar heo bicomen weoren.
Buten mi seolf ich gon atstonden
Uppen ane wolden,
And ich ther wondrien agon
Wide yeond than moren.
Ther ich isah gripes
And greisliche fugheles.
Tha com an gulden leo
Lithen over dune.
Deoren swithe hende
Tha ure Drihten make.
Tha leo me orn foren to,
And iueng me bi than midle,
And forth hire gun yeongen
And to there sae wende.
And ich isaeh thae vthen
I there sae driuen;
And the leo i than ulode
Iwende with me seolue.
Tha wit i sae comen,
Tha vthen me hire binomen.
Com ther an fisc lithe,
And fereden me to londe.
Tha wes ich al wet,
And weri of soryen, and seoc.
Tha gon ich iwakien,
Swithe ich gon to quakien;
Tha gon ich to binien
Swule ich al fur burne.
And swa ich habbe al niht
Of mine sweuene swithe ithoht;
For ich what to iwisse
Agan is al mi blisse;
For a to mine live
Soryen ich mot driye.
Wale that ich nabbe here
Wenheuer mine quene!

Where they were become.
But myself I gan stand
Upon a wold [heath],
And I there gan to wander
Wide beyond [over] the moors.
There I saw griffons
And grisly fowls.
Then came a golden lion
To glide over the down.
A deer [beast] very handsome
That our Lord made.
The lion me ran forward to,
And took me by the middle,
And forth herself gan move,
And to the sea went.
And I saw the waves
In the sea drive;
And the lion in the flood
Went with me self.
When we in sea came,
The waves from me her took.
Came there a fish to glide,
And brought me to land.
Then was I all wet,
A weary from sorrow, and sick.
When gan I awaken,
Much I gan to quaken;
Then gan I to tremble
As if I all afire burned.
And so I have all night
Of my dream much thought;
For I wot to wis
Agone is all my bliss;
For aye to my life
Sorrow I must drive.
Welaway that I ne-have here
Guinever, my queen!

CHAPTER II.

Chaucer and his Contemporaries.

The fourteenth century is celebrated in English annals by the long and successful reign of Edward III., and by the military glories of his son, Edward the Black Prince, achieved in the famous battles of Crecy and Poitiers, in France.

Civil and Religious Discontents. — Before the close of the century, also, serious discontents arose among the common people on account of the oppressions of the government, and the first distinct protest was uttered against the irregularities of the religious orders. In regard both to civil and religious liberty, there was a noteworthy struggle, and many of the reforms in both, which took effect two centuries later, are distinctly traceable to the efforts put forth, and the opinions expressed, in this stirring period.

Writers of the Period. — The fourteenth century has a few names of note in the history of English literature. These are Chaucer, Gower, Piers Plowman, Wyckliffe, and Sir John Mandeville.

Chaucer.

Geoffrey Chaucer, 1328–1400, is our first great poet, — so incomparably great, as to all that went before, that he is distinctively called the Father of English Poetry.

Without undertaking to determine the precise rank of Chaucer, it is yet safe to say that his name would be found in any list meant to include the five greatest poets of England.

Personal History. — The personal history of Chaucer is involved in no little obscurity. Neither the place nor the date of his birth is certainly known, though an early tradition asserts that he was born in London, and the probabilities are in favor of the commonly received date of 1328, as that of his birth. His writings give abundant proof that he was liberally educated, and both the great Universities claim him. Even on this point, however, there is no certainty, though there is a fair probability in the conjecture that, according to a custom much prevalent at that time, he began his studies in one University and finished them in the other, as there is also in the supposition that he spent some time in study abroad at the University of Paris.

Social Position. — Chaucer evidently belonged to a good family, and his connections through life were with people of rank and quality. He lived in stirring times, being contemporary with Wyckliffe, John of Gaunt, the great Duke of Lancaster, Edward III., the invader of France, and his son the Black Prince, the hero of Crecy and Poitiers. Chaucer was himself in the army that invaded France, and was taken prisoner. He held at different times various offices of honor and emolument, and the few authentic records of him that we have show that he was on terms of intimacy with the highest nobility in the kingdom.

Marriage. — Chaucer was by marriage closely connected with John of Gaunt, who was, for a long time, second only to the King himself, and whose son, Henry of Bolingbroke, during Chaucer's life, succeeded to the throne under the title of Henry IV. This marriage connection arose as follows: In the train of those who came over as attendants to Philippa of Hainault, Queen of Edward III., was Sir Payne Roet. Roet had two daughters, Katherine, who was married to the Duke of Lancaster, and Philippa, who was married to Chaucer. Philippa, Chaucer's wife, was maid of honor to the Queen, and Chaucer himself was valet to the King.

Further Particulars. — By this marriage Chaucer became allied also to eight kings, four queens, and five princes, of England; to six kings, and three queens, of Scotland; to two cardinals, more than thirty dukes, and almost as many duchesses, of England; to several dukes of Scotland; and to many princes and eminent nobility on the continent. Furthermore, his great-great grandson, John, Earl of Lincoln, a lineal descendant in the fifth generation, was declared heir to the throne of Richard III., but perished, like his royal master, on the field of battle.

Political and Religious Affinities. — Chaucer's writings show him to have been in sympathy with Wyckliffe and the Lancastrians, in their resistance to the encroachments of the Roman hierarchy. He does not indeed enter into the political and religious questions of the

time as a disputant, but the sketches of character which he gives show plainly enough where his sympathies lie. Those who are painted as models of excellence, like the Good Parson, belong to the national party in the ecclesiastical hierarchy; while those who are held up to ridicule, like the Friar and the Sumpnour, belong to the class whose ecclesiastical connection was with Rome rather than with England.

Public Positions. — Chaucer was employed on several occasions in foreign embassies: some secret, the nature of which has not transpired, some for commercial negotiations, and some for negotiating royal and princely marriages. On one of these embassies into Italy, he is supposed to have met with the poet Petrarch. He held for many years the office of Comptroller of the Customs for the port of London, and he had various pensions from Edward III., from Richard II., and from Henry IV.

His Income. — Though at one time, for reasons which are not now known, he was straitened in his income, it is evident that during the greater part of his life his means were ample for the maintenance of that position in life which his connections entitled him to hold. His income, on a careful examination, is believed to have been about equal to that of the Chief Baron of the Exchequer of that day.

Chaucer's principal work, *The Canterbury Tales*, is believed to have been written late in life, after the age of sixty, though it is probable that one at least of the Tales, and that the longest in the collection, had been written earlier as a separate performance.

Plan of the Work. — According to the plot of this celebrated work, the poet represents himself as bent on a pilgrimage to the tomb of Thomas à Becket, at Canterbury. At the Tabard Inn, in Southwark, he meets with nine-and-twenty other pilgrims, all bound on the same errand. They become acquainted, and resolve to make the journey in company, the host of the Tabard going along as self-constituted master of ceremonies. To beguile the tedium of the way, they agree that each shall tell a tale, both going and returning. Hence the name, "The Canterbury Tales."

Structure of the Work. — In his Prologue, which is itself no inconsiderable poem, Chaucer describes each of his fellow travellers, and in these descriptions has given a series of portraits that are unequalled of their kind in English literature. In the art of word-painting, these portraits have never been surpassed. They constitute a picture gal-

lery, of which the great English race may well be proud, as a monument of art which can never decay, and which can never be stolen by Vandal invaders. The gay cavalcade having set out, the narration of the tales is interspersed with amusing incidents of the journey. Each tale is in keeping with the supposed character of the narrator; and as each is taken from some walk in life different from the others, the whole together form a moving panorama of life and manners in the fourteenth century. Probably of no country in the world, except perhaps Arabia and Palestine in the time of the Patriarchs, have we such a lively picture as Chaucer, in the Canterbury Tales, has given us of the England of Wyckliffe and Edward III.

Circumstances of its Composition. — This work, so far as we can learn, was written during the last ten years of the author's life, and after his withdrawal from public business. The first threescore years of his life would seem to have been a sort of special training for this great work. He had been a student, a soldier, an officer of the customs, a negotiator, a courtier. He had seen almost every phase of public life, had tried his hand at almost every kind of style "prosing and versing." He had successfully imitated the various modes of versification among continental writers, as well as those among his own countrymen, and had learned by experience which of them were best suited to the genius of the English. He seems at this advanced age to have been not only in possession of the amplest fruits of experience, but with all his intellectual powers unabated. Thus endowed by nature, thus cultivated by art, thus laden with knowledge, thus invigorated by exercise, in circumstances of worldly comfort and honor, in the full enjoyment of royal favor, the veteran poet, from his "loopholes of retreat," may be seen casting his practiced eye over society, and penning those exquisite sketches of life and manners, which have made the Canterbury Tales the most amusing, as they are the most real and instructive, picture of the English nation during the fourteenth century.

Other Poems. — The other poems of Chaucer are, *The Romaunt of the Rose; Troilus and Creseide; The Court of Love; The Complaint of Pity; Queen Annelida and False Arcite; The Assembly of Fowls*, sometimes called the Parliament of Birds; *The Complaint of the Black Knight; Chaucer's A. B. C.; The Book of the Duchess*, written on the occasion of the death of the first Duchess of Lancaster; *The House of Fame; Chaucer's Dream; The Flower and the Leaf; The Legend of Good Women; The Complaint of Mars and Venus; The Cuckoo and the Nightingale.* Besides these and some minor poems Chaucer wrote three prose works of considerable length: A translation of Boethius on *The Consolation of Philosophy; The Testament of Love;* and *The Conclusions of the Astrolabe*, a treatise on practical astronomy, as then known, written somewhat after the Peter Parley style, for the instruction and amusement of his young son Lewis.

"In elocution and elegance, in harmony and perspicuity of versification, Chaucer surpasses his predecessors in infinite proportion: his genius was universal, and adapted to themes of unbounded variety; and his merit was not less in painting familiar manners with humor and propriety, than in moving the passions and representing the beautiful or pure in objects of nature, with grace and sublimity." — *Warton.*

"I take unceasing delight in Chaucer. His merry cheerfulness is especially delicious to me in my old age. How exquisitely tender he is, yet how perfectly free from the least touch of sickly melancholy, or morbid drooping." — *Coleridge.*

Gower.

John Gower, 1320 (?) – 1408, the contemporary and friend of Chaucer, was not equal to the latter in genius, or in the influence which he exerted on English literature. He was far, however, from lacking either genius or influence, and his name is constantly coupled with that of Chaucer in all the earlier authors or writers who have written of either.

Gower and Chaucer. — Not only are the two names coupled in this way, but in so quoting them, it is observable that the name of Gower uniformly precedes that of Chaucer, from which it has been inferred that Gower was the senior.

"—— *Gower*, that first garnished our English rude;
And maister *Chaucer*, that nobly enterprised
How that Englishe myghte freshely be ennewed." — *Skelton.*

"As moral *Gower*, whose sentencious dewe
Adowne reflareth, with fayre golden beams;
And after, *Chaucer's* all abroad doth shewe." — *Hawes.*

"Those of the first age were *Gower* and *Chaucer*." — *Sir Philip Sidney.*

The date of Gower's birth has not been ascertained, but it has been placed by conjecture at 1320.

Personal History. — Gower was the personal friend of Chaucer. This is evident from the manner in which the brother poets speak of each other. Thus Gower, in one of his poems, represents Venus as saying:

"And greet well Chaucer when ye meet,
As my disciple and my poete."

And again Chaucer, in one of his early poems, makes the following dedication to Gower:

"O moral Gower! this boke I direct
To thee, and to the philosophical Strode."

His writings show him to have been a man of learning, and his will, lately brought to light, shows him to have had considerable possessions. He was married, but appears not to have had any children; and a few years before his death he became blind. The bulk of his property was left to the rebuilding of a conventual church in Southwark, where his monument is still to be seen.

Rank as a Poet. — The term "moral," applied by Chaucer, has stuck to Gower ever since, and is supposed to convey the idea that he was more concerned for the moral correctness of his writings than for their elegance or taste. Certain it is, that he lacks those qualities of imagination, fancy, and humor, which mark so strongly his great contemporary. Gower forms a sort of connecting link between the dying

minstrelsy of the troubadours and the young and vigorous growth of an independent native literature.

Besides some smaller poems, Gower wrote three large works, *Speculum Meditantis* (The Mirror of Meditation), in French; *Vox Clamantis* (The Voice of One Crying in the Wilderness), in Latin; and *Confessio Amantis* (The Confessions of a Lover), in English.

History of these Works. — The *Speculum Meditantis* has not been seen in modern times, and has probably perished. The *Vox Clamantis* remained in manuscript until 1850, when it was printed for the Roxburghe Club. The *Confessio Amantis* has been frequently printed.

Vox Clamantis. — This is in Latin Elegiacs, of which there are seven books. The whole partakes very much of the character of an historical and moral essay.

Confessio Amantis. — This, being in English, is the work by which Gower is chiefly known. It is of immoderate length, — extending to more than thirty thousand lines. It was once much read, though few would now undertake so formidable a task.

Plan of the Poem. — The Confessio Amantis is in the form of a dialogue between a lover and his confessor, who is a priest of Venus. The lover, unable to gain the favor of his lady-love, seeks information and instruction on the subject from his priest. Thus the dialogue is supposed to begin. The argument is to this effect.* As every vice is in its nature unamiable, it ought to follow that immorality is invariably punished by the indignation of the fair sex; and that every fortunate lover is of necessity a good man and a good Christian. On this presumption, the confessor passes in review all the defects of human character, and carefully scrutinizes the heart of his penitent with respect to each. And whereas example is more impressive than precept, he illustrates his injunctions by a series of apposite tales, with the morality of which the lover professes to be highly edified. Being more addicted to learning than lovers generally are, he gives his instructor an opportunity of initiating him into all the mysteries of the Aristotelian philosophy and of alchemy. Thus the author goes on through the whole encyclopædia of ancient erudition, drawing not from nature and the workings of his own mind, which is the only sure way of interesting the minds of others, but from his commonplace work, and making an immense patchwork of most grave and learned morality, having in it nothing that comes home to men's "business and bosoms," and about as interesting, for a work of the imagination, as a table of contents, or a chronological chart! He appears to have aimed, not so much to please the imagination of his readers, as to astonish them by the array of his learning. He has therefore laid under contribution all the learning of the age, such as it was, and to have cast it into the mould required by the frigid conceits of the Courts of Love of the Provençal and the early English romances.

* See Ellis's Early English Poets.

Piers Plowman.

Another work of great celebrity and value, belonging to this period of our literary history, is one commonly known as *Piers Plowman*. It was completed about the same time as The Canterbury Tales, but is in many respects in striking contrast with that great work.

Piers Plowman is an allegorical and satirical poem, in the form of a series of visions, or dissolving views, in which the various characters and occupations of men pass under review.

The Name. — So little is known of the author of this work that in referring to it, or quoting from it, writers more frequently speak of Piers Plowman, which is the name commonly given to the poem, than of Langland, which was probably the name of the author. The full and proper title of this work is, The Vision of William concerning Piers the Plowman.

The Author. — The true name of the poet, the dreamer who had this vision concerning the Plowman, is not certainly known. The poem has, however, been very generally ascribed to one Langland, whose Christian name has been variously given as William, Robert, and John. Yet of the Christian name we are sure. It is written William invariably in the MS. copies, and the author in various passages calls himself Wille.

History of the Author. — William Langland, so far as can be ascertained, appears to have been born about 1332, and to have died about the year 1400. He was born in moderate circumstances, but was sent to school, and acquired some knowledge of books. He was not, however, an accomplished scholar, like Chaucer and Wyckliffe, nor did he move like them in the higher circles of social life. He saw life rather among the poor and lowly, and is to be accepted as the true interpreter of their thoughts and feelings.

History of the Poem. — The work in its first form appeared in 1362, when the author was about thirty years old. It was, however, at that time, only a rough sketch, containing not more than 2,567 lines. Fifteen years later, in 1377, roused by the troubles which ensued upon the death of the Black Prince, the author revised and greatly enlarged his work. Later still, probably about 1380, he gave still another revision, extending it to about 15,000 lines. Manuscript copies exist in all these varying forms, and hence some confusion in the accounts given of the work, some explorers having examined it in one form, and some in another.

The Contents. — Though the whole work is called after the "Plowman," who figures in it more largely than any one else, there are really two poems, the latter containing a series of Visions about Dowel, Dobet, and Dobest (Do-Well, Do-Better, Do-Best). It is divided into twenty sections, or Passus, each Passus forming a distinct vision.

Form of the Poem. — The old Saxon poetry had a form peculiar to itself. It was neither metrical, like the classic poetry, nor rhyming, like the modern, but was distinguished by a peculiar consonantal alliteration. The lines had no fixed length, but had usually about fourteen syllables, and were divided into two distinct parts about the end of the eighth; and the words were so selected and arranged that at least two leading words in the first section, and at least one word in the second section, began with the same letter. Thus:

Ac now is *r*eligion a *r*ider, ‖ a *r*oamer about,
A *l*eader of *l*ove-days, ‖ and a *l*ond-buyer.

Sometimes printed thus:

Ac now is *r*eligion a *r*ider,
A *r*oamer about,
A *l*eader of *l*ove-days,
And a *l*ond-buyer.

But in the old manuscript copies, it is always found written in the long lines, with a mark of some kind to show the division into sections.

The author of the Vision concerning Piers Plowman, either from an admiration of this form of verse, or from a strong national feeling, and a belief that a poem, in the form known and dear to their ancestors in the bright days of Alfred the Great, might have greater power to stir the national heart, made a resolute effort to revive this old Saxon alliteration. So popular was his work in its other features, that he was well-nigh successful in this, and the question as to what should in future generations be the type of English verse seemed for a time to hang in the balance. But in truth the English people had at that time pretty much forgotten the Anglo-Saxon verse. The national ear, from the first beginnings of the new life, after the blending of Saxons and Normans, had been trained to the rhyming verse introduced by the Norman troubadours More than all, while the Vision was in the height of its popularity, and the question between the old and the new seemed still hanging in the balance, the sweet rhymes and cadences of Chaucer turned the scale decisively, and the decision has never been reversed.

The Prologue. — In the Prologue, the author describes how, weary of wandering, he sits down to rest upon the Malvern Hills, and then falls asleep and dreams. In his vision, the world and its people are represented to him by a field full of folk, busily engaged in their avocations. There were ploughmen and spendthrifts, anchorites, merchants, jesters, beggars, pilgrims, hermits, and friars. There also were lawyers, burgesses, tradesmen, laborers, and taverners, touting for custom. In the description of all these is much biting satire.

"Chaucer describes the rich more fully than the poor, and shows us the holiday-making, cheerful, genial phase of English life; but Langland pictures the homely poor in their ill-fed, hard-working condition, battling against hunger, famine, injustice, oppression, and all the stern realities and hardships that tried them as gold is tried in the fire. Chaucer's satire often raises a good-humored laugh; but Langland's is that of a man who is constrained to speak out all the bitter truth, and it is as earnest as is the cry of an injured man who appeals to Heaven for vengeance." — *Skeat.*

Piers Plowman's Creed. — About the year 1394, a poem called Piers Plowman's Creed appeared. It is alliterative, like the preceding, and has often been attributed incorrectly to the same author. Its real authorship is unknown.

Origin. — The author evidently aimed to take advantage of the popularity of the other work, and chose his title accordingly. The poem, however, is very different in spirit and tone from the original, being marked throughout with harshness and asperity.

Wyckliffe.

John Wyckliffe, 1324–1384, known among Protestants as "The Morning Star of the Reformation," may almost be styled also the Father of English Prose, as his contemporary, Chaucer, is the Father of English Poetry. Wyckliffe was at least one of the earliest writers who in plain and vigorous prose addressed the common people in words familiar to the hearths and homes of England.

Wyckliffe wrote many treatises: some learned, addressed to scholars and the higher orders, and some in homely phrase, addressed to the common people. But his chief literary work was *A Translation of the Holy Bible.*

The First English Version. — Separate portions of the Holy Scriptures had been translated into English before this time. But Wyckliffe's was the first translation of the whole Bible into English. It was completed in 1382, and revised in 1388.

Coadjutors. — In making this version, Wyckliffe had several coadjutors, — men who were disciples of his, and sympathized in his views. The New Testament was translated chiefly by Wyckliffe himself, and the Old Testament by Nicholas de Hereford. After the death of Wyckliffe, the whole work was revised by another disciple, Richard Purvey. Wyckliffe was the animating and directing soul of the movement, and himself executed no small part of the work, and the whole is popularly known as Wyckliffe's Version. The more exact term, however, is The Wyckliffite Versions, meaning by that phrase the earlier Version of 1382, which was mainly the work of Wyckliffe and Hereford, and the Revision of 1388, which was the work of Purvey.

Character of the Version. — Wyckliffe's translation was made directly from the Latin Vulgate, not from the original Hebrew and Greek. It is extremely literal, and is marked by great homeliness of style, studiously avoiding the language of scholars and of courtly people. In the Revision by Purvey, the extreme literalness of the first issue is to some extent avoided, and more freedom of translation is used.

Influence. — Wyckliffe's Version was much used in his own day, and for some generations following, and it had great influence both upon English speech and reli-

gious opinions. Moreover, the movement which it inaugurated led finally, in a later day, to the formation of the Version now in common use; and, though not directly and avowedly, yet really, it contributed a good deal to the language of our present version. Before the time of Henry VIII. and of James I., when our present Version was made, the English of Wyckliffe had indeed become, to a considerable extent, obsolete. Yet many of its homely and expressive phrases found their way into the new version, and are a part of our present literary inheritance.

When Printed. — As Wyckliffe's Version was made before the invention of printing, its original circulation was of course in manuscript. The New Testament was first printed in 1731. The whole Bible was not printed until 1850, when a sumptuous edition, in 4 vols., 4to, was issued by the Oxford University press. This work contains the Original text of 1382, and Purvey's Revision of 1388, in parallel columns; and it is edited with critical accuracy by the Rev. Josiah Forshall and Sir Frederick Madden.

Wyckliffe at Oxford. — Wyckliffe was educated at Oxford, and in 1361 he was Master of Baliol Hall in that University. He was skilled beyond most of his English contemporaries in scholastic divinity, and in his knowledge of the subtleties of logic. He is said to have known the more difficult parts of Aristotle by heart. He was also conversant with the civil and canon law, and was profoundly read in the Latin Fathers. Such learning, combined with great vigor and acuteness of understanding, and a sturdy Saxon independence of character, would have made him distinguished in any age. He received various appointments at the University, and at the age of forty-eight read lectures on divinity there with great applause.

Wyckliffe as a Reformer. — Wyckliffe's attention was first called to the irregularities of the religious orders by the bickerings and intrigues of those connected with the University. Having taken an active part in resisting the encroachments of the friars resident at Oxford, he was afterwards led to extend his inquiries into the state of the Church generally, until by degrees he reached and boldly published conclusions not much behind those proclaimed by Luther at a later day. Wyckliffe not only advanced these opinions freely in his sermons and lectures, and in public treatises, but he had a large number of followers — pupils who imbibed from him their views of theology and ecclesiastical polity, and then diffused them throughout the kingdom, wherever they themselves were scattered. One of his pupils carried these opinions into Bohemia, on the continent, where they resulted in awaking the zeal of Huss and of Jerome of Prague. Wyckliffe is regarded by historians as the earliest instance of an open and direct attack by a learned clergyman upon the authority of the Church and of the supreme Pontiff. Earnest discussions ensued, and grave ecclesiastical censures, foreshadowing penalties of a still more serious character. But Wyckliffe was sustained by some of the powerful nobles of England, and especially by John of Gaunt, Duke of Lancaster. He continued, therefore, to propagate his opinions, preaching, lecturing, and writing, till the day of his death. He died of a palsy, while celebrating mass, on the 30th of December, 1384, aged sixty years.

"Wyckliffe was a subtile schoolman and a popular religious pamphleteer. He addressed the students of the University in the language and in the logic of their schools; he addressed the vulgar — which included, no doubt, the whole laity and a vast number of the parochial clergy — in the simplest and most homely vernacular phrases. Hence he is, as it were, two writers: his Latin is dry, argumentative, syllogistic, abstruse, obscure; his English rude, coarse, but clear, emphatic, brief, vehement, with short, stinging sentences, and perpetual hard antithesis." — *Henry Hart Milman.*

Mandeville.

Sir John Mandeville, 1300–1372, is the earliest notable instance of the genuine English Traveller, "The Bruce of the fourteenth century."

His Travels. — Mandeville left home at the age of twenty-seven, and travelled for thirty-four years, going first to Jerusalem, and then on eastward into the remotest parts of Asia. On returning, he wrote a book describing some of the marvellous things that he had seen.

His Book. — This book of Voyage and Travel was written by him at first in Latin, then in French, then in English. It was translated into Italian, Spanish, Dutch, and German. Books of travel were not so common then as they are now, and this work of Mandeville's, giving an account by an eye-witness of remote regions and nations, the very existence of which was almost unknown among the people of Europe, was read with the greatest avidity. With the credulity of the age, he embodied in his work every grandam tale that came in his way; yet, on the whole, he is worthy of credit when describing what came under his own observation. It is not uncommon to find him in one page giving a sensible account of something which he saw, and in the next repeating with equal seriousness the story of Gog and Magog, and of men with tails, or the account of the Madagascar bird which could carry elephants through the air. The work is interesting as one of the earliest specimens of English prose.

EXTRACTS.

From Piers Plowman.	**The Same Modernized.**
In a somer seson,	In a summer season,
Whan soft was the sonne,	When soft was the sun,
I shope me in shroudes,	I shaped me into shrouds,
As I a shepe were,	As I a shepherd were,
In habite as an heremite,	In habit as a hermit,
Unholy of works,	Unholy of works,
Went wyde in this world	Went wide in this world
Wondres to here.	Wonders to hear.
Ac on a May mornynge,	And on a May morning,
On Malverne hulles,	On Malvern hills,
Me befel a ferly,	Me befel a ferly [wonder],
Of fairy, me thoughte;	Of fairy, methought;
I was wery forwandred,	I was weary forwandered,
And went me to reste	And went me to rest
Under a brode banke,	Under a broad bank,
By a bornes side,	By a burn's side,
And as I lay and lened,	And as I lay and leaned,
And loked in the wateres,	And looked in the waters,
I slombred in a slepyng,	I slumbered in a sleeping,
It sweyved so merye.	It swayed so merry.

Good Counsel of Chaucer.

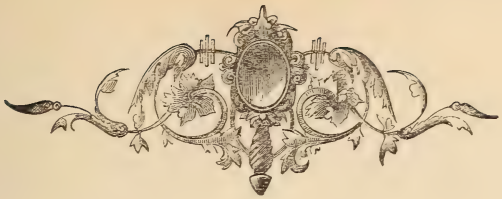
This little poem is said to have been made by Chaucer "upon his death-bed, lying in his anguish." In printing it, a diæresis is used to show that a vowel which has become silent, was once sounded, and must now be sounded, in order to make out the rhythm; as, sufficë, pronounced suf-fi-ce. The accent is used for a like purpose, to show when the accent has been changed; as, envý, savoúr, pronounced with the accent on the last syllable.

Flee from the press, and dwell with scothfastness;
  Sufficë thee[1] thy good, though it be small;
For hoard[2] hath hate, and climbing tickleness,
  Press hath envý,[3] and weal is blent[4] over all.
  Savoúr[5] no more than thee behovë shall;
Rede[6] well thyself, that other folk canst rede,
And truth thee shall deliver, it is no drede.

Painë thee not each crooked to redress,[7]
  In trust of her that turneth as a ball,[8]
Greate rest stant in little busïness;[9]
  Beware also to spurn again a nall,[10]
  Strive not as doth a crockë with a wall;
Deemë[11] thyself, that deemest others' deed,
And truth thee shall deliver, it is no drede.

That thee is sent receive in buxomness,[12]
  The wrestling of this world asképth a fall;[13]
Here is no home, here is but wilderness.
  Forth, pilgrim! forth, beast, out of thy stall!
  Look up on high, and thankë God of all;
Weivë[14] thy lust, and let thy ghost[15] thee lead,
And truth thee shall deliver, it is no drede.

1. Be satisfied with the good thou hath. 2. Wealth brings hate. 3. A crowd of followers makes you envied. 4. "Blent," blinded; wealth or prosperity, more than all else, makes one blinded. 5. "Savour," taste; be not greedy to taste more pleasure than shall properly belong to thee. 6. "Rede," counsel. 7. Do not fret yourself by undertaking to reform all that goes wrong. 8. The goddess Fortune. 9. The way to secure rest is to have not too much to do. 10. "Nall," nail; take care not to kick against a nail. 11. "Deeme," judge. 12. Receive civilly whatever lot is sent you. 13. Life being a wrestling-match, you must expect a fall now and then. 14. "Weive," restrain. 15. "Ghost," spirit; let thy spirit, not thy inclination lead thee.



CHAPTER III.

Early Scotch Poets.

From the time of Chaucer, for a period of nearly two centuries, the succession of minstrels and poets seems to have been limited to the northern part of the island, nearly all the poetical writers of any note in this period being Scotchmen.

These early Scotch poets are Barbour, Wyntoun, James I. of Scotland, Blind Harry, Henryson, Dunbar, Gawin Douglas, and Lindsay.

Barbour.

John Barbour, 1320 (?)–1396, Archdeacon of Aberdeen, and a contemporary of Chaucer's, was a poet of considerable note.

Note. — Barbour seems not to have been acquainted with the writings of Chaucer, though contemporary with him. His writings accordingly, and most of those who have been grouped with him, are of quite a different type from any of those mentioned in the previous chapter, and belong to a different school of poetry, though running partly through the same period.

Barbour wrote two extended poems, *The Brute*, a metrical chronicle, tracing the Scottish kings back to Brutus of Troy, and *The Bruce*, recounting the warlike deeds of the Scottish hero, Robert Bruce.

Note. — The Brute was in existence in the next century, being often quoted, but has since been lost. The Bruce still exists, and has

several times been printed. The best edition is that by Dr. Jamieson, in 4to, 1820.

Character of the Poem. — Barbour calls The Bruce a Romaunt. By this we are not to understand that the work is a fiction, but that the deeds of the hero are in themselves romantic. Barbour's work, though in verse, is an important historical document, being a metrical chronicle of the great Scottish hero, written soon after his death, and while the facts were still fresh in the minds of all. It is indeed a complete history of the memorable transactions by which Robert I. asserted the independence of Scotland; at the same time, it has no little of poetic fire and of rhythmical harmony. The poem consists of more than 12,500 lines, of which more than 2,000 are occupied with the battle of Bannockburn.

Rank as a Poet. — Barbour's poetry carries us back to the age of the metrical romances. In its form, it is very much like that of Robert of Brunne, who wrote only half a century previous. It is in the same kind of verse, the eight-syllable iambic, rhyming in couplets. In fire and spirit, however, it is far superior to anything in the old romances and troubadours. Barbour is far from being equal to Chaucer. He has not the abounding humor, the fine sense of the beautiful, the wonderfully delicate appreciation of character, which mark the writings of the latter. He is, however, unquestionably superior to Gower. His diction is clear, strong, and direct, and sometimes highly animated and picturesque; he is everywhere warmed, and he warms his readers, with a feeling of generous patriotism; withal, he has for his subject, not a mere metaphysical abstraction, some frigid and chilling conceit about the rhapsodies and the pangs of Platonic love, but the wrongs of his brother Scots, oppressed by a foreign yoke, the exploits of the hero who, next to Wallace, has always been the idol of Scotchmen — the glorious field of Bannockburn! No wonder that, while the Confessio Amantis was quietly consigned to the archives of the curious, The Bruce was enshrined in the heart of the million, and continued for several centuries to be the national epic of Scotland.

Wyntoun.

Andrew Wyntoun, 1350 (?)–1430 (?), Prior of St. Serf's, Lochleven, wrote a *Chronicle of Scotland*.

Character of the Chronicle. — Wyntoun's Chronicle, more ambitious than those founded upon the Brutus of Troy, gives the story of the Scotch kings, in regular descent, from the birth of Cain. It is in the eight-syllable rhyming couplets. Though far inferior to the Bruce of Barbour, it is not without its value, both as a specimen of the language, and as a representative of ancient manners and ideas. The later portions of the Chronicle also are of considerable value as an historical record. The exact title is *An Originale Kronykil of Scotland.*

James I. of Scotland.

James I. of Scotland, 1395–1437, was a poet of no little worth and consideration, and was the first of the Scottish poets whose writings show signs of the influence of Chaucer.

James was the author of *The King's Quhair* [Quire or Book], and perhaps also of some other poems, the authorship of which is disputed.

History of James. — James, while yet a boy of ten, was taken captive by the English monarch, and kept for nineteen years in captivity in England. He was there instructed in all the polite learning and accomplishments of the age, and appears to have been particularly conversant with the writings of Chaucer. While living in Windsor Castle, a prisoner of state, he met with a characteristic incident, which is the subject of his chief poem already named. The royal prisoner, now in the prime of manhood, glowing with honorable sentiments, and excluded from the means of giving them expression, sees from his palace-prison a fair and noble lady walking in the adjacent garden. He becomes enamored of the lady, and writes the poem in her honor.

The Poem. — The King's Quhair is a serious poem, of the allegorical kind, celebrating the love of the royal poet for the Lady Joanna Beaufort, who afterwards became his wife. It is in the Rhythm-Royal,* or seven-line stanza, introduced by Chaucer, and contains one hundred and ninety-seven stanzas; and it displays a degree of grace, beauty, and sweetness that makes us regret that the author was doomed to the doubtful honors of royalty

James's End. — This graceful and polished monarch was suited to a more advanced stage of civilization than that which prevailed in Scotland in the fifteenth century. Though not lacking in strength or courage, he was unequal to the task of curbing those fierce Scottish nobles, by a party of whom he was finally assassinated in 1437, at the age of forty-two. When the assassins were trying to break into his apartments, a staple or bar being wanted to fasten the door, Catherine Douglas, a lady attendant upon the queen, thrust her arm into the bolt-hole, and so kept it, until the limb was entirely crushed by the bloody miscreants. The queen herself rushed between them and the object of their vengeance, vainly endeavoring to receive upon her own person the multiplied wounds that were inflicted upon his. Such was the end of the ill-fated James. He was a true poet and a true man. He deserved well of woman's love, and he was rewarded with a true and heroic constancy.

Blind Harry.

Henry the Minstrel, or Blind Harry, a wandering Scotch minstrel, was the author of a poem called *Sir William Wallace*, in twelve books, supposed to have been written about the year 1470.

NOTE. — A paraphrase of the poem, in modern Scotch, by William Hamilton, has long been a popular work in Scotland.

Character. — As a poet, Blind Harry cannot be rated very high, and his Wallace was supposed at one time to be untrustworthy; but recent investigations have shown that its author must have been in possession of valuable authentic materials. Many incidents unknown to other Scottish authors are corroborated by English annalists and by records published only recently.

* See Hart's Rhetoric, p. 229.

Form and Size.—Blind Harry's Wallace is in ten-syllable rhyming couplets, and contains about twelve thousand lines.

Henryson.

Robert Henryson was an early Scottish poet of some celebrity, of whose personal history little is known except that he was schoolmaster at Dunfermline, and that he died before 1508.

Henryson's Works.—Henryson wrote *The Testament of Fair Creseide*, as a sequel to Chaucer's Troilus and Creseide; and a translation of *Æsop's Fables*. One of these fables, The Town Mouse and the Country Mouse, is often referred to for its humor and spirit. Henryson wrote also a pastoral, *Robin and Makyne*.

Dunbar.

William Dunbar, 1465–1530, is the most illustrious of Scotch poets, except Scott and Burns. Prof. Craik calls Dunbar "The Chaucer of Scotland," and Sir Walter Scott pronounces him to be, without exception, "a poet unrivalled by any that Scotland has ever produced."

NOTE. — Dunbar's works, with a small exception, remained in manuscript, unknown to the world for more than two centuries, and it is only within the memory of persons still living that full justice has been done to his merits. His poems began to attract attention about the middle of the last century, and since that time his fame has been steadily rising; and it became at length so great that in 1834 a complete edition of his works was printed.

Dunbar's History.—Dunbar was educated at the University of St. Andrew's, and became a friar of the Franciscan Order. In this capacity he spent several years as a travelling preacher, living on the alms of the pious, through Scotland, England, and France. He was also employed on various occasions in conducting negotiations for King James IV. with foreign courts, and in this capacity he visited Germany, Spain, and Italy, as well as France and England. By these means he acquired a knowledge of men and of affairs which aided him in the composition of his works. He lived at court the latter part of his life, a dependent upon the royal bounty, and was not a little saddened and humiliated by the feeling of his dependence.

His Works.—Dunbar was master of almost every kind of verse. His poems are divided into three classes: The Allegorical, the Moral, and the Comic. His chief allegorical poems are *The Thistle and the Rose*, a nuptial song, celebrating the union of King James and the Princess Margaret of England; *The Dance of the Seven Deadly Sins through Hell; The Golden Terge*, a profane parody on some of the ancient litanies. One of the best specimens of his Moral pieces is *The Merle and the Nightingale*, in which these two rival songsters debate in alternate stanzas the merits of Earthly and Heav-

enly Love. Of the Comic pieces, the most famous are *Twa Married Women and the Widow*, in which three gay ladies discuss in no very delicate terms the merits of their husbands; *The Friars of Berwick*, a licentious tale, full of the broadest farce; *The Souter and the Tailor*, an imaginary tournament between a shoemaker and a tailor, in the same region where the Seven Deadly Sins held their dance.

"Burns is certainly the only name among the Scottish poets that can be placed in the same line with that of Dunbar; and even the inspired ploughman, though the equal of Dunbar in comic power and his superior in depth of passion, is not to be compared with the elder poet either in strength, or in general fertility of imagination." — *Craik.*

Gawin Douglas.

Gawin Douglas, 1475–1522, Bishop of Dunkeld, has the special honor of being the first to translate into English verse any ancient classic, Greek or Latin.

Douglas translated *Virgil's Æneid* in an elegant and scholarly manner, and wrote several original poems possessing considerable merit.

History.—Gawin Douglas was son of Archibald, fifth Earl of Angus, surnamed Bell-the-Cat. Unlike most of the members of that fierce and haughty family, Gawin was trained to letters instead of arms. He studied at the University of Paris, entered the Church, and rose to the bishopric. He was noted in that rude age for his refinement and scholarly tastes, and for "his moderation and peacefulness." He wrote *The Palace of Honor*, an allegory reminding one of Pilgrim's Progress, and another poem, *King Hart*, giving an allegorical view of human life. But the work by which he is best known is his Translation of Virgil's Æneid, already mentioned.

Sir Walter Scott, in one of the most striking scenes in Marmion, has drawn a beautiful picture of Gawin Douglas. It is the celebrated midnight scene in the chapel of Tantallon tower:

"A Bishop by the altar stood,
A noble lord of Douglas blood,
With mitre sheen, and rocquet white.
Yet showed his meek and thoughtful eye
But little pride of prelacy;
More pleased that, in a barbarous age,
He gave rude Scotland Virgil's page,
Than that beneath his rule he held
The bishopric of fair Dunkeld.
Beside him ancient Angus stood,
Doffed his furred gown, and sable hood;
O'er his huge form, and visage pale,
He wore a cap and shirt of mail;

And leaned his large and wrinkled hand
Upon the huge and sweeping brand
Which wont of yore, in battle fray
His foeman's limbs to shred away,
As wood-knife lops the sapling spray.
He seemed as, from the tombs around,
  Rising at judgment-day,
Some giant Douglas may be found
  In all his old array;
So pale his face, so huge his limb,
So old his arms, his look so grim."

Lindsay.

Sir David Lindsay, 1490–1555, a satiric poet, and a fit successor to Dunbar and Gawin Douglas, closes the line of early Scotch poets.

History. — Lindsay's personal history, as well as his poetry, is intimately mingled with the affairs of the Scottish Court, and particularly with those of his sovereign, James V. While James was a boy, Lindsay was his attendant, carver, cup-bearer, purse-master, chief-cubicular, in short his man Friday, bearing the little fellow on his back, dancing antics for his amusement. James, on coming to the throne, did not forget the poet, but gave him the valuable office of King-at-arms.

His Poetry. — Lindsay's poems are entirely satirical, and have many of the characteristics of Dunbar's satires. They are vituperative and wanting in refinement, yet bold, vigorous, and biting. The chief objects of his satire were the clergy, whom he lashed without mercy. One of his pieces, *The Play of the Three Estates*, is a pungent satire upon the three great political orders — monarch, barons, and clergy. Strange to say, it was acted before the Court.

Other Poems. — His other poems are *The Dream*, *The Complaint of the King's Papingo*, *Kittie's Confession*, *The History of Squire Meldrum*, and *The Monarchy*.

CHAPTER IV.

From Chaucer to Spenser.

The authors brought together in the present Chapter are in the main connected with the long and memorable reign of Henry VIII., 1509–1547, or the first half of the sixteenth century.

This period is known in history as the age of the Reformation. The great names most conspicuously associated with it are Henry VIII., Francis I., Charles V., Leo X., Michael Angelo, Raphael, Luther, Calvin, Erasmus, Wolsey, More, and Cranmer.

Note. — Some of the authors named in this Chapter run back into the reign of Henry VII., and some go forward into the reign of Edward VI., 1547–1553, and of Mary, 1553–1558, and even into that of Elizabeth. Such a lapping over from one reign to another is a necessary incident, history being not a succession of pools, but a continuous stream. It will be found on examination, however, that those writers here named, whose works run back or forward into the contiguous reigns, yet belong in the main to the reign of Henry VIII.

The Art of Printing. — The invention of the art of printing, about the middle of the fifteenth century, gave a new impulse to authorship, as to every other art and enterprise.

Effect of Printing on Authorship. — The writings of Chaucer, Wyckliffe, and other early authors, were in a certain sense published among their contemporaries. That is, copies of these works were made and circulated in manuscript by friends and admirers, and were read to select circles in the halls of the nobility and the gentry, at stalls in churches and monasteries, at fairs and other public places, or by stealth at the private meetings of guilds and sectaries. To such an extent a book was published. But publication, in the sense of the word now understood, was first made possible by the invention of the art of printing, and it has added enormously to the growth of authorship. So great has been the effect of this and of other causes

upon the matter of authorship, that more works are now produced in English in a single year than all that existed in the language from the earliest times down to the time of the invention of the art of printing. The few authors and works enumerated in the preceding chapters include all of any value down to the time of Caxton, the first English printer. From his time, books grew apace.

Caxton.

William Caxton, 1412–1492, the first English printer, like all the early printers, was himself a man of learning, and wrote many of the works which he printed. Most of them were translations.

History.—Caxton was a merchant of London, and was employed by Edward IV. to negotiate a treaty with the Duke of Burgundy. While at the court of the Duke, he translated into English and printed *The History of Troy.* This was the first book printed in the English language. It was printed on the continent, about the year 1474. Caxton soon after returned to England, and set up his printing-press in Westminster. He printed sixty-four different books, a good many of which he wrote or translated himself. The first book printed in England was *The Game and Play of Chess.*

Sir Thomas More.

Sir Thomas More, 1480–1535, was, next to Erasmus and Cardinal Wolsey, the most conspicuous and shining character in the reign of Henry VIII. He was a man of wonderful versatility as well as force of genius, being equally distinguished as a statesman, a man of lively wit, a scholar, and a devout Christian.

Works.—More wrote many works, mostly of a controversial kind. The only work by which he is now known is *The Utopia.*

His Education.—More was born in London, the only son of Sir John More, a Judge of the Court of King's Bench. After a careful course of instruction by a private tutor, he was transferred at the age of fifteen to the family of Cardinal Morton, Archbishop of Canterbury, that he might mingle with the celebrated and learned men who frequented the house of that dignitary. At the age of seventeen he went to Oxford, where he made the acquaintance of Erasmus, then resident at the University.

His Rise to Power.—On leaving the University, More studied law, and began to practise. He rose rapidly in his profession, and was soon retained on one side or the other of almost every important case. He was elected a member of Parliament at an early age; according to some accounts when only twenty-one. On the accession of Henry VIII., in 1509, More was employed in some negotiations with the Archduke Charles (afterwards the Emperor Charles V.), and displayed such ability that the young King and his prime minister Wolsey seemed desirous of occupying his whole time with public affairs. More accordingly retired gradually from the pursuit of his profession, and gave himself up entirely to the service of the King. In 1521 he was knighted. He was made also Treasurer of the Exchequer, and a privy councillor.

He greatly delighted the King by the brilliancy of his conversation. So great a favorite was he that Henry would often go unexpectedly to More's house, and spend the day with him. On the downfall of Wolsey, in 1529, More became Lord High Chancellor. This office he filled for three years with scrupulous integrity, and in a manner that elicited general applause. The only blot upon this part of his career is the harshness which he exercised towards Tyndale and his associates.

His Downfall.— Of his sincerity and official integrity, More gave one signal example, which has indeed immortalized his memory. Henry is believed to have advanced More to the Chancellorship, with the hope of having the assistance of his reputation as a theologian and a scholar in bringing about the contemplated divorce from Catharine. Henry pressed the Chancellor for an opinion. More looked with horror upon a project which had been expressly denounced by the Pope, and rather than give it the sanction of his official co-operation, he asked leave to retire from the King's service. Thenceforth the vindictive monarch sought to ruin the friend whom he could not corrupt, and by the instrumentality of a pliant Parliament he succeeded in bringing his illustrious victim to the scaffold. More was beheaded, July 6, 1535, at the age of fifty-five. He submitted to the unrighteous sentence, not only with fortitude, but with a degree of cheerfulness approaching to gayety.

His Character.— One of the most striking traits in Sir Thomas More's character was his disposition to jest. His jests do not seem to have contained anything offensive to morals or to taste, or inconsistent with the most scrupulous integrity and the most sincere piety. The disposition seems, in his case, to have arisen from a lively wit, combined with great buoyancy of natural feeling, and that inward satisfaction which springs from the sense of conscious rectitude of purpose and integrity of life. Whatever the cause, it is certain that he did jest on all occasions, not excepting the scaffold, where, just before receiving the fatal blow, he uttered a lively repartee. In his private and domestic relations, Sir Thomas More presented a character singularly beautiful. As his jesting was not allied to vice, so his piety was free from asceticism. If a liveliness of fancy, capable of eliciting sparks from the dullest materials, an erudition that attracted the attention even of Erasmus, a childlike simplicity and playfulness of manner, coupled with the most sturdy and masculine integrity of conduct and purpose, a generosity of heart that could not say nay to a friend except at the call of conscience, a ready eloquence, a universal cheerfulness that begat its like in all with whom it came into contact, and a controlling piety that instead of being put on for set occasions seemed to interpenetrate every faculty of the man,

> "And give to every power a double power
> Above their functions and their offices,"—

if all these united make a character on which it is a pleasure to dwell, one may be excused perhaps for giving to the amiable author of The Utopia a somewhat larger space than is due to him merely as a writer.

The Utopia.— This word, derived from the Greek οὐ (*not*) and τόπος (*place*), and meaning literally "Nowhere," is the name given by Sir Thomas More to an imaginary island which he feigns to have been discovered by one of the companions of Amerigo Vespucci. This island is made the scene of Sir Thomas's famous political romance. Here he pictures a commonwealth in which all the laws and all the customs of society are wise and good.

Skelton.

John Skelton, 1460–1529, was a poet of some note in the early part of the reign of Henry VIII. Erasmus styled him "the light and ornament of English letters."

Although this encomium is plainly undeserved, it yet shows that Skelton must have had abilities above the common order.

History. — Skelton studied at Cambridge, and afterwards took orders in the Church. He was made poet-laureate, but wore the crown with little pretension to dignity or grace. He had much reputation for learning and wit, and was tutor to the young Duke of York, afterwards Henry VIII. His works are not very numerous, and to a modern reader not very attractive. The chief of them are *Colin Clout*, *Philip Sparrow*, and *Why Come Ye Not to Court*, the last a satire on Cardinal Wolsey which succeeded in arousing that prelate's wrath very effectually. Skelton was obliged to take refuge in the sanctuary of Westminster.

"Skelton is certainly not a poet, unless some degree of comic humor, and a torrent-like volubility of words in doggerel rhyme, can make one; but this uncommon fertility in a language so little copious as ours was at this time, bespeaks a mind of some original vigor. Few English writers come nearer, in this respect, to Rabelais, whom Skelton preceded. His attempts in serious poetry are utterly contemptible; but the satirical lines on Cardinal Wolsey were probably not ineffective. It is impossible to determine whether they were written before 1520. Though these are better known than any poem of Skelton's, his dirge on Philip Sparrow is the most comic and imaginative." — *Hallam.*

Latimer.

Hugh Latimer, 1472–1555, a Bishop of the English Church in the time of Henry VIII., was celebrated beyond all the English Reformers for his pulpit eloquence.

Latimer's Sermons have been published in 2 vols., 8vo. They are remarkable for a familiarity and drollery of style, which would hardly be tolerated in polite congregations now, though it was very popular, and produced a powerful impression then.

"Latimer, more than any other man, promoted the Reformation by his preaching. The straight-forward honesty of his remarks, the liveliness of his illustrations, his homely wit, his racy manner, his manly freedom, the playfulness of his temper, the simplicity of his heart, the sincerity of his understanding, gave life and vigor to his sermons, when they were delivered, and render them now the most amusing productions of that age, and to us perhaps the most valuable." — *Gilpin.*

Cavendish.

George Cavendish, —— 1557, gentleman usher to Cardinal Wolsey, left in manuscript a work, *The Negotiations of Thomas Wolsey*, which is a valuable addition to the literature of the period.

Character of the Work. — Cavendish was on the most intimate terms with both Wolsey and Henry. In a reign in which public affairs were to an extraordinary degree controlled by personal caprice and the ebullitions of individual passion, it necessarily happened that the real history of many of the most important transactions met no eye or ear but that of the gentleman usher. Though Cavendish was a friendly witness, he yet evidently recorded with fidelity and accuracy what he actually saw and heard. His memoirs of Wolsey, for that is the real character of the work, are of great value, therefore, to the historian, as containing authentic information on many important points connected with that reign. The work, moreover, is written in a sort of gossiping, conversational style, that makes it pleasant reading. Another circumstance gives special value to this work. His account of Henry and Wolsey was the one followed by Shakspeare, in the play of Henry VIII., many of the passages in Shakspeare being Cavendish's prose turned into verse.

Berners.

John Bourchier, Lord Berners, —— 1532, Chancellor of the Exchequer under Henry VIII., has connected his name very pleasantly with literature by his translations from the old chronicles, and particularly by his translation of Froissart. The translation was made at the request of King Henry.

"A soldier, a statesman, and a scholar, this nobleman was singularly well adapted for the task which he undertook. Indeed, considering the period of its completion, it was a sort of literary miracle." — *Dibdin.*

Sir John Bellenden, —— 1550, was a Scotch historian and poet of some repute in the reign of James V. of Scotland.

While Berners was translating Froissart for his royal master in England, Bellenden was doing a like office for James in Scotland. At the request of the latter, Bellenden translated a Latin work, "The Chronicles of Scotland," and the first five books of Livy. The Chronicle, printed in 1536, is worthy of note as being the earliest specimen of prose in the northern part of the island, and likewise as containing the story followed by Shakspeare in the tragedy of Macbeth.

Barclay.

Alexander Barclay, —— 1552, is one of the names of poetical note in the first half of the sixteenth century.

Barclay employed his pen chiefly in translation. His principal work is *The Ship of Fools*, from the German of Brandt, with numerous adaptations to English manners, giving a variety of follies which he found among his own countrymen. The satire consists in giving a description of each of the passengers on board the ship. The first Fool described is The Bookworm, who begins his story as follows:

"Lo in likewise of bookës I have store,
But few I read, and fewer understand;
I follow not their doctrine, nor their lore,
It is enough to have a book in hand:
It were too much to be in such a land,
For to be bound to look within the book:
I am content on the fair covering to look."

"All ancient satirical writings, even those of an inferior cast, have their merit, and deserve attention, as they transmit pictures of familiar manners, and preserve popular customs. In this light, at least, Barclay's Ship of Fools, which is a general satire on the times, will be found entertaining. Nor must it be denied, that his language is more cultivated than that of many of his contemporaries, and that he contributed his share to the improvement of the English phraseology." — *Warton.*

Wyatt.

Sir Thomas Wyatt, 1503–1542, was an accomplished diplomatist and statesman in the reign of Henry VIII. Wyatt is also favorably known as a poet.

Wyatt wrote no long poems. His effusions are chiefly amatory, or satirical.

His Career. — Wyatt entered Cambridge at a very early age, was graduated, and, through strong family influence, rose high in Court favor under Henry VIII. During the stormy time between the outbreak of the Reformation and the peace of Augsburg, Wyatt was ambassador for two years at the Court of Charles V. of Germany. Once or twice under a cloud, he finally died high in the King's favor.

His Poetry.—Wyatt, like so many of the statesmen of that day, also cultivated the muses. He was an accomplished cavalier and a writer of verses after the approved fashion. He is generally classed with Surrey, and their poems have often been published in the same volume. Wyatt's love-poetry is tender and graceful, but somewhat spoiled by the conceits of his Italian models. His satires are more idiomatic and more spirited.

"We must agree with a critic above quoted that Wyatt co-operated with Surrey in having corrected the roughness of our poetic style. But Wyatt, although sufficiently distinguished from the common versifiers of his age, is confessedly inferior to Surrey in harmony of numbers, perspicuity of expression, and facility of phraseology. Nor is he equal to Surrey in elegance of sentiment, in nature and sensibility. His feelings are disguised by affectation and disfigured by conceit. His declarations of passion are also embarrassed by wit and fancy, and his style is not intelligible in proportion as it is careless and unadorned. . . . . The truth is, his genius was of the moral and didactic species; and his poems abound more in good sense, satire, and observations on life, than in pathos or imagination." — *Warton.*

Surrey.

Henry Howard, Earl of Surrey, 1516–1547, one of the brilliant ornaments of the reign of Henry VIII., is distinguished in letters by his Sonnets and Songs, and especially by his being the first writer of Blank Verse in English.

Surrey translated into blank verse the first and fourth books of Virgil's Æneid. He also was the first Englishman that wrote Sonnets after the Italian model.

His Career. — Surrey studied at Oxford; in 1535 he married Lady Frances Vere; he served in the wars of Henry VIII. against France; fell into disfavor, and, in 1547, was beheaded upon the absurd charge of high treason.

His Poetry. — Surrey was the composer of a number of songs and sonnets, which have appeared in many editions. His sonnets are mostly dedicated to "The Fair Geraldine," the daughter of Gerald Fitzgerald, Earl of Kildare. Besides these original poems, Surrey translated the fourth book of Virgil in "strange metre." This "strange metre" is blank verse, — its first appearance in English literature.

"Surrey is the first who introduced blank verse into our English poetry. The translation by Surrey of the second book of the Æneid, in blank verse, is among the chief of his productions. No one had, before his time, known how to translate or imitate with appropriate expression. But the structure of his verse is not very harmonious, and the sense is rarely carried beyond the line." — *Hallam.*

"Surrey, for his justness of thought, correctness of style, and purity of expression, may justly be pronounced the first English classical poet. He is unquestionably the first polite writer of love verses in English. . . . . In the sonnets of Surrey we are surprised to find nothing of that metaphysical cast which marks the Italian poets, his supposed masters, especially Petrarch. Surrey's sentiments are for the most part natural and unaffected; arising from his own feelings and dictated by present circumstances. His poetry is alike unembarrassed by learned allusions and elaborate conceits." — *Warton.*

Tusser.

Thomas Tusser, 1523–1580, is one of the earliest English didactic poets.

Tusser was born at Rivenhall, Essex, and "was successively musician, schoolmaster, serving-man, husbandman, grazier, poet, more skilful in all than thriving in any vocation," *Fuller*. He wrote *A Hundred Good Points of Husbandry*, being a practical treatise, in rhyme, on farming.

"It must be acknowledged, that this old English georgic has much more of the simplicity of Hesiod than of the elegance of Virgil; and a modern reader would suspect that many of its salutary maxims originally decorated the margins, and illustrated the calendars, of an ancient almanac. It is without invocations, digressions, and descriptions: no pleasing pictures of rural imagery are drawn from meadows covered with flocks and fields waving with corn, nor are Pan and Ceres once named. Yet it is valuable, as a genuine picture of the agriculture, the rural arts, and the domestic economy and customs, of our industrious ancestors." — *Warton.*

Harrington.

Sir John Harrington, 1561–1612, is chiefly known for his metrical translation of *Ariosto's Orlando Furioso*, the first version of that work in English.

Harrington also published a collection of *Epigrams*, and *Nugæ Antiquæ*, a miscella-

neous collection of papers in prose and verse, composed in the times of Henry VIII., Mary, Elizabeth, and James I.

Leland.

John Leland, —— 1552, was the earliest of the race of great English antiquaries, and therefore deserves mention here, although he wrote mostly in Latin.

His Career. — Leland was born near the close of the reign of Henry VII., and was educated at Cambridge. He was chaplain to Henry VIII., and received also from that sovereign the singular title of Royal Antiquary. Under this title, he was empowered, in 1533, by royal commission, to search for objects of antiquity in the libraries and archives of all cathedrals, abbeys, and priories, throughout the kingdom. In the exercise of this office he spent six years, travelling through England and Wales, rummaging old manuscripts, and visiting remains of ancient buildings and monuments. After completing this visitation, he returned to London, and began arranging and methodizing his vast collection. But the fatigue of too intense study rendered him insane, and he remained in this condition till his death about two years after.

His Works — Leland, besides some smaller pieces published during his life, had ready for publication a most important work in Latin, *Commentarii de Scriptoribus Britannicis,* Notes on British Writers, which was printed in 1709, in 2 vols. 8vo. The great mass of his materials, however, were left in manuscript, in their undigested condition, until the early part of the last century, when they were arranged and published by a kindred spirit, the antiquary Thomas Hearne, 1678–1735. Hearne edited Leland's work *De Rebus Britannicis Collectanea*, 6 vols. 8vo., and his *Itinerary*, in 9 vols. 8vo. The last named is in English, and is the work of chief importance.

Elyot.

Sir Thomas Elyot, —— 1546, a diplomatist in the reign of Henry VIII., wrote many works, of which, however, only one, The Governor, is now much known.

Elyot, though not an antiquary himself, was an intimate friend of the antiquary Leland, as also of Sir Thomas More.

His Character and Works. — Elyot was a man of various and profound learning. He was a favorite with Henry VIII., and was employed on important embassies. He wrote *The Governor; Apology for Good Women; The Banquet of Sapience; The Education of Children; Discourse of Christian War and Single Combat*, being an essay on duelling; *A Latin and English Dictionary;* and a large number of works translated from the Greek and Latin, or rather made up of translated extracts from the ancient authors. The work first named, The Governor, passed through many editions. It was a treatise on education, containing useful hints on that subject, and especially noteworthy as deprecating the terrible cruelties then prevalent both in school and family government.

Bale.

John Bale, 1495–1563, Bishop of Ossory, was a prolific writer, mostly on controversial theology, during the reign of Henry VIII., Edward VI., Mary, and Elizabeth.

His Career. — Bale was a zealous reformer, and a partisan of Essex, and on the downfall of the latter he took refuge in Flanders. On the accession of Edward VI., Bale returned to England, and was made Bishop. On the death of Edward and the accession of Mary, he was again obliged to flee to the continent. Under Elizabeth, he returned once more to England, but preferred a prebendal stall in the cathedral church of Canterbury to regaining his bishopric.

His Works. — Bale was a man of learning, and a voluminous writer. His principal work is in Latin, *Scriptorum Illustrium Majoris Britanniæ Catalogus*, A Catalogue of the Illustrious Writers of Great Britain. He wrote, however, a great deal in English and for popular effect. He was the author, among other things, of nineteen *Miracle Plays*. These Miracle Plays were a part of the machinery by which the early reformers sought to influence the popular mind. They were dramatic entertainments, founded on parts of Scripture history, and were often played in the churches and on Sunday. Two of his plays, *John the Baptist*, and *God's Promises*, which were publicly acted on Sunday, gave special offence to the Catholics. Of Bale's Miracle Plays eleven were comedies on scenes in the life of Christ, as on his Baptism, his Passion, &c.

EXTRACT.

On Prelates that do not Preach.

[N. B. — The spelling has been modernized.]

But now, for the default of unpreaching prelates, methink I could guess what might be said for excusing them. They are so troubled with lordly living, they be so pleased in palaces, couched in courts, . . . burdened with ambassages, . . . that they cannot attend it. They are otherwise occupied, some in the King's matters, some are ambassadors, some of the Privy Council, some to furnish the Court, some are Lords of the Parliament, some are Presidents, and some Comptrollers of mints. Well, well!

Is this their duty? Is this their office? Is this their calling? Should we have ministers of the church to be comptrollers of the mints? Is this a meet office for a priest that hath cure of souls? Is this his charge? I would here ask one question: I would fain know who comptrolleth the devil at home, at his parish, while he comptrolleth the mint? If the Apostles might not leave off preaching to the deacons, shall one leave it for minting?

I cannot tell you, but the saying is, that since priests have been minters, money hath been worse than it was before; and they say that the evilness of money hath made all things dearer.

Is there never a nobleman to be a Lord President, but it must be a prelate? Is there never a wise man in the realm to be a comptroller of the mint? I speak it to your shame, I speak it to your shame. If there be never a wise man, make a water-bearer, a tinker, a cobler,

a slave, a page, comptroller of the mint. Make a mean gentleman, a groom, a yeoman, make a poor beggar Lord President. . . .

A bishop hath his office, a flock to teach, to look unto, and therefore he cannot meddle with another office, which alone requireth a whole man. He should therefore give it over to whom it is meet, and labor in his own business, as Paul writeth to the Thessalonians: Let every man do his own business and follow his calling. Let the priest preach, and the nobleman handle the temporal matters. . . .

And now I would ask a strange question. Who is the most diligent bishop and prelate in all England, that passeth all the rest in doing his office? I can tell, for I know him, who it is; I know him well. But now I think I see you testing and hankering that I should name him. There is one that passeth all the others, and is the most diligent prelate and preacher in all England. And will ye know who it is? I will tell you. It is the Devil. He is the most diligent preacher of all others; he is never out of his diocese; he is never from his cure; ye shall never find him unoccupied; he is ever in his parish; he keepeth residence at all times; ye shall never find him out of the way; call for him when you will, he is ever at home, the diligentest preacher in all the realm. . . .

He goeth about like a roaring lion, seeking whom he may devour. I would have this text well viewed and examined, every word of it. *Circuit,* — he goeth about, in every corner of his diocese. He goeth on visitation daily. He leaveth no place of his cure unvisited. He walketh round from place to place, and ceaseth not. *Sicut leo,* — as a lion, that is, strongly, boldly, and proudly, straightly, and fiercely, with haughty looks, with his proud countenance, with his stately trappings. *Rugiens,* — roaring, for he letteth not slip any occasion to speak, or to roar out, when he seeth his time. *Quærens,* — he goeth about seeking, and not sleeping, as our bishops do, but he seeketh diligently, he searcheth diligently all corners, whereas he may have his prey; he roveth abroad in every place of his diocese, he standeth not still, he is never at rest, but ever at hand with his plough that it may go forward. There was never such a preacher in England as he is.— *Bishop Latimer: From the Sermon on the Ploughers.*

CHAPTER V.

Spenser and Contemporary Poets.

The authors brought together in this Chapter are in the main associated with the time of the poet Spenser, and with the reign of Queen Elizabeth, 1558–1603, or the latter half of the sixteenth century.

This period is known in history as the secondary stage of the Reformation. Among the great events of this period are the Spanish Armada, and the rise of the Dutch Republic. Among its great names are Elizabeth, and her two leading counsellors, Cecil and Walsingham, Mary Queen of Scots, Philip II. of Spain, the Dukes of Alva and Parma, Henry of Navarre, Condé, Coligny, and William the Silent.

Note. — Many of the authors in this chapter run back into the reigns of Mary, 1553–1558, and of Edward VI., 1547–1553, or forward into that of James, 1603–1625. It will be found, however, on examination, that these authors did their chief work in the reign of Elizabeth.

Spenser.

Edmund Spenser, 1553–1599, is the next great name in English literature, after that of Chaucer. His principal work, *The Fairy Queen*, is one of the chief treasures of the language. This poem adds an undying lustre to the reign of Queen Elizabeth. It is of itself sufficient to make any age famous.

Early Career. — Spenser was born in London, in humble circumstances. He was educated at Cambridge, where he made the acquaintance of Gabriel Harvey. After leaving the University in 1576, at the age of twenty-three, he spent two years in the north of England. At the end of that time, he returned to London, and published

in 1579 his first volume, *The Shepherds' Calendar*. This is a pastoral poem, in twelve eclogues, modelled to some extent after the eclogues of Virgil.

Connection with Sidney and Leicester. — About this time Spenser made the acquaintance of Sir Philip Sidney, and of Sidney's uncle, the powerful Earl of Leicester, and thenceforward his fortunes are mixed up a good deal with the affairs of that illustrious family. Through this source he obtained, in 1580, the appointment of secretary to the Lord-Lieutenant of Ireland, and some grants in connection with it of considerable pecuniary value. In 1586, he received from the Crown, through the interposition, it is supposed, of Sir Philip Sidney, a grant of three thousand acres of land in Ireland, being part of the forfeited estates of the Earl of Desmond.

Connection with Raleigh. — While Spenser was living at Kilcolman Castle, on his Irish estates, he received a visit from Sir Walter Raleigh, who had obtained from the Crown ten thousand acres of the same forfeited estates. During this visit, Spenser read to Raleigh so much of the Fairy Queen as was then written, namely the first three books. By the advice of Raleigh, Spenser went forthwith to London, and published these three books, in the beginning of 1590. The reception of the work was enthusiastic. It was peculiarly adapted to the stately solemnities of the age and court of Queen Elizabeth, and it brought the author not only immediate fame, but a substantial pension from the Queen.

Other Publications. — In the following year, 1591, Spenser published another volume, containing several minor poems: *The Ruins of Time*, a requiem upon his deceased patron, the Earl of Leicester, *The Tears of the Muses*, *Virgil's Gnat*, *Mother Hubberd's Tale*, *The Ruins of Rome*, *Visions*, and *Muiopotmos*, or *The Fate of the Butterfly*. These were followed, in the next year, by the publication of *Dapnaida*, an elegy upon the Lady Douglas Howard.

Return to Ireland. — After spending some time in London, attending to these various publications, Spenser returned to his Irish home, and thence, in 1595, sent forth his next publication, *Colin Clout's Come Home Again*. In this, under pastoral names, as Colin, Hobbinol, Melissa, Cynthia, and so on, he celebrates his various distinguished friends at Court, and especially dwells at great length upon the virtues and glories of the Queen. The same year witnessed the appearance of another volume, containing *Amoretti* or *Sonnets*, and the *Epithalamium*. The former are all addressed to the woman whom he was about to make his wife, and the latter is in celebration of his marriage. It is the noblest spousal verse in the language.

Latest Publications. — In 1596, Spenser went again to London to superintend the publication of the next three books of the Fairy Queen. He also published the *Prothalamion*, in reference to the expected marriage of two noble ladies of his acquaintance, and his four *Hymns*, two in honor of Love and Beauty, and two in honor of Heavenly Love and Beauty. These Hymns, so called, are long poems, containing nearly twelve hundred lines.

His Misfortunes and Death. — The Englishmen, Raleigh, Spenser, and others, who had been put in possession of the forfeited estates of the Irish rebels, were necessarily odious to the Irish peasantry. This irritation became at length so great, that in 1598 it broke out into open insurrection. The insurgents attacked Kilcolman Castle, plundered, and set fire to it. Spenser and his wife escaped, but a new-born infant perished in the flames. He took refuge in London, and there, after a few months of painful anxiety, died, at the age of forty-five. He was buried in Westminster Abbey.

Plan of the Fairy Queen. — Spenser's chief work, The Fairy Queen, was left unfinished. His plan contemplated twelve Books, each Book

composed of twelve Cantos. Only six Books were completed. The poem is of the allegorical kind. Each book has a story and a hero of its own, with a series of connected adventures, all intended to illustrate some one great moral virtue. Thus Book I. is The Legend of the Red-Cross Knight, or of Holiness; Book II. is the Legend of Sir Guyon, or of Temperance; Book III., The Legend of Britomart, or of Chastity; Book IV., The Legend of Cambel and Triamond, or of Friendship; Book V., The Legend of Artegal, or of Justice; and Book VI., The Legend of Sir Calidore, or of Courtesy. Spenser nowhere gives a list of the virtues intended to be celebrated in the remaining six books. Besides the heroes and heroines of the several books, there is one superior hero, Prince Arthur, who intervenes in each book, to rescue its particular hero in his extremity. This common hero represents Magnificence, or the embodiment of all human excellence, and is in the end to be united to the Queen, Gloriana; in other words, heroism is to be glorified.

Character of his Poetry. — As a scene-painter, Spenser is unrivalled. No poem in the language, no poem probably in any language, equals the Fairy Queen in the number, variety, and gorgeous splendor of its scenes. The author's power of invention seems exhaustless, and he fairly revels in the never ending pictures of bewildering enchantment which come at his bidding. From the very luxuriance of his imagination, however, he often forgets himself, and loses the thread of his story; and he lacks the exactness of thought which marks the work of that other great prince of dreamers, John Bunyan.

His Versification. — As a versifier, Spenser is wonderful for the freedom, variety, and sweetness of his rhythms. His words come pouring forth in an endless tide of song. His marvellous facility in versifying, however, made him careless; and he lacks accordingly something of that perfect finish in his rhythms which is to be found in some other masters of song. The stanza used in the Fairy Queen is one invented by the author, and is known as the Spenserian Stanza. It seems especially suited for the kind of chivalrous adventures which it is employed to describe. This stanza has been much used by later poets, particularly by Byron.

Sidney.

Sir Philip Sidney, 1554–1586, was one of the special ornaments of the reign of Queen Elizabeth. He was possessed by nature, not only of high talents, but of a certain nobleness of disposition which made him the object of almost universal admiration.

His Education. — Sidney's education was ordered with the greatest care; and being connected by birth and alliance with the most distinguished families in the kingdom, he had no lack of opportunities for

displaying his extraordinary abilities to the best advantage. He attended for a time at Oxford, and then at Cambridge, and afterwards went abroad for the purpose of study, in connection with travel, taking with him letters of introduction from his uncle, the Earl of Leicester. He visited France, Belgium, Germany, Hungary, and Italy. In Italy he spent eight months in reading Cicero, Plutarch, Petrarch, Boccaccio, Dante, and Ariosto.

Festivities. — He returned to England in 1575, in time to participate in the gorgeous festivities at Kenilworth Castle, which have been celebrated by the genius of Sir Walter Scott.

Embassy to Germany — In the following year, being only twenty-two years old, he was sent by Queen Elizabeth, nominally on a visit of condolence to the Emperor of Germany, but really to concert measures with the German Princes for a league with England in behalf of Protestantism. The abilities displayed by him in this delicate affair gained him the highest commendations from the veteran and astute Walsingham.

Letter to the Queen. — In the following year, Sidney addressed a letter of remonstrance to the Queen against the project of her marriage to the Duke of Anjou. This was a bold step certainly, considering the hot nature of the Tudor blood. But instances are not wanting in which both Henry and Elizabeth seemed rather pleased than otherwise, with a freedom of speech, which in their ordinary moods, and from ordinary persons, would have cost a man his liberty, if not his life. Sidney, in this as in many other instances, seems to have known instinctively just how far to go without giving offence.

Retirement. — Soon after this a quarrel occurred between him and the Earl of Oxford, which led Sidney to live for a time in retirement, at Wilton, the seat of his brother-in-law, the Earl of Pembroke. While there with his sister, and primarily for her amusement, he wrote one of his two most famous productions.

The Arcadia. — The Arcadia, or as he himself styles it, "The Countess of Pembroke's Arcadia," written during his temporary retirement from Court, is a sort of philosophical romance, and was not finished by himself. The Countess, after his death, revised and arranged the manuscript, and published it with a continuation by Markham.

Estimate of the Arcadia. — The Arcadia was instantly and universally popular. Some part of this popularity was due no doubt to the singular and romantic feeling of personal regard entertained towards the author by his contemporaries. In the course of a century, the work fell into almost universal neglect, and began at length to be the subject even of contempt and ridicule. Horace Walpole characterized it as "a tedious, lamentable, pedantic, pastoral romance, which the patience of a young virgin in love cannot now wade through." Mr. Hazlitt, a more recent critic, has expressed a condemnation equally sweeping. There has been springing up of late, however, a disposition to regard this once celebrated performance with greater favor. Those readers whose taste has been formed upon the stimulating and highly seasoned productions of the modern sensational school, will of course find Sidney's work pedantic and prosy. Still there are some minds, even now, who tire of this perpetual excitement, and who would not be ashamed to lay aside The Mysteries of Paris, or Griffith Gaunt, to find a calm and pensive enjoyment in the perusal of the Arcadia.

The Defence of Poesie. — The other principal prose work of Sidney, *The Defence of Poesie*, was written not long after, in 1581, the author being then twenty-seven years old. It has received the commendation of the highest critics, and is still occasionally read. Though written in a style now antiquated, it is in some respects to this day the best argument extant on the subject of which it treats.

Sidney's fame as an author now rests upon these two works. Neither of them seems to have been much esteemed by himself, and neither of them was published until after his death.

His Poetry. — In his own time, Sidney was in high repute as a poet. His *Sonnets*, particularly, were greatly admired. They are mostly addressed to the Lady Penelope Devereux, whom he celebrates under the name of Stella, signing himself Astrophel. The reader will find in them abundance of artificial conceits and elaborate nothings.

Military Career. — Sidney's great ambition was to be distinguished as a soldier. He obtained a command in the war then going on in Holland, but his career was brought to a speedy termination. He was mortally wounded in the battle of Zutphen, and after lingering for a few days, died in the arms of his wife, Oct. 7, 1586, in the 33d year of his age.

His Character. — Sidney was the intimate friend and patron of Spenser, and in his character and life was the actual embodiment of this great poet's ideal. The extraordinary hold which he had upon the minds of his contemporaries can be accounted for only by supposing him to have been gifted to an unusual degree with those ennobling qualities which Spenser has shadowed forth in Sir Calidore, or The Legend of Courtesy. Sidney was indeed distinguished even as an author: but his main distinction grew out of his character as a man; — as one who could be a graceful courtier without duplicity, a man of fashion without frivolity, a warrior and a hero without loss of rank in the Court of the Muses; one who was successful in almost every walk of honorable enterprise without incurring the envy or reproach of his competitors; one, in whom the most ordinary affairs of life became invested, in the eyes of his countrymen, with some peculiar fitness — whose every sentiment was a melody — whose every act was rhythmical — whose whole life indeed was one continued poem. "He trod from his cradle to his grave amid incense and flowers, and he died in a dream of glory."

Mary Sidney, *Countess of Pembroke*, 1552–1621, is now known to history, partly as the sister of Sir Philip Sidney, and partly for the epitaph upon her, written by Ben Jonson:

> "Underneath this sable hearse
> Lies the subject of all verse: —
> Sidney's sister! Pembroke's mother!
> Death, ere thou hast killed another,
> Fair, and learned, and good as she,
> Time shall throw his dart at thee!"

The Countess was intimately associated with her brother in his literary labors, and was herself the author of several pieces, original and translated. She wrote A Poem on Our Saviour's Passion; A Pastoral Dialogue in Praise of Astræa [Queen Elizabeth]; An Elegy on Sir Philip Sidney, etc.

Fulke Greville, *Lord Brooke*, 1554–1628, a nobleman and scholar in the days of Elizabeth, is associated with the memory of Sir Philip Sidney.

Brooke wrote a good deal, both in prose and verse, but is more noted for his passionate admiration of the works of Sidney than for his own performances. Besides a Life of Sidney, he wrote two Tragedies, *Alaham* and *Mustapha*, and several didactic poems.

"The titles of Lord Brooke's poems, A Treatise of Human Learning, A Treatise of Monarchy, A Treatise of Religion, An Inquisition upon Fame and Honor, lead us to anticipate more of sense than fancy. In this we are not deceived; his mind was pregnant with deep reflection upon multifarious learning, but he struggles to give utterance to thoughts which he had not fully endowed with words, and amidst the shackles of rhyme and metre which he had not learned to manage. Hence, of all our poets, he may be reckoned the most obscure; in aiming at condensation, he becomes elliptical beyond the bounds of the language, and his rhymes, being forced for the sake of sound, leave all meaning behind. Lord Brooke's poetry is chiefly worth notice as an indication of that thinking spirit upon political science which was to produce the ripe speculations of Hobbes, and Harrington, and Locke." — *Hallam.*

Gabriel Harvey, 1545–1630, a writer of some note in his own day, is now chiefly known for his connection with Spenser and Sidney.

Harvey was the senior of Spenser, and had for a time considerable influence over him. Harvey endeavored to persuade Spenser to embark in a project to remodel English verse, and to introduce the longs and shorts of the classical authors. But Spenser's instinctive genius broke loose from these arbitrary trammels. Harvey's Letters and Sonnets are valuable for the notices which they contain of many of his literary contemporaries.

Raleigh.

Sir Walter Raleigh, 1552–1618, is famous as a courtier, an adventurer, and a writer.

Early Career. — Raleigh was born in Devonshire, studied at Oxford, served as a volunteer in France and the Netherlands on the Huguenot side for a number of years, and afterwards in Ireland, during Desmond's rebellion. He attracted the attention of Queen Elizabeth, as tradition has it, by laying down his cloak as an impromptu carpet for her majesty over a muddy place. Be this as it may, Raleigh became

one of the royal favorites, was knighted, and appointed to various high and lucrative offices in the kingdom.

Colonization Schemes. — In 1584 Raleigh received letters-patent empowering him to colonize and govern any unoccupied territories that he might find in North America. In that same year one of his parties discovered the land which was afterwards named Virginia in honor of the Queen. Another party made an unsuccessful attempt to colonize Roanoke Island. The introduction of tobacco and the potato into Europe is commonly ascribed to Raleigh.

Other Adventures. — In 1558, Raleigh took an active part in the contests with the Spanish Armada. Having lost favor with the Queen by his marriage with Miss Throgmorton, one of the Queen's maids-of-honor, he tried to compensate for the disgrace by acquiring fresh laurels as a discoverer. Accordingly, in 1595 he sailed in search of the fabulous land of gold, Eldorado, and ascended the river Orinoco for nearly sixty leagues. An account of his expedition he published in the same year. He regained the royal favor, and served as rear-admiral at the taking of Cadiz, in 1596.

Disliked by James. — When James I. became king, Raleigh fell again into disgrace. He was accused of being an accomplice in Cobham's treason, and convicted in 1603, on scanty proof. Instead of being executed, he was confined in prison until 1615, when he was released conditionally. During this long confinement he wrote his most celebrated work, *The History of the World.*

Last Expedition. — The condition of his release was that he should open a gold-mine in Guiana. On the way the squadron attacked the Spaniards near St. Thomas. The attempt to discover the gold-mine was unsuccessful, and the expedition returned in 1618. The Spaniards complained of the outrage done to them, and King James, who was anxious at that time to keep on good terms with them, revived the former condemnation for high treason pronounced fifteen years before. Raleigh was executed October 28, 1618.

Personal Character. — Of Raleigh as a man and an adventurer it is scarcely yet time to speak. The history of the reign of Queen Elizabeth has not yet been written; fresh investigations are showing more and more the uncertainty of former judgments upon the men and events of that day. Sir Walter Raleigh, in particular, needs a careful and impartial biographer. The outlines of his life are clear enough, but there is a halo of fable about many of the details, and also about the personal character of the man and his motives. It will be wise, therefore, to suspend judgment until more positive information is attainable.

How Regarded by his Contemporaries. — He was looked upon as the flower of courtesy in an age when court life was the prominent phase of English society; he was, for the times, an accomplished scholar, a bold adventurer, a lover of the muses, and a friend of the poet Spenser, who honored him with one of his sweetest sonnets. Raleigh is thus the type of the England of the sixteenth century, — bold, hasty, gallant, not over-scrupulous in the choice of means, but genial in manners, and, with all its faults, full of life and character.

Literary Merits. — Raleigh's poems have been collected by Sir S. E. Brydges. The best known of them are: *The Country's Recreations, Phillida's Love Call, The Silent Lover, The Shepherd's Description of Love,* &c. It may be said of Raleigh that he just fell short of becoming a fine lyric poet. His life was too irregular, and left him too little leisure to develop his poetical talents. His greatest prose work is un-

questionably his *History of the World*, which, however, is brought down only to the end of the Macedonian Empire. Although, of course, superseded in matters of fact by later works, it is regarded as a model of style, and the pioneer of the great English school of historical writers. It is clear and spirited, acute without being taken up in trivialities, and is pervaded with the sweet spirit of philosophic culture.

Raleigh's Letter to his Wife, written in 1603, when he was expecting speedy execution, is a wonderful example of the combination of affection and simple dignity.

"The Greek and Roman story is told more fully and exactly (in the History of the World) than by any earlier English author, and with a plain eloquence that has given the book a classical reputation in our language, though from its length, and the want of that critical sifting of facts which we now justly demand, it is not greatly read. There is little now obsolete in the words of Raleigh, nor, to any great degree, in his turns of phrase; the periods, when pains have been taken with them, show that artificial structure which we find in Sidney and Hooker; he is less pedantic than most of his contemporaries, seldom low, never affected." — *Hallam.*

Sackville.

Thomas Sackville, 1536–1608, Earl of Dorset, and Lord High Treasurer of England, was a man of note in letters, as well as in affairs of state.

The Mirrour for Magistrates. — In 1557, Sackville formed the design of a poem, entitled *The Mirrour for Magistrates*, of which he wrote only The Induction, and one Legend, that on the life of Henry Stafford, Duke of Buckingham.

Plan of the Poem. — In imitation of Dante and some others of his predecessors, Sackville lays the scene of his poem in the infernal regions, to which he descends under the guidance of an allegorical personage named Sorrow. It was his object to make all the great persons of English history, from the Conquest downwards, pass here in review, and each tell his own story, as a warning to existing statesmen.

How Completed. — Other duties compelling the poet, after he had written what has been stated, to break off, he committed the completion of the work to two poets of inferior note, William Baldwin and George Ferrers.

Character of the Poem. — "The whole poem is one of a very remarkable kind for the age, and the part executed by Sackville himself exhibits in some parts a strength of description and a power of drawing allegorical characters, scarcely inferior to Spenser." — *Chambers.*

Other Poetry. — Sackville also was the author, jointly perhaps with Thomas Norton, of the first regular English Tragedy, Ferrex and Porrex, called also Gorboduc.

George Ferrers, 1512–1579, was an Oxford scholar, and was distinguished in his day for his legal knowledge and for his literary culture.

The chief distinction of Ferrers is that he was one of the contributors to the *Mirrour for Magistrates*. He wrote for this the following six poetical chronicles: The Fall of Robert Trevilian; The Tragedy of Thomas of Woodstock, Duke of Gloucester; The Tragedy of Richard II.; The Story of Dame Eleanor Cobham; The Story of Humphrey Plantagenet; The Tragedy of Edward, Duke of Somerset.

William Baldwin, —— 1564, a scholar and printer of some celebrity, was one of the contributors to the *Mirrour for Magistrates*.

He wrote also, A Treatise on Moral Philosophy; The Canticles or Ballads of Solomon, in English Metres; The Use of Adages, Similes, and Proverbs; and Beware the Cat.

Warner.

William Warner, 1558–1609, a lawyer during the reign of Elizabeth, wrote a long poem, *Albion's England*, which was exceedingly popular at that time, but has since fallen into neglect.

Plan of his Poem. — Albion's England is a narrative poem, professing to give the history of England from the Deluge to the time of James I. It is full of lively and amusing incidents taken from the old chronicles. It is divided into thirteen books, and contains nearly ten thousand fourteen-syllable lines.

Its Character. — Warner in his day was ordinarily coupled with Spenser, the two being spoken of as the Homer and Virgil of English literature. Spenser was the poet of the hall and the boudoir, Warner of the kitchen. His thoughts and style present a perfect contrast to those of Spenser. While the latter is full of mysterious and stately splendors, suited to dazzle the imagination, the former walks in open daylight, and is busied with the common and vulgar wants of men, expressed in common, every-day language. Warner is chargeable also with shocking grossness and indecency, and on this account, more than any other, has fallen into deserved neglect.

Southwell.

Robert Southwell, 1560–1595, one of the minor poets of the time of Elizabeth, is remembered with melancholy interest on account of his tragical end.

Early Career. — Southwell was born of Catholic parents, who sent him, when very young, to be educated at the English college at Douay, and from thence to Rome, where, at the age of sixteen, he entered the Society of the Jesuits. At the age of twenty-four he returned to his native country as a missionary, notwithstanding a law which threatened with death all members of his profession who should be found in England. For eight years he appears to have ministered secretly but zealously to the scattered adherents of his creed, without, however, so far as is known, doing anything to disturb the peace of society.

Arrest and Imprisonment. — In 1592, he was apprehended in a gentleman's house, and committed to a dungeon in the Tower, so noisome and filthy, that, when he was brought out for examination, his clothes were covered with vermin. Upon this his father, a man of good family, presented a petition to the Queen, to the effect, that if his son had committed anything for which, by the laws, he had deserved death, let him suffer death; if not, as he was a gentleman, he hoped her Majesty would order him to be treated as a gentleman. Southwell, after this, was better lodged.

Trial and Execution. — An imprisonment of three years, with ten inflictions of the rack, wore out his patience, and he entreated to be brought to trial. Cecil is said to have made the brutal remark, that "if he was in so much haste to be hanged, he should quickly have his desire." Being found guilty, on his own confession, of being a Romish priest, he was condemned to death, and executed at Tyburn, with all the revolting circumstances of cruelty characteristic of the old treason law of England. Throughout these scenes, Southwell is said to have behaved with a mild fortitude, which was the strongest commentary on his purity of character. The life of Southwell was short, but full of grief; and the prevailing tone of his poetry is that of religious resignation.

His Poetry. — Southwell's two longest poems, *St. Peter's Complaint*, and *Mary Magdalene's Tears*, were written in prison. Though composed while he was suffering cruel persecution, no trace of angry feeling occurs in them against any human being or institution. Southwell's poems were for a time exceedingly popular; after that, they fell for a long time into neglect. They have risen again in public estimation in the present day, a new and complete edition of them having appeared in 1856.

Daniel.

Samuel Daniel, 1562–1619, figured as a lyric poet, a dramatist, and a historian.

Daniel was educated at Oxford, and became tutor to the Countess of Pembroke. He was associated in London with Shakespeare, Marlowe, Chapman, and others of that class, and towards the close of his life retired to a small farm in the country. He wrote many poems, and was in great favor among his contemporaries.

His Works. — The following are the titles of some of his works: The Queen's Arcadia, a Pastoral Tragi-Comedy; The Tragedy of Cleopatra; The Tragedy of Philotus; Hymen's Triumph; Twelve Goddesses; Musophilus; and numerous Sonnets. He wrote also, in prose, A History of England, and A History of the Civil Wars between the Houses of York and Lancaster.

"His father was a master of music; and his harmonious mind made an impression on his son's genius, who passed as an exquisite poet. He carried, in his Christian [name] and surname, two holy prophets, his monitors, so to qualify his raptures, that he abhorred all profaneness. He was also a judicious historian, witness his Lives of our English Kings since the Conquest until Edward III., wherein he hath the happiness to reconcile brevity with clearness, qualities of great distance in other authors. In his old age, he turned husbandman, and rented a farm in Wiltshire. I can give no account how he thrived thereupon." — *Fuller's Worthies.*

Drayton.

Michael Drayton, 1563–1631, was a voluminous poet of much celebrity in his time, though now little read.

Drayton was aided in early life by Sir Walter Acton, and in his later years he lived in comfort under the hospitable roof of the Earl of Dorset.

Chief Work. — Drayton's chief work was the Poly-Olbion, in 30 Songs or Cantos, and making 30,000 Alexandrian lines, rhyming in couplets. It is a topographical description of all the tracts, rivers, mountains, and forests of Great Britain, intermixed with local traditions and antiquities. In other words, it is the antiquities of Britain, in verse. As a book of antiquities, it is said to be remarkable for its accuracy and for the minuteness of its information, and it is not devoid of poetry.

Other Works. — Drayton wrote also, *The Barons' Wars*, an account of the civil wars of the reign of Edward II.; *England's Heroical Epistles*; *The Shepherd's Garland*; *The Court of Fairy*; *The Moon Calf*; *The Downfall of Robert of Normandy*; *Holy Hymns*, &c., &c. The Barons' Wars and the Heroical Epistles were of great length. His poems altogether amount to more than 100,000 lines.

"His Poly-Olbion is certainly a wonderful work, exhibiting at once the learning of an historian, an antiquary, a naturalist, and a geographer, and embellished by the imagination of a poet." — *Ellis's Early English Poets.*

"There is probably no poem of this kind in any other language, comparable in extent and excellence to the Poly-Olbion; nor can any one read a portion of it without admiration for its learned and highly gifted author." — *Hallam.*

"The genius of Drayton is neither very imaginative nor very pathetic; but he is an agreeable and weighty writer, with an ardent, if not a highly creative fancy."—*Craik.*

> "Drayton, sweet ancient bard, his Albion sung,
> With their own praise her echoing valleys rung;
> His bounding muse o'er every mountain rode,
> And every river warbled where he flowed." — *J. Kirkpatrick.*

Edward Fairfax, —— 1632, is well known as the translator of Tasso.

Fairfax was a son of Sir Thomas Fairfax, of Yorkshire, and passed his time in lettered ease in a quiet country-seat.

Works. — Besides the translation of Tasso's *Jerusalem Delivered*, Fairfax wrote *A Poetical History of the Black Prince*; *Twelve Eclogues*; *A Discourse on Witchcraft*, &c. None of them are of any particular value except his Tasso, and this was so admirable that it has kept its place to this day as a standard work.

"We do not know a translation in any language that is to be preferred to this in all the essentials of poetry." — *London Quart. Review.*

Sir Thomas Overbury, 1581–1613, was a witty gallant of the reign of James I. He was imprisoned in the Tower on a frivolous pretext,

and was there poisoned through the machinations of the Earl of Somerset.

Overbury wrote two didactic poems, *The Wife*, and *The Choice of a Wife*. His best work was in prose, consisting of a series of *Characters*, or Witty Descriptions of the Properties of Sundry Persons.

Wotton.

Sir Henry Wotton, 1568–1639, was a writer and a political character of some note in the reigns of Elizabeth and of James I.

His Career. — Wotton was born at Bocton Hall, the seat of his ancestors, in Kent. After receiving his education at Winchester and Oxford, and travelling for some years on the Continent, he attached himself to the service of Essex, the favorite of Elizabeth, but had the sagacity to foresee the fate of that nobleman, and to elude its consequences by withdrawing in time from the kingdom. Having afterwards gained the friendship of James, by communicating the secret of a conspiracy formed against him, he was employed by that monarch, after his accession to the throne of England, as ambassador to Venice. He had a versatile and lively mind, well suited in some respects to the intricacies of foreign diplomacy. One of his sayings is often quoted. He defines an ambassador to be "an honest gentleman sent to *lie* abroad for the good of his country." In 1627, he was made Provost of Eton, which post he occupied until his death, in 1639.

Works. — While living abroad he embodied the result of his inquiries into political affairs in a work called *The State of Christendom*, or, A Most Exact and Curious Discovery of Many Secret Passages and Hidden Mysteries of the Times. While Provost of Eton he published *Elements of Architecture*, the best work on the subject at that time. The *Reliquiæ Wottonianæ*, published posthumously, is a collection of his miscellaneous pieces, including *Lives*, *Letters*, *Poems*, and *Characters*.

"The poetry of Wotton, though chiefly written for the amusement of his leisure, and through the excitement of casual circumstances, possesses the invaluable attractions of energy, simplicity, and the most touching morality; it comes warm from the heart, and, whether employed on an amatory or a didactic subject, makes its appropriate impression with an air of sincerity which never fails to delight. Of this description are the pieces entitled *A Farewell to the Vanities of the World*, the *Character of a Happy Life*, and the *Lines on the Queen of Bohemia*." — *Drake's Shakespeare.*

Barnaby Barnes, 1569 ——, one of the hangers-on of the Earl of Essex, wrote a considerable number of sonnets, madrigals, odes, &c. His Sonnets were 100 in number, and were called by him A Divine Century of Spiritual Sonnets, 1595. He published also Four Books of Offices, and The Devil's Charter, a Tragedy.

Richard Barnfield, 1574 ——, was the author of several poems: The Affectionate Shepherd, 1594; Cynthia, 1595; The Encomium of Lady Pecunia, or Praise of Money, &c., 1598.

Joshua Sylvester, 1563–1618, enjoyed in his day no little reputation as a poet and a linguist, and was even called the "silver-tongued."

Sylvester was the author of a number of sonnets and poems, in several of which he vied with his royal master, James I., in the denunciation of tobacco. His chief fame, perhaps, rests upon his translation of the works of the French poet Du Bartas. One of the poems by Du Bartas — *La Semaine* — may be said to contain the germs of Milton's Paradise Lost.

William Browne, 1590–1645, a writer of pastorals, was highly commended by Ben Jonson, Drayton, and Selden, and by critics of a later date; but his poems have failed to hold a permanent place in literature. Works: Britannia's Pastorals; The Shepherd's Pipe; The Inner Temple, a Masque, etc.

Samuel Rowlands, —— 1634, was the author of many curious poetical pieces, which form a part of the literary history of the period.

The following are the titles of some of Rowland's poems: The Betraying of Christ; Judas in Despair; The Letting of Humor's Blood in the Head-Vein; 'T is Merry when Gossips Meet; Look to it, for I 'll stab Ye; Doctor Merryman, or Nothing but Mirth; The Knave of Clubs; The Knave of Hearts; More Knaves Yet; Good News and Bad News; The Night Raven, etc.

"The humorous description of low life exhibited in Rowlands's Satires are more precious to antiquarians than more grave works, and those who make the manners of Shakespeare's age the subject of their study may better spare a better author than Samuel Rowlands." — *Sir Walter Scott.*

Giles and Phineas Fletcher.

Giles Fletcher, 1588–1623, and Phineas Fletcher, 1584–1650, brothers, were poets of a kindred stamp, and were much alike in their characters and pursuits.

Both were educated at Eton and Cambridge; both were clergymen; both are in good estimation for poetry of a quiet, but pure and elevating character.

They were cousins of John Fletcher, the Dramatist, the associate of Beaumont.

Giles Fletcher's chief poem is entitled Christ's Victory and Triumph in Heaven and Earth over and after Death. The description which he gives of the first meeting between Christ and the Tempter is supposed to have suggested to Milton some of the scenes in his Paradise Regained.

"Giles, inferior as he is to Spenser and Milton, might be figured, in his happiest moments, as a link of connection in our poetry between those congenial spirits, for he reminds us of both, and evidently gave hints to the latter in a poem on the same subject with Paradise Regained." — *Campbell's English Poets.*

Phineas Fletcher, the elder brother, wrote several poems: The Locusts or Apollyonists, a satire directed against the Jesuits; Sicelides, a Dramatic piece; Piscatory Eclogues, etc., and good old Izaak Walton calls him "An excellent divine and an excellent angler." But his chief work, and the only one by which he is now known, was The Purple Island. This was an allegorical poem, after the style of Spenser, the

"Island" being the human body, its streams being the veins and arteries, and the moral and mental faculties of the soul being the actors or heroes.

"The title of the Purple Island is most attractive and most fallacious. If a reader should take it up (as would probably be the case with those ignorant of its nature) with the expectation of finding some delightful story or romantic fiction, what must be his disappointment to plunge at once into an anatomical lecture in verse on the human frame — to find that the poet had turned topographer of an island founded upon human bones, with veins for its thousand small brooks, and arteries for its larger streams; and that the mountains and valleys with which it is diversified are neither more nor less than the inequalities and undulations of the microcosm." — *Retrospective Review.*

"After exerting his entire powers on this department of the subject, the virtues and better qualities of the heart, under their leader, Electa, or Intellect, are attacked by the vices; a battle ensues, and the latter are vanquished, after a vigorous opposition, through the interposition of an angel, who appears at the prayer of Electa." — *Headley.*

"They were both the disciples of Spenser, and, with his diction greatly modernized, retained much of his melody and luxuriant expression. Giles's Christ's Victory has a tone of enthusiasm peculiarly solemn. Phineas, with a livelier fancy, had a coarse taste. He lavished on a bad subject the power and ingenuity that would have made a fine poem on a good design." — *Campbell's English Poets.*

Herbert.

George Herbert, 1593–1632, a thoughtful and quiet poet of this period, was the author of two poems, The Temple, and The Country Parson, which have given him a permanent place in literature.

Herbert was a younger brother of Lord Edward Herbert. He was educated at Westminster School and at Cambridge, and took orders in the Church of England. In all particulars he seems to have been the direct opposite of his brother, leading the quiet, retired life of a country divine, and governed by a spirit of unaffected piety.

Herbert is known by the two principal poetical works already named and by Izaak Walton's life of him. Herbert's simple, pure poetry, appearing in an age of unbounded licentiousness, met with astonishing success. Although later generations have moderated the lavish praise bestowed upon Herbert by his contemporaries, the final judgment seems strongly in favor of the poet's claims to lasting recognition. His poems are at times overloaded with conceits and quaint imagery — the great fault of that age — but this cannot destroy the vein of true, devotional poetry running through them all.

Drummond of Hawthornden.

William Drummond of Hawthornden, 1585–1649, a Scotchman, the son of Sir John Drummond, was a poet of good repute in his day.

Drummond was educated at the University of Edinburgh, and afterwards studied the civil law in France, but abandoned the profession for that of letters. On the death of his father, he retired to the family seat of Hawthornden, famous for the beauty of its natural scenery, and there lived in peaceful seclusion, cultivating the muses. Ben Jonson visited him there.

Drummond has the distinction of being the first Scottish poet that wrote in the pure English dialect. His poems are not numerous, but they are highly praised. Among them may be particularly noticed his Sonnets, The River of Forth Feasting; The Praise of a Solitary Life, etc.

William Alexander, *Earl of Stirling*, 1580–1640, a Scotch poet, had some celebrity in his day, and was highly praised by the earlier critics. He was the author of a poem called Parænesis; Aurora, which was a collection of sonnets, songs, and elegies; and four tragedies, Darius, Crœsus, The Alexandrian Tragedy, and Julius Cæsar. These are in rhyme, and are not suited for the stage.

EXTRACT.

The Image of Death.

Before my face the picture hangs,
That daily should put me in mind
Of those cold names and bitter pangs
That shortly I am like to find;
But yet, alas! full little I
Do think hereon, that I must die.

I often look upon a face
Most ugly, grisly, bare, and thin;
I often view the hollow place
Where eyes and nose had sometimes been;
I see the bones across that lie,
Yet little think that I must die.

I read the label underneath,
That telleth me whereto I must;
I see the sentence too, that saith,
"Remember, man, thou art but dust."
But yet, alas! how seldom I
Do think, indeed, that I must die!

Continually at my bed's head
A hearse doth hang, which doth me tell
That I ere morning may be dead,
Though now I feel myself full well;
But yet, alas! for all this, I
Have little mind that I must die!

The gown which I am used to wear,
  The knife wherewith I cut my meat;
And eke that old and ancient chair,
  Which is my only usual seat;
All these do tell me I must die,
And yet my life amend not I.

My ancestors are turn'd to clay,
  And many of my mates are gone;
My youngers daily drop away,
  And can I think to 'scape alone?
No, no! I know that I must die,
And yet my life amend not I.

. . . . . .

If none can 'scape Death's dreadful dart;
  If rich and poor his beck obey;
If strong, if wise, if all do smart,
  Then I to 'scape shall have no way:
Then grant me grace, O God! that I
My life may mend, since I must die. — *Southwell.*

CHAPTER VI.

Shakespeare and the Early Dramatists.

Rise of the English Drama.

Miracle Plays. — At the dawn of modern civilization, most European countries had a rude kind of theatrical entertainment, known as Miracle Plays, or Miracles. These plays were representations of the principal supernatural events of the Old and New Testaments, and of the lives of the saints.

Character of the Miracle Plays. — The Miracle Plays did not undertake to exhibit natural characters and incidents, like the classic dramas of Greece and Rome, but to set forth Scriptural and religious transactions. In the absence of printing, they were one means of making known some of the contents of the Scriptures, and they were thought to be favorable to the diffusion of religious feeling. They were under the management of the clergy, and were acted by men of the clerical order. They were generally acted in church, and often on Sunday. Traces of these Miracle Plays in England may be found as far back as the Norman Conquest, in the twelfth century; possibly a little earlier.

Moral Plays. — The Miracle Plays were succeeded by a somewhat higher sort of drama, called Moral Plays, or Moralities.

Character and History. — In the Moral Plays persons were introduced representing abstract ideas and moral sentiments, such as Mercy, Justice, Truth, and so on. The only Scriptural character retained in them is the Devil, who is represented in grotesque habiliments, and who is perpetually beaten by an attendant character, called The Vice. The Moral Plays at first were acted by clergymen, or by school-boys, and sometimes by members of guilds and trading corporations. Acting had not yet become a distinct profession. The Moral Plays were introduced about the time of Henry VI., say the middle of the fifteenth century, and were continued into the reign of Henry VIII., or nearly to the middle of the sixteenth century.

Interludes. — The next step in the development of the drama was a kind of plays called Interludes.

Character and History. — The Interludes were a species of farce. They were introduced in the time of Henry VIII., at which time also acting began to be a distinct profession. In the Interludes, allegorical characters and abstractions also began to give way to characters taken from real life. The principal, perhaps only, writer of Interludes was John Heywood, who was supported at the Court of Henry VIII., partly as a musician, partly as a professed wit, and partly for the purpose of writing these Interludes for the amusement of the Court.

The Four P's. — One of Heywood's Interludes, called The Four P's, turns upon a dispute between a Palmer, a Pardoner, a Poticary, and a Pedler, as to which shall tell the biggest lie. An accidental assertion of the Palmer, that he never in his life saw a woman out of patience, takes the others off their guard. They all declare it to be the biggest lie they ever heard, and so the question is settled.

The Regular Drama. —The regular drama began in England near the close of the reign of Henry VIII., and about the middle of the sixteenth century.

Character and History. — The regular dramas, though growing out of the theatrical entertainments which had preceded, were formed after the old classical models, and also after those of Spain and Italy, all of which had now begun to be studied by dramatic writers in England. They were from the first divided into Comedies and Tragedies, and were in five acts.

Ralph Royster Doyster. — The play with this uncouth name was the first regular Comedy of which we have any record. It was written by Nicolas Udall, Master of Westminster School, about the year 1551. The scene is in London, and the characters, thirteen in number, represent the manners of the middle orders of the people of that day.

Misogonus. — Another early comedy, called Misogonus, was written about 1560, by Thomas Richards. The scene is laid in Italy, but the manners are English. The character of the domestic Fool, which figures so largely in the old Comedy, appears for the first time in this play.

Gammer Gurton's Needle. — This comedy was written about 1565, by John Still, afterwards Lady Margaret Professor of Divinity, and Bishop of Bath and Wells. It is a piece of low rustic humor, turning upon the loss and recovery of the needle with which Gammer (godmother, or granny) Gurton was mending a garment belonging to her man Hodge.

Ferrex and Porrex. — This is the name of the earliest known Tragedy in English. It was written by Thomas Sackville, afterwards Earl of Dorset, and was played before Queen Elizabeth at Whitehall, by members of the Inner Temple, in 1561. It is founded on early British story, and is full of blood and civil broils.

Damon and Pythias. — This is the first English tragedy founded on a classical subject. It was acted before Queen Elizabeth, at Oxford, in 1566.

Rapid Growth of the Drama. — From the time of the regular plays just named, the drama may be considered as one of the established forms of English literature. Once established, its growth was rapid. Before the close of Elizabeth's reign it had attained a height and splendor which threw into the shade all other kinds of literary work.

Even the Fairy Queen paled before the rising sun of the new Elizabethan Drama.

Immediate Predecessors of Shakespeare. — Shakespeare, the greatest of English dramatists, rose from these humble beginnings at once into meridian splendor. Some few stars, however, are discernible in the early dawn preceding Shakespeare's rise. These will now be briefly noticed.

Richard Edwards, 1523–1566, was a dramatic writer of some note in the early part of the reign of Queen Elizabeth.

Edwards was the author of Damon and Pythias, already mentioned, and chief contributor to the Paradise of Dainty Devices. He wrote also The Comedy of Palamon and Arcite, and other pieces, dramatic and lyric. "He united all those arts and accomplishments which minister to popular pleasantry: he was the first fiddler, the most fashionable sonnetteer, the readiest rhymer, and the most facetious mimic of the Court." — *Warton.*

George Gascoigne, 1537–1577, was a dramatic writer and a courtier in the days of Queen Elizabeth.

Gascoigne contributed to the entertainment of the Court by writing Masques. Some of his pieces are said to have been the first specimens of regular Comedy in English prose. His principal pieces are: The Princely Pleasures of Kenilworth Castle, a Masque; The Comedy of Supposes, altered from the Spanish; The Tragedy of Jocasta, altered from the Greek.

John Lyly, 1553–1600, a dramatic writer of some note, was the author of nine plays, written mostly for Court entertainments, and performed by the scholars of St. Paul's.

Lyly was an Oxford scholar, and many of his plays are on mythological subjects, as Sappho, Endymion, etc. His style is affected and unnatural; and, like his own Niobe, "oftentimes he had sweet thoughts, sometimes hard conceits; betwixt both, a kind of yielding."

Lyly's Euphues. — One of Lyly's works, Euphues, or The Anatomy of Wit, exercised a most mischievous influence upon the literature of the day, causing that general use of *euphuistic* expressions which marks most of the writings of his contemporaries and immediate successors. Lyly is supposed to have been meant by Shakespeare in his character of Don Adriano de Armado, in Love's Labor's Lost, "a man of fire new words, fashion's own knight — that hath a mint of phrases in his brain — one whom the music of his own tongue doth ravish like enchanting harmony." Sir Walter Scott, in The Monastery, has drawn an amusing caricature of one of these euphuists in Sir Piercie Shafton.

Lyly's forte was in lyrical composition, and some of his short pieces show that he was a man of real genius.

Thomas Nash, 1558–1600, a native of Suffolk, and a scholar of Cambridge. He was a lively satirist, — the Churchill of his day.

Nash amused the town with his attacks on Gabriel Harvey and the Puritans. He wrote a comedy called Summer's Last Will and Testament, which was acted before Queen Elizabeth, in 1597. He was concerned with Marlowe in writing the Tragedy of Dido Queen of Carthage. He was imprisoned for being the author of a satirical play, never printed, called the Isle of Dogs. Two of his other pieces are The Supplication of Pierce Penniless to the Devil, and Christ's Tears over Jerusalem. Nash's versification is hard and monotonous, but his thoughts are often striking.

ROBERT GREENE, 1560–1592, was one of the minor dramatists contemporary with Shakespeare.

Greene was educated at Cambridge, and took orders in the Church, but lost his preferment, probably on account of the irregularities of his life.

"He was a boon companion with the dissipated wits of the day, deserted a lovely wife, lived a profligate life, chequered with partial repentance, and died of a surfeit of pickled herrings and Rhenish wine." — *Allibone.*

Plays. — Greene's Plays are: The History of Orlando; Friar Bacon and Friar Bungay: Alphonsus, King of Arragon; James IV.; George Greene, the Pinner of Wakefield; The Looking Glass for London and England.

Other Works. — Besides his plays, Greene wrote a large number of tales and other prose pieces, some licentious and indecent, others full of repentance for his own misdeeds and serious exhortations to his fellows to avoid his example.

Character. — Greene was not devoid of literary ability, and his writings made no little impression upon the men and women of that age. His style is strongly tinctured with the euphuisms with which Lyly had infected his generation.

Groat's Worth of Wit. — One of Greene's tracts, A Groat's Worth of Wit Bought with a Million of Repentance, is often quoted for the light which it throws upon contemporary literature. It contains, among other things, the following allusion to Shakespeare, showing that Shakespeare had even then, 1592, become an object of envy to less successful aspirants: "There is an upstart crow beautified with our feathers, that, with his tiger's heart wrapt in a player's hide, [a parody on Shakespeare's line, in Henry VI., Part Third, 'O tiger's heart wrapt in a *woman's* hide,'] supposes he is as well able to bombast out a blank verse as the best of you; and being an absolute Johannes Fac-totum, is, in his own conceit, the only *Shake-scene* in a country." The conclusion of this pamphlet gives a melancholy picture of a man of genius dying prematurely from the effects of a disorderly and vicious life:

"But now return I again to you three [Marlowe, Lodge, and Peele], knowing my misery is to you no news: and let me heartily intreat you to be warned by my harms. Delight not, as I have done, in irreligious oaths, despise drunkenness, fly lust, abhor those epicures whose loose life hath made religion loathsome to your ears; and when they soothe you with terms of mastership, remember, Robert Greene (whom they have often flattered) perishes for want of comfort. Remember, gentlemen, your lives are like so many light-tapers, that are with care delivered to all of you to maintain; these, with wine-puffed breath, may be extinguished, with drunkenness put out, with negligence let fall. The fire of my light is now at the last snuff. My hand is tired, and I [am] forced to leave where I would begin; desirous that you should live, though himself be dying."

Marlowe.

Christopher Marlowe, 1562–1593, was the greatest of the precursors of Shakespeare.

Marlowe was the son of a shoemaker in Canterbury. He received, however, a learned education, and was graduated at Cambridge.

Marlowe's first play, Tamburlaine the Great, was written before his graduation. It was the first English play in blank verse, and the versification has a peculiar majestic swell and sonorousness, which, though verging upon bombast, yet suggested and justified Ben Jonson's phrase of "Marlowe's mighty line."

Marlowe's second play, The Life and Death of Doctor Faustus, exhibits a far wider and higher range of dramatic power than his first tragedy. The subject is the same as that of Goethe's most celebrated work, and many of the characters, Faust, Mephistopheles, Wagner, etc., appear in both works.

Marlowe's other plays are: The Jew of Malta, The Massacre at Paris, and Edward the Second. The play last named is one of his best, and is the first example of the historical play. Marlowe wrote some beautiful lyrics, and is supposed to have had a part in the authorship of several other plays.

Marlowe lived an irregular life, and died young, being killed in a miserable brawl. He was a man of uncommon genius, and was undoubtedly the greatest English dramatic writer before Shakespeare.

Thomas Lodge, 1566–1625, educated at Oxford, was a prominent actor, dramatist, and poet of his day.

Lodge's principal dramas are: The Wounds of Civil War, and Rosalynde, from which latter Shakespeare borrowed the incidents of As You Like It. Lodge was also the translator of Seneca and Josephus, and the author of several pretty pastoral songs.

"Lodge and Greene are the only imitators of Lyly who have atoned for affectation of style by any felicity of genius or invention." — *Dunlop's History of Fiction.*

George Peele, 1553–1598, after completing his studies at Oxford, came to London and became a writer and actor of plays, and a shareholder with Shakespeare and others in the Blackfriars Theatre.

Peele also held the situation of city poet and conductor of pageants for the Court. He has considerable poetical fancy, and his versification is smooth and musical. But his blank verse wants the variety of pauses and modulation given to it by Shakespeare. His life, like that of most of his fellow actors and dramatists of that day, is involved in obscurity, the dates both of his birth and death being matter of conjecture.

Works. — Peele wrote The Arraignment of Paris, a court show, exhibited before

Queen Elizabeth; Edward the First, an historical play; The Old Wives' Tale, acted by "the Queen's Majesty's Players;" The Tragedy of Absalom; The Love of King David and Fair Bethsaba; The Battle of Alcazar, &c. His Scriptural drama of David and Bethsaba is considered his best. His Works have been edited in 3 vols. 8vo., with a Life, by Alexander Dyce.

Henry Chettle, was a dramatist contemporary with Shakespeare, and is chiefly known for his attempt to disparage the latter. He wrote a very large number of plays, few of which have come down to us.

Thomas Kyd was another of the immediate predecessors of Shakespeare.

Kyd was the author of three plays, Cornelia, The First Part of Jeronimo, and The Spanish Tragedy, or Hieronimo is Mad Again. This last seems to have been popular in its day, as it appeared in several editions, two of which were enlarged by Ben Jonson. It was much ridiculed by Shakespeare.

Robert Armyn, one of the company of actors connected with Shakespeare, was the author of several pieces of some note: Nest of Ninnies, 1608; Italian Taylor and his Boy, 1609; and perhaps The Valiant Welshman, 1615.

Shakespeare.

William Shakespeare, 1564–1616, is, by the common consent of mankind, the greatest dramatist, and in the opinion of a large and growing number of critics, the greatest writer, that the world has ever produced. His writings created an era in literature, and constitute of themselves a special and most important study.

Note. — It would not be possible, in a general course of literature, such as the present, to attempt anything like a complete expression of Shakespeare's character and genius. Such an attempt is the less necessary, as special essays on the subject are abundant, and accessible to every reader. All that is deemed necessary, therefore, is to give a brief outline of what he was, and what he has done.

His Life. — Our knowledge of the life of Shakespeare is very imperfect, consisting of meagre and unsatisfactory outlines. Of his habits of life, his method of composition, we know absolutely nothing. Unlike Goethe, Dante, Molière, and Cervantes, Shakespeare has left no record of himself whereby we may watch his intellectual development. All that we can say of him, on acceptable external evidence, is that he came of a good family in Stratford-upon-Avon, that his father was a

butcher or a glover, and that his mother, Mary Arden, was slightly connected with the gentry. The poet received a school or academy education, and probably nothing more. In 1586, or 1587, he removed to London, being probably thrown upon his own resources by his father's failure in business. He had previously married Anne Hathaway, a woman several years his senior. She seems to have played absolutely no part in determining the poet's life and genius. After establishing himself in London — some have supposed as a lawyer's clerk — he took up play-writing and acting as a profession, soon gained an interest in the Blackfriars Theatre, acquired the friendship and patronage of the Earl of Southampton, and retired to Stratford a wealthy man, for the last few years of his life. Such is the substance of all that we know about the life of England's greatest poet.

Date of his Works. — There is some dispute as to which of his plays first appeared, and when it appeared. Probably it was the second part of Henry VI., about 1592. The last was The Tempest, in 1611. Besides his plays, we have his Sonnets, his Venus and Adonis, Rape of Lucrece, The Lover's Complaint, and Passionate Pilgrim. The Sonnets appeared in 1609, the others about ten years before. The dates of all his dramas are more or less uncertain; equally uncertain is the authorship of Titus Andronicus and of Pericles. The better opinion seems to be that they were only touched up in passages by Shakespeare. The other doubtful plays, such as Sir John Oldcastle, Locrine, A Yorkshire Tragedy, &c., are now generally rejected. Excluding Titus Andronicus and Pericles, then, we have left thirty-five plays, divided into Tragedies, Comedies, and Histories.

Editions and Translations. — The first collective edition of the plays appeared in 1623, and generally passes by the name of the "folio of 1623." The countless subsequent editions are based upon this folio. During the dramatist's life many spurious editions of separate plays appeared. As there was no copyright law at that time, the author's only way of protecting himself was to retain his works in manuscript. These surreptitious editions of the plays are supposed to have been made chiefly from hearing and seeing them acted.

Shakespeare's dramas have been translated, wholly or in part, into every language of Europe, and into Bengalee, Hindostanee, and many other Asiatic tongues.

Commentary and Criticism. — The volumes of commentary and criticism that have been heaped upon the poet constitute of themselves a large and ever-growing library. The scholars and critics of the last

three centuries, in every land and tongue of Europe, have exercised their wits in the real or supposed elucidation of the great master. Yet, after all, the English dramatist remains almost as grave a mystery as the Greek Homer, and, like Homer, he is his own best commentator. The obvious defect in all Shakespeare-criticism is that it is more or less one-sided. Each reviewer sees and grasps only so much as his own mind will let him, whereas the original, to use Coleridge's well-known epithet, is myriad-minded.

Method of Study Recommended. — The best, perhaps the only good method for the beginner to approach Shakespeare, is to discard rigorously all notes, essays, and commentaries, and, taking a handy edition in legible type, to read through play after play as rapidly as possible. It will be well for him, if circumstances and his temperament will permit him, to finish the thirty-five plays in as many consecutive secular days. Of course, in following such a plan, he will overlook many of the subtler beauties in thought and diction and many real difficulties. But he will be more than compensated by gaining a general idea of the poet's wonderful versatility and range of thought, such as can be obtained in no other way. A literary excursion of this kind will resemble a trip across the American continent by rail in seven days. The traveller sees nothing very near at hand, and remembers nothing very distinctly. But he gains an impression, vague but ineffaceable, of magnitude and diversity. The majority of Shakespeare-readers labor under this difficulty, that they know the poet only in part. They judge him by a few of his leading plays, such as Hamlet, Othello, The Tempest, or The Merchant of Venice, and know of King John, Richard II., and the Henrys, only by reputation or by stock quotations.

Study of Particular Plays. — After the reader has familiarized himself with Shakespeare in outline, he can then take up single plays and subject them to minute analysis. The historical plays should be read in chronological order, for, although not written in that order, the subjects grow naturally one out of the other. Hamlet is undoubtedly Shakespeare's masterpiece, Othello is his most finished piece, and Twelfth Night or As You Like It is the most genial. But the two parts of Henry IV. and the play of Henry V. form a trilogy that reveals the poet in his greatest vigor and flexibility.

Autobiographical Character. — We have no external evidence whatever as to the principles which guided Shakespeare in the composition of his plays. But the three last named suggest at least very strongly that Prince Hal comes nearer to the poet's beau-ideal than

any other of his creations, and that the body of non-historical incident is derived from his own life-experience. Yet in these, as in all the other plays, Shakespeare sinks himself completely in his creations. We cannot point to any one character or to any one action and say, That is Shakespeare. While reading these plays we never think of the artist. It is only when we reflect upon them that we are seized with the yearning to know more about their wonderful author.

The Three Great Masters. — There are three men in the annals of poetry who may be said to have created, or rather fixed, not merely the literature but also the language of their several countries. These three are Homer, Dante, and Shakespeare, and of the three the last is not the least. The epic unity of Homer was subsequently broken up into dialectic variations; much of Dante has become obsolete; but the forms and expressions of Shakespeare remain in almost perfect integrity. The language of the dramatist has passed so thoroughly into the minds and mouths of his countrymen that the latter constantly forget whence they obtained it. One of the chief pleasures in reading Shakespeare is the incessant stumbling upon phrases and sayings that everybody uses, such as "food for gunpowder," "cudgeling one's wits," "the wish was father to the thought," etc.

His Plots. — The plot of the Shakespearian drama is by no means perfect, and the unravelling is at times wholly conventional. No unprejudiced mind can study Measure for Measure, for instance, and claim that the ending is in accordance with the merits of the characters. Almost as much may be said of As You Like It and The Merchant of Venice. Again, the action is not always justified. Thus, in Romeo and Juliet, we are not informed why the heroine is obliged to resort to the artifice of a sham death instead of simply escaping from the city.

Characterization. — Whatever faults an eager criticism may detect in these plays, the characters themselves will ever remain as embodiments of the most wonderful poetic imagination. What a flood of association rises at the mere mention of such names as Hamlet, Othello, Prince Hal, Hotspur, Falstaff, Bottom, Titania, Oberon, Ariel, Miranda, Imogen, Rosalind, Portia! what a glamour of fancy in The Midsummer's Night's Dream! what a depth of woe in Hamlet or Othello!

His Style. — In the background of all lies the poet's wonderful style, his way of looking at things and expressing himself. There is no other style that in the least resembles it. Its peculiarity does not consist so

much in an exact use or arrangement of words — although no writer ever used or arranged words more scrupulously — as in a peculiarly Shakespearian turn of phrase and thought. Thus hundreds of writers before and after Shakespeare have expressed, in as many different ways, the general idea that kings, as makers of laws, are exempt from a too scrupulous observance of them; but it may well be doubted whether any other than Shakespeare would ever have thought of saying that "nice customs curt'sy to great kings." The more we ponder this simple phrase, the more we will realize its wonderful expressiveness, which no amount of rhetorical analysis can fully account for. There are thousands upon thousands of such passages scattered through these dramas with lavish hand.

Minor Poems. — The minor poems of Shakespeare are the work of his immaturity, and therefore cannot fairly be compared with the plays. They are the beautiful products of a fiery but as yet untrained imagination, and their peculiarly erotic character unfits them for general reading. The Sonnets are spoiled, for our complete enjoyment, at least, by the atmosphere of mystery that hangs over them. A sonnet is a peculiarly personal poem, and unless we know, not only by whom, but for whom, and under what circumstances, it was written, we cannot fairly appreciate it. The Shakespearian sonnets are wonderful in their imagery and their general conception. But their origin is involved in obscurity, and the allusions of many of them are inexplicable. It may be said of them, as a whole, that they are rather perplexing than satisfactory. There are single sonnets, however, which may be read with the greatest pleasure, and which fill the mind with a feeling of mingled wonder and awe, like that inspired by the greatest of the dramas.

Ben Jonson.

Ben Jonson, 1573–1637, was one of the greatest of the English dramatists, second to Shakespeare only, of whom he was a contemporary and a rival.

Early Life. — Jonson was the son of a Protestant clergyman, who died a month before Ben was born. The current tradition is that the mother was married again, the stepfather being a bricklayer, and Ben himself is said to have worked in making or laying brick. The story, however, is of doubtful authority. He was for a time a pupil of the famous Camden, at the Westminster school, and entered the University, though his stay there was less than a month. He turned soldier,

and gained distinction in the army in the wars in the Low Countries.

Dramatic Career. — At the age of nineteen, or thereabouts, Jonson entered fully upon the dramatic career, first as an actor, then as an assistant to other dramatists in the composition of plays, and finally as an original dramatist. In the early part of his dramatic career, he had a quarrel with a fellow-actor, Gabriel Spencer, and a duel ensued in which Spencer was killed. Jonson was imprisoned two years for his crime. He was famous indeed for his quarrels, and was seldom out of hot water.

First Work. — Jonson's first original drama of note was the comedy of Every Man in His Humor. This was brought out some time between 1596 and 1598, when the author was from 23 to 25 years old. It gave him at once fame and money, and the hatred of his rivals.

Editions of his Works. — In 1616, Jonson published a collective edition in folio of nearly all his works to that time. He had made preparations before his death to give a revised edition of the works written after 1616, but death coming upon him suddenly, he failed to carry out the intention. There were frequent reprints after his death, but no scholarly and complete edition of his works was made until that put forth by Gifford, in 1816, in 9 vols. 8vo.

Principal Plays. — The following are the titles of his principal Plays: Every Man in His Humor; Every Man out of His Humor; Cynthia's Revels: The Poetaster; Volpone, or The Fox; Epicœne, or the Silent Woman; The Alchemist; Sejanus, His Fall, a Tragedy; Cataline, His Conspiracy, a Tragedy; and a large number of comedies, masques, and dramatic pieces of different kinds.

Peculiarities as an Author. — Jonson was accurately versed in the Greek and Latin classics, and insisted strongly on giving to the English drama the classic forms, and he was disposed to be intolerant and contemptuous of those writers who either were ignorant of Greek and Latin, or who for any reason disregarded the classic rules. He was a man of genius and wit, as well as scholarship, and he had among his contemporaries the familiar name of Rare Ben Jonson. The two tragedies which he wrote have high merit, but his Comedies are regarded as his best works. He received from King James a pension of one hundred marks a year for life.

Tavern Life. — A part of the literary history of that day was the social festivities kept up by the dramatists at the taverns near the theatres. The Mermaid and The Apollo were famous places of resort of this kind. Among those who met in the keen encounter of wit were

Shakespeare, Ben Jonson, Beaumont, Fletcher, Marlowe, and others equally known to fame. Good old Thomas Fuller thus speaks of Shakespeare and Jonson in these merry-meetings:

"Many were the wit-combats betwixt him [Shakespeare] and Ben Jonson; which two I beheld, like a Spanish great galleon and an English man-of-war. Master Jonson (like the former) was built far higher in learning; solid, but slow in his performances. Shakespeare, with the English man-of-war, lesser in bulk, but lighter in sailing, could turn with all tides, tack about, and take advantage of all winds, by the quickness of his wit and invention." — *Fuller.*

"Ben Jonson, a younger contemporary and rival of Shakespeare, who labored in the sweat of his brow, but with no great success, to expel the romantic drama from the English stage and to form it on the model of the ancients, gave it as his opinion that Shakespeare did not blot enough, and that, as he did not possess much school-learning, he owed more to nature than to art. Jonson was a critical poet in the good and bad sense of the word. He endeavored to form an exact estimate of what he had on every occasion to perform: hence he succeeded best in that species of the drama which makes the principal demand on the understanding and with little call on the imagination and feeling — the comedy of character. He introduced nothing into his works which critical dissection should not be able to extract again, as his confidence in it was such, that he conceived it exhausted every thing which pleases and charms us in poetry. He was not aware that, in the chemical retort of the critic, what is most valuable, the volatile, living spirit of a poem, evaporates. His pieces are in general deficient in soul, in that nameless something which never ceases to attract and enchant us even because it is indefinable. In the lyrical pieces, his masques, we feel the want of a certain mental music of imagery and intonation, which the most accurate observation of difficult measures cannot give. He is everywhere deficient in those excellencies which, unsought, flow from the poet's pen, and which no artist who purposely hunts for them can ever hope to find. We must not quarrel with him, however, for entertaining a high opinion of his own works, since whatever merits they have he owed, like acquired properties, altogether to himself. The production of them was attended with labor, and unfortunately it is also a labor to read them. They resemble solid and regular edifices, before which, however, the clumsy scaffolding still remains, to interrupt and prevent us from viewing the architecture with ease and receiving from it harmonious impressions. We have of Jonson two tragical attempts, and a number of comedies and masques.

"He could have risen to the dignity of the tragic tone: but for the pathetic he had not the smallest turn; so he incessantly preaches up the imitation of the ancients, (and he had, we cannot deny, a learned acquaintance with their works.) It is astonishing to observe how much his two tragedies differ, both in substance and form, from the Greek tragedy. After these attempts, Jonson took leave of the Tragic Muse, and in reality his talents were far better suited to Comedy, and that, too, merely the Comedy of Character. His characterization, however, is more marked with serious satire than playful ridicule; the latter Roman satirists, rather than the comic authors, were his models. In so far as plot is concerned, the greatest praise is merited by Volpone, The Alchemist, and Epicœne, or the Silent Woman." — *A. W. Schlegel.*

Beaumont and Fletcher.

These two names have to be taken as indicating one poet rather than two, so intimate was their literary part-

nership. A few facts, however, may be stated separately of each.

Francis Beaumont, 1585–1615, though the younger of the two, began his literary career before Fletcher, publishing a translation from Ovid, and writing the Masque of The Inner Temple and Gray's Inn, and minor Poems. He died young, at the age of thirty.

John Fletcher, 1576–1625, though ten years older than his partner, was later in beginning authorship, and also survived him ten years. After the death of Beaumont, Fletcher brought out fourteen or fifteen plays, which are exclusively his own, except that in one of them he is said to have had assistance from Rowley. He wrote no undramatic pieces of any note.

Their Partnership. — The literary partnership of Beaumont and Fletcher is one of the most curious things in literary history. Of good birth and high connections, and classically educated, at the ages respectively of twenty and thirty, in the year 1606, when the genius of Shakespeare was in its meridian splendor, and under the influence of its bewitching spell, these two young men, of kindred genius, were drawn together as joint laborers for ten consecutive years, during which they produced no less than thirty-seven or thirty-eight plays, which bear their joint name.

Their Rank and Character. — The dramas of Beaumont and Fletcher stand higher than those even of Ben Jonson, and, of all the dramatic writings of that day, come nearest to the magic circle which encloses Shakespeare. Their wonderful knowledge of stage effect doubtless helped their popularity. They catered also, to some extent, to the low taste of the age, by introducing licentious scenes and expressions which exclude their plays both from the stage and from the domestic circle at the present day. At the same time, they abound in striking beauties, both of thought and language, and the general tone of their works is of an elevating character.

"Beaumont and Fletcher want altogether that *white heat* of passion by which Shakespeare forces all things into life and poetry at a touch, often making a single brief utterance flash upon us a full though momentary view of a character which all that follows deepens and fixes, and makes the more like to actual seeing with the eyes and hearing with the ears. His was a deeper, higher, in every way more extended and capacious nature than theirs. They want his profound meditative philosophy as much as they do his living poetry. Neither have they avoided, nearly to the same degree that he has done, the degradation of their fine gold by the intermixture of baser metal." — *Craik.*

George Chapman, 1557–1634, is chiefly known as being the first English translator of Homer.

Chapman wrote very copiously also for the stage, and he enjoyed the friendship of the great dramatists of the day, Shakespeare and Jonson, as also that of Spenser. His plays have pretty nearly passed into oblivion.

Chapman's Homer still survives, and is even now in good repute, and is preferred by many to that of Pope. He translated the whole of the Iliad and the Odyssey, and likewise the Works and Days of Hesiod. His translation is in the fourteen-syllable rhyming couplet, and though having in places marks of negligence, is yet wonderful for the extent to which it preserves the fire and freedom of the original. It is counted as a beauty also that he has so successfully imitated the compound epithets of the Homeric verse, such as silver-footed, high-walled, fair-haired, strong-winged, music-footed, etc.

In his private character, Chapman is highly spoken of; he died at the ripe age of seventy-seven, his whole life having been a scene of content and prosperity.

Thomas Middleton, —— 1626, is a dramatic poet of the times of Shakespeare and Ben Jonson.

Works. — Middleton's pieces, numbering about twenty, extend from 1602 to 1626. A complete critical edition of them has been edited by Alexander Dyce, in 5 vols. 8vo.

History. — Little is known of Middleton's personal history. In his Game at Chess, he brought the King of Spain and his ambassador, Gondomar, on the stage, which caused a complaint and led to the players' being reprimanded before the Privy Council. In 1620, Middleton was made Chronologer, or city poet, of London, an office held afterwards by Ben Jonson.

Rank as a Dramatist. — Middleton holds a respectable rank in the second class of dramatists of this period. One of his plays, The Witch, contains such strong resemblances to the witch scenes in Macbeth, that it was until lately supposed that Shakespeare got some of his ideas from Middleton. But the results of the latest investigations point the other way. Some of his other most noted pieces are: Women Beware Women, A Trick to Catch the Old One, A Mad World My Masters, &c.

John Marston, —— 1634, was a dramatic writer and satirist, who flourished from 1600 to 1634.

Marston wrote The Malcontent, Antonio and Mellida, The Insatiate Countess, What You Will, and other plays. He published also two volumes of miscellaneous poetry, translations, satires, &c.

One of Marston's pieces was ordered to be burned for its licentiousness. He was a rough, vigorous satirist, but was incapable of sympathy with any soft or gentle emotion.

Thomas Decker, —— 1638, was a dramatist contemporary with Shakespeare, and associated with the other dramatic writers of that age.

Decker wrote twenty-eight plays, and a large number of tracts. His best known play is Fortunatus, or The Wishing Cap. His tract, The Gull's Horn Book, contains a curious picture of the manners and habits of the middle class in those days.

Quarrel with Jonson. — Decker supposed himself to be meant by the character of Crispinus, in Ben Jonson's play "The Poetaster," and took his revenge in the play of Satiro-Mastix, where Ben figures as Horace Junior. Jonson's supposed allusions to Decker's ill-favored visage are thus paid back by the latter: "You staring Leviathan! look on the sweet visage of Horace: look, parboiled face: look — he has not his face puncht full of eyelet-holes, like the cover of a warming-pan!"

John Webster was a dramatist of celebrity contemporary with and succeeding Shakespeare, and associated with Decker, Rowley, and others.

Almost nothing is known concerning the particulars of the life of Webster. He is mentioned by Gerald Langbaine as having lived in the reign of James I., and also by Henslowe, in his Diary.

Works. — Webster wrote, in company with Thomas Decker, the plays The Famous History of Sir Thomas Wyat, Northward Ho, and Westward Ho; and, in company with Rowley, The Thracian Wonder. He also wrote, alone, The Devil's Lawcase, or When Women go to Law the Devil is full of Business, and Appius and Virginia, or The Roman Virgin, besides two minor poems. But his most famous plays are: The White Devil, or The Tragedy of Paulo Giordana Ursini and Vittoria Colombano, and The Tragedy of the Duchess of Malfy.

Rank. — Webster is among the first, if not the very first, in the generation of dramatists succeeding Shakespeare. Indeed, the only fault that Hazlitt can find with Webster is that he imitates his great master too closely in style and conception.

Character as a Writer. — Webster belongs to the class of dramatists who aim at harrowing the feelings of the reader or spectator. The characters are sharply drawn, the action is vigorous, and the language is well adapted to delivery, but the subjects are in themselves so painful that it may be doubted whether Webster will ever again be a

favorite except among the scholarly few. His dramas were first collected by Dyce, and have since been re-edited by Hazlitt.

"Webster was formed upon Shakespeare. He had no pretensions to the inexhaustible wit, the all-penetrating humor, of his master; but he had the power of approaching the terrible energy of his passion, and the profoundness of his pathos, in characters which he took out of the great muster-roll of humanity and placed in fearful situations, and sometimes with revolting imaginations almost beyond humanity. . . . . It is clear what dramatic writers were the objects of Webster's love. . . . . He belonged to the school of the romantic dramatists." — *Charles Knight.*

Philip Massinger, 1584–1640, was a tragic poet of no little genius.

Massinger's life was spent in obscurity and poverty. Dying almost unknown, he was buried with no other inscription than the melancholy note in the parish register, "Philip Massinger, *a stranger*."

Massinger entered Oxford in 1602, but left in 1604 without a degree, and began writing for the stage. He wrote a great number of pieces, of which eighteen only have been preserved. He was found dead in his bed at his house, Bankside, Southwark, one morning in March, 1640. The *Virgin Martyr*, the *Bondman*, the *Fatal Dowry*, the *City Madam*, and the *New Way to Pay Old Debts*, are his best-known productions. The last-mentioned has kept possession of the stage, chiefly on account of the effective and original character of Sir Giles Overreach.

"Massinger's comedy resembles Ben Jonson's, in its eccentric strength and wayward exhibitions of human nature. The greediness of avarice, the tyranny of unjust laws, and the miseries of poverty, are drawn with a powerful hand. The luxuries and vices of a city life, also, afford Massinger scope for his indignant and forcible invective. Genuine humor or sprightliness he had none. His dialogue is often coarse and indelicate, and his characters in low life too depraved. The tragedies of Massinger have a calm and dignified seriousness, a lofty pride, that impresses the imagination very strongly. His genius was more eloquent and descriptive than impassioned or inventive; yet his pictures of suffering virtue, its struggles and its trials, are calculated to touch the heart, as well as gratify the taste. His versification is smooth and mellifluous." — *Chambers.*

William Rowley was an actor, and a dramatist of some note, contemporary with Decker, Webster, Massinger, Ford, &c.

Rowley was the author, in whole or in part, of a large number of plays. The following are the principal: The Travails of the English Brothers; The World Tost at Tennis; A New Wonder, a Woman Never Vexed; A Shoemaker a Gentleman; A Match at Midnight; The Spanish Gipsy; The Birth of Merlin; The Parliament of Love, &c.

John Ford, 1586–1639, was a dramatist of great distinction, contemporary with and succeeding Shakespeare.

Ford was of good family, and was bred to the law; and though he gave much time to dramatic compositions, he did not depend upon it entirely for support, nor was he obliged, like some of the writers of that day, to sacrifice his judgment to his necessities. He had ample means of living, independently of the stage, and whatever plays he produced were made according to his deliberate taste and predetermination.

Rank and Character. — According to Charles Lamb, "Ford was of the first order of the poets." The general verdict of the critics is that this is too high an estimate. All, however, assign Ford a high rank. His blank verse is soft and musical. He excelled in depicting scenes which awaken tenderness and pathos, and he could be terribly tragic; but he failed entirely in the comic. This prevailing want of geniality seems to have belonged to his private life as well as to his poetry. Sir John Suckling, in his Session of the Poets, says of him:

> "In his dumps John Ford alone by himself sat,
> With folded arms and melancholy hat."

His gravest faults lay in the choice of his subjects. He seemed to delight in depicting incestuous passion, as in The Brother and Sister, and to dally with other forbidden themes which awake the slumbering fires of wickedness in the human heart.

"He delighted in the sensation of intellectual power; he found himself strong in the imagination of crime and of agony; his moral sense was gratified by indignation at the dark possibilities of sin, by compassion for rare extremes of suffering. He abhorred vice, he admired virtue; but ordinary vice and virtue were to him, as light wine to a dram drinker. His genius was a telescope,—ill adapted for neighboring objects, but powerful to bring within the sphere of vision what nature has wisely placed at an unsociable distance. Unquestionably he displayed great *power* in these horrors, which was all he desired; but had he been 'of the first order of poets,' he would have found and displayed superior power in familiar matters of to-day, — in failings to which all are liable, virtues which all may practise, sorrows for which all may be better." — *Hartley Coleridge.*

Works.—The principal plays of Ford are the following: Brother and Sister; Love's Sacrifice; The Broken Heart; The Lover's Melancholy; Perkin Warbeck, a historical drama; The Lady's Trial; Beauty in a Trance. He wrote a much larger number. His complete works have been printed in 2 vols. 8vo.

Thomas Heywood was an actor, a dramatic poet, and a prose writer, in the times of Elizabeth, James I., and Charles I.

Works. — The plays which Heywood wrote, or helped to write, amount to two hundred and twenty, but only twenty-three have been

preserved. The best known are, A Woman Killed with Kindness, The English Traveller, The Late Lancashire Witches. The best of his other writings are An Apology for Actors, Nine Books of History concerning Woman, England's Elizabeth, General History of Woman.

Style. — Heywood's style is the exact reverse of Marlowe's; it is easy, and free from all extravagance. The plot of the dramas is carefully elaborated. But there is a want of vigor which prevents Heywood from rising to the first rank of dramatists.

THOMAS RANDOLPH, 1605–1634, was a dramatist of superior abilities, but he accomplished little on account of the irregularities of his life.

Randolph was educated partly at Oxford and partly at Cambridge. Coming to London, he attracted the attention of Ben Jonson, who admired the brilliancy of his talents, and introduced him into the gay society of the dramatic wits. Randolph fell into intemperate habits, and died young.

Randolph achieved no great success, but wrote several plays which have decided merit: The Muses' Looking-Glass; Aristippus, or The Jovial Philosopher; The Jealous Lover; Augustus, or the Impossible Dowry, etc. His best piece was The Muses' Looking-Glass, which, however, can hardly be called a drama, though written for the stage. It contains many contrasted portraits of virtues and vices which are better as detached fragments than in their original setting. One of his similes is worthy of quotation:

"Justice, like lightning, ever should appear
To few men's ruin, but to all men's fear."

ANTHONY MUNDAY, 1553–1663, was among the crowd of second-class dramatists of his day.

Munday was concerned in fourteen plays, the most noted being that of Sir John Oldcastle. He wrote also The Banquet of Dainty Conceits, The Fountain of Fame, The Pain of Pleasure, and some other poems.

JAMES SHIRLEY, 1596–1666, was the last of the great school of dramatists of the Shakespearian era.

Career. — Shirley was born in London, and educated at Cambridge. He took orders in the church, but becoming a Catholic, resigned his position, and endeavored to establish himself as a classical teacher. Not succeeding in this, he began writing poems and plays. The ordinance of the Long Parliament, prohibiting the exhibition of stage-plays, obliged Shirley again to resort to school-teaching as a means of subsistence, and his Academy at White Friars was the resort of many who "afterwards proved most eminent in divers faculties." Subsequently, however, he resumed his chosen occupation as a dramatist, and produced a large number of plays.

Works. — Shirley's Complete Works were edited by William Gifford, in 6 vols., 8vo, with a biography by Alexander Dyce. Shirley wrote some books in connection with his craft as a schoolmaster: The Way Made Plain to the Latin Tongue; An English and Latin Grammar; The Rudiments of Grammar, the rules being in English verse; Introduction to English, Latin, and Greek; An Essay towards a Universal and Rational Grammar, etc. As a dramatist he ranks among the best of the second class. Of his plays, which are numerous, The Gamesters is considered the best.

"James Shirley claims a place amongst the authors of this period, not so much for any transcendent talent in himself, as that he was the last of a great race, all of whom spoke nearly the same language, and had a set of moral feelings and notions in common. A new language, and quite a new turn of tragic and comic interest, came in with the Restoration." — *Charles Lamb.*

EXTRACTS.

Reply of Cæsar to Ptolemy, King of Egypt, when the latter, having secured the head of Pompey, brought it to the conqueror.

Cæsar. Egyptians, dare ye think your highest pyramids,
Built to outdare the sun, as you suppose,
Where your unworthy kings lie rak'd in ashes,
Are monuments fit for him? No, brood of Nilus,
Nothing can cover his high fame but heaven,
No pyramids set off his memories,
But the eternal substance of his greatness,
To which I leave him. Take the head away,
And, with the body, give it noble burial:
Your earth shall now be bless'd to hold a Roman,
Whose braveries all the world's earth cannot balance.
If I knew what
To send you for a present, king of Egypt,
I mean a head of equal reputation,
And that you lov'd, tho' 't were your brightest sister's
(But her you hate), I would not be behind you.
Ptol. Hear me, great Cæsar!
Cæsar. I have heard too much;
And study not with smooth shows to invade
My noble mind, as you have done my conquest:
You're poor and open. I must tell you roundly,
That man that could not recompense the benefits,
The great and bounteous services of Pompey,
Can never dote upon the name of Cæsar,

Though I hated Pompey, and allow'd his ruin,
I gave you no commission to perform it.
Hasty to please in blood are seldom trusty;
And, but I stand environ'd with my victories,
My fortune never failing to befriend me,
My noble strengths, and friends about my person,
I durst not try you, nor expect a courtesy,
Above the pious love you show'd to Pompey.
You've found me merciful in arguing with ye;
Swords, hangmen, fires, destructions of all natures,
Demolishments of kingdoms, and whole ruins,
Are wont to be my orators. Turn to tears,
You wretched and poor reeds of sun-burnt Egypt,
And now you've found the nature of a conqueror,
That you cannot decline, with all your flatteries,
That where the day gives light, will he himself still;
Know how to meet his worth with humane courtesies!
Go, and embalm those bones of that great soldier,
Howl round about his pile, fling on your spices,
Make a Sabean bed, and place this phenix
Where the hot sun may emulate his virtues,
And draw another Pompey from their ashes
Divinely great, and fix him 'mongst the worthies!

Beaumont and Fletcher.

To My Own Soul.

Poor soul, the centre of my sinful earth,
Fooled by these rebel powers that thee array,
Why dost thou pine within, and suffer dearth,
Painting thy outward walls so costly gay?
Why so large cost, having so short a lease,
Dost thou upon thy fading mansion spend?
Shall worms, inheritors of this excess,
Eat up thy charge? Is this thy body's end?
Then, soul, live thou upon thy servant's loss,
And let that pine, to aggravate thy store;
Buy terms divine in selling hours of dross;
Within be fed, without be rich no more:
So shalt thou feed on death, that feeds on men,
And, death once dead, there 's no more dying then.

Shakespeare.

CHAPTER VII.

Bacon and Contemporary Prose Writers.

The writers who flourished during the reigns of Elizabeth and James I., or from 1550 to 1625, have been arranged into three chapters, under the heads severally of Spenser, Shakespeare, and Bacon.

Note. — Spenser, Shakespeare, and Bacon were to some extent contemporaneous. Yet there was in each case a perceptible interval of at least fifteen years. Spenser was at his meridian about 1595, Shakespeare about 1610, and Bacon about 1625. A still greater separation was produced by their different associations and habits of living. The dramatists of that day formed, to a great extent, a class by themselves, living mostly at taverns, and having little social intercourse with those in the higher circles. Spenser, on the other hand, and other poets of his class, were mostly connected with the higher orders, either as members or as retainers, of some noble family, and were under influences very different from those which prevailed among the dramatists.

Bacon.

Francis Bacon, Baron Verulam, 1561–1626, commonly known as Lord Bacon, was one of the greatest of modern philosophers.

Bacon was gifted by nature with abilities of the highest order, and he had every advantage which education and high birth could bestow for giving his abilities development and exercise. His father held the highest office but one in the Court of Queen Elizabeth; his mother was a woman of great natural abilities and genuine nobleness

of character, as well as of profound scholarship; his tutors were men of learning and genius; the society in which he mingled from boyhood included all that was greatest and noblest in the kingdom.

Bacon entered the University (Cambridge) at the age of twelve, was admitted to Gray's Inn as student of law at sixteen, and soon after went abroad for the purpose of perfecting himself in French and of studying foreign institutions.

On the death of his father, in 1579, Bacon, then eighteen years of age, returned to England and applied himself to his legal studies. He rose rapidly in the profession; was elected to Parliament at the age of twenty-four, and continued to sit in every House of Commons until 1614, a period of twenty-nine years.

Bacon's parliamentary eloquence is spoken of in high terms by Ben Jonson. "His language, when he could spare or pass a jest, was nobly censorious [censor-like]. No man ever spoke more neatly, more freely, more weightily, or suffered less emptiness, less idleness, in what he uttered. No member of speech but consisted of his own graces. His hearers could not cough or look aside from him without loss. He commanded when he spoke, and had his judges angry or pleased at his devotion. No man had their affections more in his power. The fear of every man that heard him was lest he should make an end."

Bacon's principal patron, during this part of his career, was the Earl of Essex. On the downfall of that nobleman, Bacon had the meanness and the ingratitude, not only to turn against him, but to profit by his friend's misfortunes.

Rise to Power. — On the accession of James I., 1603, Bacon rose rapidly to the highest offices in the gift of the sovereign. He was then at the age of forty-two. He married a lady of wealth in 1606, was made solicitor-general in 1607, one of the judges in 1611, and attorney-general in 1613, was appointed keeper of the great seal in 1617, and lord high chancellor in 1618. In the same year he was raised to the peerage as Baron Verulam, and in 1620 was made Viscount St. Albans. The same year also he published his greatest work, The Novum Organum. No wonder Jonson said of him, on his sixtieth birthday, 1620:

> "Whose even thread the Fates spin round and full
> Out of their choicest and their whitest wool."

His Fall. — Jonson was mistaken. In little more than a year thereafter, this round, full thread suddenly gave way, not cut by the shears of Atropos, but destroyed by the tooth of that meanest of insects, moth. Bacon's love of gold got the better of his nobler principles. Though in the receipt of a princely revenue from the fees of his office and from his professional services, he added still further to his income by taking direct bribes as a Judge and giving decisions expressly for money.

Conviction and Sentence. — A committee of inquiry being instituted in Parliament, Bacon at first indignantly denied the charges. But when the proofs were ad-

duced, he confessed his guilt in these memorable words: "I do plainly and ingenuously confess that I am guilty of corruption, and do renounce all defence." A committee of the House of Lords having waited on him, to know if this confession was genuine, he replied: "My Lords, it is my act, my hand, my heart. I beseech your lordships to be merciful to a broken reed!" He was sentenced to pay a fine of £40,000, made incapable of holding office, and imprisoned during the pleasure of the king. This sentence, however, was scarcely pronounced before it was mitigated. He was sent to the Tower, but in two days was set at liberty. The fine soon after was remitted. He was even allowed to present himself at Court, and he was granted a pension of £1200 a year. He spent the rest of his life, about five years, in retirement, occupied chiefly with scientific pursuits.

"If parts allure thee, see how Bacon shined,
The wisest, brightest, meanest of mankind."—*Pope.*

Bacon's downfall is the most lamentable in history. Not that he was worse than thousands of others in public position. But his transcendent greatness in other respects makes his meanness only the more damaging.

His Works.—Bacon's works have been published in 17 vols. 8vo. The greatest of these is Instauratio Magna, the great instauration, or restoration, of the sciences. Part first of the Instauratio is De Augmentis Scientiarum, or the advancement of learning. Part second is Novum Organum, the new instrument or method of pursuing the sciences, the term referring to Aristotle's method, called Organum. There are four other parts, the whole forming a grand outline of the possibilities of human knowledge and of the methods of discovery.

Other Works.—Bacon published some legal disquisitions which are regarded by jurists as worthy of his high renown. His most popular work was a small volume of Essays, of which countless editions have been sold. They were written in English, expressly for popular reading, and on topics which, in his own language, came home to the "business and bosoms" of all. He wrote also a collection of Apothegms, which has been very popular. Another book of his was De Sapientia Veterum, On the Wisdom of the Ancients, which was translated into English during his lifetime.

Style.—Bacon has an aphoristic style of writing, which has been noticed by all critics. It occurs in the Novum Organum, as well as in the Essays. It gives the reader the idea of one who has meditated long upon what he has to say, until the truth about it has become perfectly clear to his own mind, and then it is put forth, not in the shape of argument, or for discussion, but as so much fixed truth, to be received into the consciousness of the reader. No finer specimens of English prose are to be found than in Bacon's Essays.

Miscellaneous Writers.

Roger Ascham, 1515–1569, is famous as the tutor of Queen Elizabeth, and as the author of two admirable works, one on archery, *Toxophilus,* and one on education, *The Schoolmaster.*

Ascham was tutor in Latin and Greek to the Princess, afterwards

Queen Elizabeth; was Latin secretary to Edward VI.; and afterwards to Queen Mary.

Ascham's English. — Ascham, though celebrated for his Latin scholarship, was among the first to discard foreign and learned words and to write pure English prose. It had become very much the fashion in his day for scholars to despise their mother tongue, and either to write in Latin, or to interlard their discourse continually with Latin, French, and Italian words. They had the idea, unfortunately not yet obsolete, that writing in plain English betrayed a want of education. No man of that day had greater facility in Latin composition than Ascham. He wrote Latin with the same ease and rapidity with which he wrote English, and he published several works in Latin.

English Works. — The works by which Ascham is best, as well as most favorably known, are *Toxophilus*, an ingenious and pleasant defence of archery as a pastime, and *The Schoolmaster*, which he himself describes as a plain and perfect way of teaching children to understand, write, and speak the Latin tongue, but especially purposed for the private bringing up of youth in gentlemen's and noblemen's houses. In these works Ascham gave an example of pure English which was not lost upon his contemporaries, and in this respect he did a signal service to letters. There is also something very genial and pleasing in the tone and style of these works, which have made them great favorites. The "Schoolmaster" especially has been held in high esteem, not only for its excellencies of style, but for the many valuable ideas it contains on the subject of education, and for the interesting pictures it gives us of the state of education in those times.

Reginald Scott, —— 1599, a man of learning, led a recluse life, dividing his time between gardening and the study of writers on the black arts.

Scott wrote two works: A Perfect Platform of a Hop Garden, and The Discovery of Witchcraft. In the latter, he attacked the current belief in witches, alchemy, and astrology, and was so far in advance of his times that he suffered persecution for his free opinions.

Sir Thomas Wilson, —— 1581, is the earliest writer in English on the subject of criticism.

Wilson was educated at Eton and Cambridge; resided abroad during the reign of Queen Mary, and, happening to be in Rome, was imprisoned for a time as a supposed heretic; returned to England on the accession of Elizabeth, and rose to be Dean of Durham and to various high state appointments.

Besides some works in Latin, Wilson wrote *The Art of Logic*, and *The Art of Rhetoric*, both works of great excellence. The latter is especially noticeable for the earnestness and vigor with which the author advocates simplicity of style and language. He condemns the prevalent alliteration, and also the practice of using foreign and learned words, instead of homely English.

Wilson gives the following caricature of the vicious style of alliteration: "Pitiful poverty prayeth for a penny, but puffed presumption passeth not a point, pampering his paunch with pestilent pleasure, procuring his passport to post it to hell-pit, there to be punished with pains perpetual."

Francis Meres also was a writer on criticism. He flourished about the year 1600, and is now chiefly known on account of his references to Shakespeare.

Meres wrote, besides some other things, a work called *Palladis Tamia*, or Wit's Treasury, being a Comparative Discourse of our English Poets with the Greek, Latin, and Italian Poets. This was published in 1597–8, and is important as showing that Shakespeare was then publicly recognized as a poet of high order.

John Florio, —— 1625, a native of London, though of Italian origin, was a lexicographer and pedant, and a resolute stickler for rule.

Florio declared that "the Plays which they do play in England are neither right Comedies nor right Tragedies; but representations of *Histories*, without any decorum," a growl intended evidently for Shakespeare. Florio is supposed to have been the original of Holofernes the Schoolmaster, in Love's Labor Lost; if so, Shakespeare certainly had his revenge.

Works. — *Florio His First Fruits*, which yield familiar speech, merry proverbs, witty sentences, and golden sayings; *Florio His Second Fruits*, yielding six thousand Italian Proverbs; *A World of Words*, being a dictionary in Italian and English; *Dialogues of Grammar*, Italian and English; and various translations.

Leonard Digges, —— 1573, an eminent mathematician, educated at Oxford. Works: Tectonicon, Measuring of Land, etc.; A Prognostication to Judge of the Weather; An Arithmetical Military Treatise, etc.

Thomas Digges, —— 1595, son of Leonard. Besides editing his father's works he published A Geometrical Treatise, Pantometria; England's Defense; Celestial Orbs, etc.

Leonard Digges, Jr., 1588–1635, grandson of the first Leonard, and son of Thomas. His genius ran more to literature, and less to mathematics, than that of the other members of the family. Works: The Rape of Proserpine, translated from the Latin; Gerardo, translated from the Spanish; Commendatory Verses on Shakespeare; Poems, etc. "A great master of the English language, a perfect understander of the French and Spanish, a good poet, and no mean orator." — *Anthony Wood.*

Sir Dudley Digges, 1583–1639, also grandson of the first Leonard, and son of Thomas. He wrote on political subjects: Right and Privilege of the Subject; Four Paradoxes; Defence of the India Trade, &c.

Dudley Digges, Jr., son of the preceding, also wrote on political subjects: The Unlawfulness of Subjects taking up Arms against their Sovereign, etc.

John Napier, 1550–1617, is widely known as the inventor of Logarithms.

History. — Napier was Laird of Merchiston, and ancestor of the Napiers who have in recent times so greatly distinguished themselves in the arts both of war and of peace. He was educated at the University of St. Andrew's, travelled afterwards in France, Italy, and Germany,

and on his return occupied himself with mathematical pursuits and theology. In the retirement and seclusion of his castle, he invented the system of Logarithms — a system which came complete in all its parts from the hands of its inventor, and which reduced to an incredible extent the labors of scientific computation in all coming time.

Napier's other works were a treatise on the book of Revelation, entitled A Plain Discovery of the Whole Revelation of St. John; Secret Inventions, a Letter to Anthony Bacon, etc.

"The title of great man is more justly due [to him] than to any other whom his country ever produced. These works [on Logarithms and on Revelation] will remain lasting monuments of his sublime judgment, knowledge, and penetration."— *Hume.*

"The invention of Logarithms," remarks Mr. Hallam, "is one of the rarest instances of sagacity in the history of mankind; and it has been justly noticed as remarkable that it issued complete from the mind of its author and has not received any improvement since his time." — *Hist. of Europe.*

"His sublime invention of Logarithms about this epoch eclipsed every minor improvement, and as far transcended the denary notation as this had surpassed the numeral system of the Greeks." — *Sir John Leslie.*

"It is strange that the vigils of a recluse who communed in a feudal castle with the then mysterious world of figures and of signs should, after the lapse of near three hundred years, be recommending his posterity to the benevolence of an American College." — *Robert C. Winthrop.*

Sir John Davies, 1570–1626, was a man of great legal erudition and acuteness in the days of Elizabeth, and rose gradually to the high distinction of Lord Chief Justice.

In addition to his law writings, and to some important political tracts, Davies wrote an extended philosophical poem, which has been much admired. It is called *Nosce Teipsum*, Know Thyself, and is divided into two parts, Of Human Knowledge, and Of the Soul of Man.

"In the happier parts of his poem, we come to logical truths so well illustrated by ingenious similes, that we know not whether to call the thoughts more poetically or more philosophically just. The judgment and fancy are reconciled, and the imagery of the past seems to start more vividly from the surrounding shades of abstraction." — *Campbell.*

Sir Henry Savile, 1549–1621, "the most learned Englishman in profane literature of the reign of Elizabeth" (*Hallam*), was tutor in mathematics and Greek to the Queen, and held various honorary appointments at Oxford.

Savile was a man of large wealth, and founded at Oxford the Professorships of Geometry and Astronomy. He published a sumptuous critical edition of Chrysostom, in 8 vols., fol., at an expense of £8,000; also, editions of William of Malmesbury and several others of the Latin chroniclers of England. He translated the Agricola of Tacitus, and Four Books of the Histories; and wrote Commentaries on Roman Warfare. He was one of the men appointed by King James as Translators of the Bible.

Annie Bacon, 1528–1600, daughter of Sir Anthony Cook, was wife of Sir Nicholas Bacon, and mother of the philosopher Sir Francis Bacon.

This distinguished lady, like the Lady Jane Grey and Queen Elizabeth, and many other noble ladies that we read of in that age, was educated far beyond the point reached by young ladies now-a-days. Among her other accomplishments, she was well versed in Greek, Latin, and Italian. In sending a manuscript to Archbishop Parker, she accompanied it by a letter to that prelate in Greek, which he likewise answered in Greek. She published several works, all of which, however, were translations: Twenty-five Sermons, from the Italian, on Predestination and Election; Bishop Jewel's Apology for the Church of England, from the Latin.

Philemon Holland, M. D., 1552–1636, a graduate and Fellow of Trinity College, Cambridge, and Head-Master of Coventry Free School, was famous in his day for his numerous translations of Latin and Greek authors into English, insomuch that he had the name of Translator-General. Among the works translated by Holland were the following: Livy, Pliny's Natural History, Plutarch's Works, Sueotonius, Ammius Marcellinus, Xenophon's Cyropædia. He also translated Camden's Britannia.

Robert Burton, 1576–1640, a quaint and learned writer, is known almost exclusively by his one work, The Anatomy of Melancholy.

Burton was a mathematician as well as a linguist, and "a curious calculator of nativities." He made a calculation of his own Nativity, predicting that he would die at a certain time, "which being exact, several of the students did not forbear to whisper among themselves that, rather than there should be a mistake in the calculation, he sent up his soul to heaven thro' a strap about his neck!" — *Wood's Athen. Oxon.*

The Anatomy of Melancholy contains a vast amount of curious lore, and the book has been a general favorite among scholarly people, who had the learning and the leisure to follow him in his quiet and somewhat sombre musings.

Lord Edward Herbert of Cherbury, 1551–1648, was a man of considerable note, both as a statesman and as a writer.

Lord Herbert was educated at University College, London. He served in the Continental wars, and also as ambassador to France.

Lord Herbert's writings are of two classes: the grave and the light. The former comprises his treatises *De Veritate* and *De Religione Gentilium*, and a History of Henry VIII. The treatises are thoroughly deistical in their nature, and may be regarded as the forerunners of the Bolingbroke-Shaftsbury school. The History has been pronounced by Hallam to be "written in a manly and judicious spirit." The lighter pieces are some fugitive poems, and an autobiography in which he exposes himself in all his strength and his weakness, as a brave soldier, a quarreller over punctilios, a hater of bigotry, and himself a bigot to philosophy.

Sir Richard Baker, 1568–1645, has a place in literature on account of his famous Chronicles of the Kings of England.

Sir Richard was descended of a good family, and was a man of considerable estate; but having lost the latter by becoming surety for some of his relations, he was thrown into the Fleet prison, where he died. He took to authorship to console him in his sorrows, as well as to provide for his necessities.

He wrote Meditations and Disquisitions on the Lord's Prayer, and on several of the Psalms, Apology for a Layman's writing Divinity, and a poem called Cato's Moral Distiches. His chief work, however, and the only one by which he is at all known, is Chronicle of the Kings of England. Baker's Chronicle was about the only history that Englishmen had until the publication of Rapin. The critics denounced it as unscholarly and inaccurate. But it was written in a pleasant, entertaining style, and it continued for a long time to be published and read, holding its place in the old-fashioned chimney-corners, on the same shelf with the Family Bible and Fox's Book of Martyrs. Addison, in his picture of Roger De Coverly, describes him as drawing "many observations together, out of his reading of Baker's Chronicle."

John Spotiswood, 1565–1639, is chiefly known by a History of the Church of Scotland.

Spotiswood was a native of Scotland, educated at the University of Glasgow. He became Archbishop of St. Andrew's, a member of the Privy Council, and finally Chancellor of Scotland, a dignity which no churchman had held since the Reformation. As Primate of the Scottish Church, he had the chief management of ecclesiastical affairs, and great influence also in political matters. He was in great favor with Charles I., and also with James I. Entering, though with reluctance, into the measures of James to introduce a liturgy into the Scottish Church, he fell under the displeasure of the Covenanters, and was obliged to escape to England, where he died. Besides a Latin treatise, he wrote the well-known History of the Church of Scotland, 3 vols., 8vo.

Travels, History, Antiquities, &c.

Captain John Smith, 1579–1631, so famous in the early history of Virginia, has a place also in literature and in general history.

Early History.—Smith is a type of the better class of English adventurers in the times of Queen Elizabeth. The destined founder of Virginia made several attempts, when still a mere boy, to run away from home. In his sixteenth year he served as a volunteer in the wars in the Low Countries. In 1600 he joined the Austrian army under Baron Kissell, then fighting against the Turks. He was captured by the Turks and carried to Constantinople as a slave. His young mistress sent him to her brother Timour, pasha of the district on the Sea of Azov, who treated him cruelly. Smith killed the pasha, and made his escape. After wandering through Russia and Transylvania, and engaging in various adventures in Germany and Morocco, he returned to England in 1604.

Subsequent Career. — In 1606, Smith sailed upon the expedition commanded by Newport, and destined to colonize Virginia. The trials and misfortunes of this expedition are familiar to the readers of history. Smith was the life and soul of the colony. More than once Jamestown would have been abandoned but for his energy and foresight. It was during this period that Smith explored and made his celebrated map of Chesapeake Bay. In 1609 he returned to England. In 1614 he made a voyage of discovery on the coast of New England, and in 1616 settled permanently in England for the remainder of his days.

His Works. — Smith's chief works are A True Relation of such Occurrences of Note as have happened in Virginia, &c., &c., A Description of New England, The General History of Virginia, New England, and the Summer Isles, and the True Travels, Adventures, and Observations of Captain John Smith in Europe, Asia, Africa, and America. Of the General History, Books II. and IV. are written by Smith; the remaining four are edited by him.

De Tocqueville says of Smith, "his style is simple and concise, his narratives bear the stamp of truth, and his descriptions are free from false ornament."

Character. — Smith has always borne the reputation of being a stout-hearted and kind-hearted man, a prudent as well as bold captain, and an upright judge. His name was held by the Indians in great reverence. The story of his romantic rescue by Pocahontas, so long and so universally received without question, has been rejected lately by several investigators. If false, the story has at least its justification in Smith's character and personal influence. John Smith has become the type of the Virginia colonist, as Miles Standish is looked upon as the type of the Puritan settlers of Massachusetts. Upon the whole, Smith seems to have been the more genial and the abler man of the two, with broader views and more varied resources.

Sherley Brothers. These were three Englishmen of rank and fortune, who spent many years in travel in Turkey and Persia, and on their return to Europe published various accounts of what they had seen. They were Sir Anthony Sherley, 1565–1630; Sir Robert Sherley, 1570–1628; Sir Thomas Sherley, 1564 ——.

The account of what they saw and heard is published in various forms by different authors, who seem to have gleaned the information by the process now familiarly known among reporters as "interviewing." The following is the title of one of these works. The Three English Brothers: Sir Thomas Sherley, his Travels, with his Three Years' Imprisonment in Turkey; Sir Anthony Sherley, his Embassage [he came back, as our Mr. Burlingame did, an Ambassador from the Emperor of Persia to the European Powers]; Master Robert Sherley, his Wars against the Turks and Marriage to the Emperor of Persia's Niece.

George Sandys, 1577–1643, a son of Archbishop Sandys, was a man of great repute in his day, as well for his travels as for his learning and literary ability.

Sandys travelled extensively in the East, and also lived for a time in Virginia, where he was treasurer of the colony. He published a book, in folio, of travels, Relation of a Journey begun in 1610, containing a description of the Turkish Empire, of the Holy Land, and of the remote parts of Italy, a work of far more importance then than such a work would be now, when books of travel are so abundant; Ovid's Metamorphoses Englished; Paraphrases upon the Psalms of David, Song of Solomon, Ecclesiastes, Job, Lamentations of Jeremiah, &c., being metrical versions of these several works; Christ's Passion, a Tragedy. The version of Ovid's Metamorphoses was one of the earliest pieces of pure literary work done in America, having been written on the bank of the James River, Virginia.

Thomas Coryat, 1577–1617, was celebrated for his pedestrian excursions.

Coryat travelled through France, Germany, and Italy, walking 1975 miles. More than half of this he accomplished in one pair of shoes, and on returning he hung them up in the village church. He was a half-witted, or half-crazed, sort of person, and was kept in the service of Henry Prince of Wales as Court Fool.

Works. — Coryat wrote accounts of his various travels, which contain much curious information: Coryat's Crudities, hastily gobbled up in Five Months' Travels, etc.; Coryat's Crambe, or his Colwort Twice Sodden, and now served up with other Macaronic Dishes; Traveller for the English Wits, etc. He died in Surat, after having explored Greece, Egypt, Western Asia, and India.

John Davis, —— 1605, was the celebrated British navigator from whom the strait of that name was called.

Davis made three voyages for the discovery of a northwest passage to the Indies; sailed with Cavendish to the South Seas; and made five voyages to the East. He published The World's Hydrographical Description; A Report of Three Voyages for the Discovery of the Northwest Passage, etc. His works are mostly contained in Hakluyt's Collection of Voyages.

Richard Eden, in the middle and latter half of the sixteenth century, translated into English from the Latin and the Spanish a number of Voyages and works on Navigation, which contributed quite as much probably to the roving enterprise of English navigators as did the more celebrated Hakluyt's Voyages.

"Eden was the first Englishman who undertook to present in a collective form the astonishing merits of that spirit of maritime enterprise which had been everywhere awakened by the discovery of America." — *Rich's Bibl. Am.*

Richard Hakluyt, 1553–1616, contributed to the literature of voyages and travels by the valuable collection which he published, commonly known as *Hakluyt's Voyages.*

Hakluyt was educated at Oxford, and afterwards took orders in the Church of England. He was not a traveller himself, but merely a publisher of the travels of others. To his zeal and industry it is that we owe the preservation of many accounts of voy-

ages that would otherwise have been lost. The work upon which his fame chiefly rests is: "The Principal Navigations, Voyages, Traffiques, and Discoveries of the English Nation," etc., published in 1589, folio, commonly called *Hakluyt's Voyages*. Having become very scarce, this work was reprinted, 1809–12, 5 vols., 4to., with a large supplement. Hakluyt's Voyages contain an immense amount of information relative to the early settlement of America. In 1846 a society was established for the purpose of editing accounts of ancient travels, and named, in his honor, the Hakluyt Society.

Samuel Purchas, D. D., 1577–1628, a man of great erudition and of indomitable industry, devoted himself to the work of exploring all the known voyages and travels in every part of the world, and transcribing their contents for the information of English readers.

Purchas's first work was called *Purchas His Pilgrimage*. It was in one volume folio, and contained the substance of all the old chroniclers of voyages and travels, but given in his own language. His other work was in 4 vols. folio, and was called *Purchas His Pilgrims*. It was a reprint of those old authors, only arranged and put together according to the compiler's own method. The five volumes commonly go together as one work, under the title of *Purchas's Pilgrims*. The work is the usual companion to Hakluyt's Voyages.

John Stow, 1525–1605, is one of the most celebrated of the early English antiquarians.

His Career. — Stow was brought up to the trade of a tailor, but at the age of forty, "leaving his own peculiar gains," to use his own words, he "consecrated himself to the search of our famous antiquities." This devotion, instead of bringing him distinction, only reduced him to a life and a death of poverty. When nearly eighty years of age he received from his gracious sovereign, James I., the gift of letters-patent authorizing him to beg!

Works. — Stow's principal works are: *A Summary of English Chronicles*, *Annals of England*, and *Survey of London*. This last is the most important. It is "one of the most early, valuable, and interesting of our topographical pieces; and on it have been founded the subsequent descriptions by Hatton, Seymour, Maitland, Northruck, Pennant, and Malcolm." — *Drake's Shakespeare*. Stow also assisted in the continuation of Holinshed's Chronicles, Speght's edition of Chaucer, etc. His labors were careful, unremitted, impartial, and thoroughly unselfish.

William Camden, 1551–1623, is another of the eminent English antiquaries. His works were written in Latin, but have been translated into English.

Works. — His principal works are: *Britannia*, or a Chorographical Description of Great Britain, Ireland, and the Adjacent Islands; *Annals of the Reign of Queen Elizabeth*, *etc.*

Sir Robert Bruce Cotton, 1570–1631, was another of England's most renowned antiquarians.

Cotton wrote numerous works of an antiquarian character: but his chief claim to honor is the noble library which he collected, and which is now in the British Mu-

seum. He was imprisoned in the Tower on account of a paper of a treasonable character found in his library; though it was proved afterwards that he was innocent in the matter, and did not even know of the existence of the paper. He was released, but never recovered from the shock of his false imprisonment and separation from his beloved books. The "Cottonian Library" is considered one of the national treasures. Some of his works are: Life and Reign of Henry III. of England; A Narrative of Count Gondomar's Transactions during his Embassy to England; The King's Revenues, etc.

Theological Writers.

John Knox, 1505–1572, the great Scottish Reformer, though noted mainly for his administrative abilities, has a place also in the field of letters.

Character. — Knox is undoubtedly the grandest figure in the history of Scotland. He is "the one man without whom Scotland, as the modern world has known it, would have no existence. He was the one antagonist whom Mary Stuart could not soften, nor Maitland deceive; he it was that raised the poor commons of his country into a stern and rugged people, who might be hard, narrow, superstitious, and fanatical, but who nevertheless were men whom neither king, noble, nor priest could force again to submit to tyranny." — *Froude.*

History. — Knox was ordained a priest in 1530; in 1542 he openly renounced the Catholic religion and became a zealous preacher of Protestant doctrines. In 1547, on the capture of St. Andrew's, whither he had fled for safety, he was made prisoner, and taken to France, but was released in 1549. He then became chaplain to Edward VI. (of England.) On the accession of Mary to the English throne, Knox withdrew to the Continent, where he spent the three years from 1555 to 1558 in study and intercourse with Calvin. In 1559 he returned to Scotland, and became the master spirit of the Scotch Reformation.

Works. — With one exception, Knox's writings are doctrinal and polemical in their nature. The most famous of these controversial productions, perhaps, is his *First Blast of the Trumpet against the Monstrous Regiment of Women*, published in 1558, while Knox was still at Geneva. The exception mentioned is the *Historie of the Reformation of Religioun within the Realme of Scotland*, published after the author's death. Knox's biography has been ably written by Dr. McCrie.

John Jewel, D. D., 1522–1571, was an eminent scholar and divine, and one of the leading writers on the Protestant side in the controversies between Catholics and Protestants.

History. — Jewel fled to the Continent on the accession of Mary, but returned on the accession of Elizabeth, and was made Bishop. He was one of the most learned of the English Reformers, and wrote much on the points at issue between the Church of England and the Church of Rome.

Works. — Jewel's works have been published in 8 vols., 8vo. They are mostly controversial, and the best of them all, *Apologia Ecclesiæ Anglicanæ*, (A Defence of the

Church of England,) is in Latin. It is regarded as the ablest work of its kind in that generation.

"It may be said of his surname, *nomen, omen;* Jewel his name, and precious his virtues." — *Fuller.*

WILLIAM WHITTINGHAM, 1524–1589, was also a writer of some note in the Protestant ranks.

History. — Whittingham was born at Chester and educated at Oxford. He married a sister of Calvin, was ordained as a Presbyterian minister, and succeeded Knox in the church for the English exiles at Geneva. He returned to England, and in 1563 was promoted to the deanery of Durham, which position he held until his death.

Works. — While at Geneva he was engaged with others in making the translation of the Bible, known as the Geneva Version. He also helped in making the translation of the Psalms into English metre which goes by the name of Sternhold and Hopkins. Whittingham versified five of the Psalms, the 119th being one of them. Besides these he versified the Lord's Prayer, the Ten Commandments, the Creeds (Apostolic, Nicene, and Athanasian), the Te Deum, and some other portions of the Prayer Book.

John Fox, 1517-1587, is familiarly known as *The Martyrologist.*

History. — Fox was educated at Oxford, where he attained high distinction for scholarship. The study of the Greek and Latin Fathers, and of the Schoolmen, became a sort of passion with him, and was continued after he left the University, so that at the age of thirty he was profoundly learned in that line. He adopted the Reformed opinions, and was obliged in consequence to flee to the Continent. There he projected and made the first draft of his great work. On the accession of Elizabeth, he returned to England, and received an ecclesiastical preferment which gave him leisure to complete his proposed work.

The Book of Martyrs. — Fox's work was first published in 1563, in one vol., fol. In subsequent editions, it was enlarged to 2 vols., and then to 3 vols., fol. The title, or rather the first part of it, as given by himself, was, Acts and Monuments of these Latter and Perilous Days, Touching Matters of the Church. It is commonly known as *Fox's Book of Martyrs.*

Approved. — Fox's work received the official approval of the first three Archbishops, Parker, Grindal, and Whitgift, and was ordered to be set up for public perusal in every parish church in England, and in the common hall of every Archbishop, Bishop, Archdeacon, Dean, and Head of a College. The book has had an enormous circulation, especially in its abridged forms, though it is no longer read as generally and devoutly as it once was.

Nicholas Sanders, 1527–1580, Regius Professor of Canon Law at Oxford, was in his day the chief defender of the Catholic cause in England.

Sanders attended the famous Council of Trent, "where he showed

himself to be a man of great parts by his several disputations and arguings."

Works. — Among his works in English are the following: *The Supper of our Lord* set forth in Six Books, according to the Truth of the Gospel and Catholic Faith; *The Rock of the Church*, wherein the Primacy of St. Peter and of his Successors the Bishops of Rome is proved out of God's Word; A Treatise of the Images of Christ and of his Saints, and that it is Unlawful to Break them, and Lawful to Honor them.

Robert Parsons, 1546–1610, familiarly known in the history of the time as Parsons the Jesuit, was another writer of note on the Catholic side.

History. — Parsons was an eminent scholar of Oxford, who was converted to the Catholic religion in 1575, and became a member of the Society of Jesus. After remaining some time in the Jesuit College at Rome, he returned to England and labored zealously for the propagation of the doctrines which he had embraced. He was a man of distinguished ability, and his writings caused hot and angry discussion. The following are some of them: A Conference about the Next Succession to the Crown of England, etc.; A Brief Discourse containing Certain Reasons why Catholics refuse to go to Church; A Book of Christian Exercise appertaining to Resolution; A Christian Directory guiding Men to their Salvation.

Lingard, the Catholic historian of England, censures Parsons for the tone of some of his political tracts. He says they were unnecessarily irritating towards Elizabeth, and provoked her to harsh measures towards her Catholic subjects.

Richard Stanihurst, 1545–1618, was another writer on the Catholic side.

Richard Stanihurst was a learned Irishman, uncle to the celebrated Archbishop Usher. Becoming a Catholic, he went to the Continent, where he took orders in the Church of Rome, and became chaplain to the Governor of the Spanish Netherlands. Besides several learned works in Latin, he published The First Four Books of Virgil's Æneid, Translated into English Heroical Verse.

John Pitts, 1560–1616, a Catholic writer, is chiefly known by The Lives of the Kings, Bishops, Apostolical Men, and Writers of England, 4 vols. The work is valuable on account of its biographical information, especially in regard to early English authors.

James I. of England, 1556–1625, had a great ambition to be considered an author.

He wrote several poetical pieces and prose essays, the most conspicuous of which is *The Counterblast to Tobacco*. King James's merits as a writer are about on a par with his merits as a ruler. The universal opinion of his productions is that they are weak and commonplace.

John Aylmer, 1521–1594, was a writer on the Episcopal side as against the Presbyterians.

Aylmer was tutor to Lady Jane Grey and afterwards Bishop of London. He published a reply to Knox's treatise against the government of women: "An Harbor for Faithful and True Subjects, against the Late Blown Blast concerning the Government of Women." "He was well learned in the languages, was a ready disputant, and a deep divine." As a preacher, he sometimes woke up a sleepy or inattentive audience by reading them a long extract from the *Hebrew*, and when he saw them all wide awake, took them to task for their folly: "when he spake *English*, whereby they might be instructed and edified, they neglected, and hearkened not to it; and now, to read *Hebrew*, which they understood no word of, they seemed careful and attentive!"

Richard Hooker, 1553–1600, is the ablest advocate of the church organization of England that has yet appeared.

The Ecclesiastical Polity. — Hooker's great work, *The Laws of Ecclesiastical Polity*, is an elaborate and dignified exposition and defence of the ministry and ritual of the Church of England, and is an acknowledged classic on that subject. The style of his book has received universal and unqualified approbation, both for the excellency of its English, and its entire suitableness to the subject. For the general soundness of his judgment, he has received the name of *the judicious* Hooker.

History. — Hooker was a man of great simplicity of character, easily imposed upon by the designing, and was wheedled by the woman with whom he boarded to marry her daughter, a vulgar woman of imperious temper, who subjected him to the coarsest indignities. His life has been written by Izaak Walton.

"The finest as well as the most philosophical writer of the Elizabethan period is Hooker. The first book of the Ecclesiastical Polity is at this day one of the masterpieces of English eloquence. His periods, indeed, are generally much too long and too intricate, but portions of them are often beautifully rhythmical; his language is rich in English idiom without vulgarity, and in words of a Latin source without pedantry; he is more uniformly solemn than the usage of later times permits, or even than writers of that time, such as Bacon, conversant with mankind as well as books, would have reckoned necessary; but the example of ancient orators and philosophers, upon themes so great as those which he discusses, may justify the serious dignity from which he does not depart. Hooker is perhaps the first of such in England who adorned his prose with the images of poetry: but this he has done more judiciously and with more moderation than others of great name: and we must be bigots in Attic severity, before we can object to some of his grand figures of speech. We may praise him also for avoiding the superfluous luxury of quotations: — a rock on which the writers of the succeeding age were so frequently wrecked." — *Hallam.*

Richard Bancroft, 1544–1610, Archbishop of Canterbury in the reign of James I., was a zealous opponent of the Puritans.

Bancroft wrote, among other things, A Survey of the Pretended Holy Discipline and Dangerous Positions and Proceedings under Pretence of Reformation and of the Presbyterian Discipline.

Hugh Broughton, 1549–1612, one of the most learned theologians of the English Church in the seventeenth century, was especially celebrated for his proficiency in Hebrew and Greek, both of which he wrote and spoke familiarly.

Broughton's works were chiefly of a Biblical character: A Consent of the Scriptures, being a chronological harmony; A Treatise on Melchisedeck; On Christ's Descent into Hell; Translations and Expositions of Daniel, Jeremiah, Job, Apocalypse, etc. He translated the Prophetical Writings into Greek, and the Apocalypse into Hebrew.

Richard Field, D. D., 1561–1616, a divine of the English Church, in great reputation for his learning and piety, wrote an important theological work, *Of the Church.*

John Rainolds, 1549–1607, is worthy of note, as it was by his advice and influence that King James ordered the present version of the Scriptures to be made.

Rainolds was Master of Corpus Christi College, Oxford, and was, in his day, the greatest Hebraist in England. He was appointed one of the chief translators, but died before entering upon the work. His publications are chiefly in Latin. The following are some of those in English: The Sum of the Conference between John Rainolds and John Hart, touching the Head and Faith of the Church; The Overthrow of Stage Plays, by the Way of a Controversy betwixt D. Gager and J. Rainolds; Defence of the Judgment of the Reformed Churches on Divorce; Judgment concerning Episcopacy, etc.

Miles Smith. —— 1624, a Bishop in the English Church, was also one of the chief translators of King James's Version of the Bible. The Preface, which appears in the English editions of the Bible, was by him.

George Abbot, D. D., 1562–1633, Archbishop of Canterbury, a man of great erudition, was another of those employed by King James in the translation of the Bible. Besides his work as a translator, he published an Exposition on Jonah, which is highly esteemed, a Brief Description of the Whole World, On Bowing at the Name of Jesus, The Visibility and Succession of the True Church, and several other works in English, besides a learned theological treatise in Latin. He was a strong opponent of Laud.

Thomas Bilson, D. D., 1536–1616, an English Bishop of great scholarship, was likewise one of those employed by King James in making our present English Version of the Bible. Dr. Bilson and Dr. Miles Smith were the two translators to whom was assigned the care of giving the translation its final revision and putting the last hand to it. Bilson published several works, mostly controversial: The Perpetual Government of Christ's Church; The True Difference between Christian Subjection and Unchristian Rebellion; Survey of Christ's Sufferings for Man's Redemption.

John Boys, 1560–1643, a man of great learning, who assisted Sir Henry Saville in his edition of Chrysostom, was likewise one of the translators appointed by King James to make our English Version of the Bible. He translated the Apocrypha.

CHAPTER VIII.

The English Bible, and Other Public Standards of Faith and Worship.

No literary works in any language exert so great an influence on the speech, the thoughts, and the doings of men as those written documents which contain the popular, authorized expression of their religious belief and forms of worship.

The Vedas in the Sanskrit and the Koran in the Arabic are the most important literary treasures in their respective languages. So in English, the Version of the Scriptures, the symbols of Faith, and the forms of Public Worship, which have been received and used for many generations by a large majority of English-speaking people, must, as mere literary treasures, be regarded as second to none which the language contains. In the present chapter, therefore, a brief account will be given, 1. Of The English Bible, 2. Of The English Prayer-Book, 3. Of The Shorter Catechism, 4. Of English Hymnody.

I. THE ENGLISH BIBLE.

Various English Versions of the Scriptures have been made, beginning with that of Wyckliffe, 1382, and ending with that made in 1611, and commonly known as King James's, or the Authorized Version. Some account of these several Versions will now be given.

1. Wyckliffe's Version.

The first Version of the entire Bible in English was that made by Wyckliffe and his disciples. It was completed about the year 1382.

Revision. — In 1388, a few years after Wyckliffe's death, the work was revised and amended by one of his ablest and most trusted followers, Richard Purvey.

How Circulated. — As the art of printing had not yet been invented, Wyckliffe's Version was dependent upon manuscript copies for its circulation. Notwithstanding this inconvenience, the work was circulated extensively, and exerted a powerful influence.

Its Character. — Wyckliffe's Version was made from the Vulgate, not from the Greek and Hebrew. It is in plain and homely phraseology, and is a fine specimen of the prose English of the fourteenth century.

When Printed. — Wyckliffe's New Testament was first printed in 1731; the whole work was not printed until 1850.

Movements after Wyckliffe. — After the completion of Wyckliffe's Version, an interval of a century and a half occurred before any further attempts were made in this direction. Early in the sixteenth century, in connection with the general religious reformation, the subject of an English version of the Scriptures was revived, and the work was carried on without interruption for three-fourths of a century. This movement began in the reign of Henry VIII., and continued all through the reigns of Edward VI., Mary, and Elizabeth, and finally culminated in the reign of James I. The originator of this movement, and the man who did singly more towards its accomplishment than any other one man, was William Tyndale.

2. Tyndale's Version.

William Tyndale, 1480–1536, translated the New Testament, and the Pentateuch and the Historical Books of the Old Testament. His New Testament first appeared in 1525.

Importance of Tyndale's Version. — The Version made by Tyndale was used to a large extent by all the subsequent Protestant translators; it is really the basis of our present version. There is in our present version more of Tyndale than of all the other translators put together.

History. — Tyndale was born at Hunt's Court, Gloucestershire, about the year 1480. He went at an early age to the University of Oxford, where he soon showed that fondness for the Scriptures which was through life the most prominent trait in his character. From Oxford he went also to Cambridge, drawn probably by the great fame of Erasmus. After leaving the University, he was ordained, and became a friar in the monastery at Greenwich. He is next found engaged as chaplain and private tutor to Sir John Welch in Gloucestershire. While living with Sir John, disputes often arose between Tyndale and other clergymen who frequented the house, and Tyndale sometimes pressed his opponents closely on account of their want of familiarity with the Scriptures; and on one occasion he ended his argument with this memorable saying: "**If God spare my life, ere many years I will cause the boy that driveth**

the plough to know more of the Scriptures than you do." Tyndale evidently had early formed the distinct design of making an English translation of the Scriptures, and this design became henceforward the ruling purpose of his life.

The Work Executed Abroad. — In the execution of his plan Tyndale found it necessary to go abroad. There were at that time resident, at various cities on the continent, English merchants, men of wealth and influence, who, together with those of their own class at home, were generally favorable to the doctrines of the reformation. The commercial intercourse between these merchants and their friends in England gave to Luther and his associates a channel of communication and influence against which Henry and his ministers strove in vain. Tyndale resolved, therefore, to go abroad to some place where even the long arm of the Government might not reach him; and there, making and printing his translation without molestation, trust to these pious merchants for its diffusion in England. Accordingly, in 1523, he left England never to return, and during the ensuing thirteen years devoted himself, day and night, to the work to which he had consecrated his life.

Progress of the Work. — The New Testament was first printed in 1525. Tyndale then proceeded with the Old Testament, and had completed the larger portion of it, when death put an end to his labors. He also made, in 1534, a careful revision of his New Testament.

Final Result. — Edition after edition of Tyndale's books found their way into England, notwithstanding all the efforts of Henry and his ministers to prevent it. The Government succeeded at length in inducing the authorities of the city of Brussels to arrest and imprison the translator, and finally to put him to death. He was burnt at the stake at Tilford, near Brussels, in 1536, his dying exclamation being, "Lord, open the King of England's eyes!"

Character of the Translation. — The chief characteristics of Tyndale's Version are these: 1. He translated directly from the Greek and Hebrew originals, not from the Latin Vulgate. Tyndale did not, avowedly at least, make use of Wyckliffe's Version, yet the influence of that Version is often manifest in the forms of expression used. This was probably only the unconscious influence of a work which had affected so largely the religious thought and language of the race. 2. Tyndale adopted purposely the words and idioms of the common people, avoiding what were then called "ink-horn phrases," that is, modes of expression taken from books and men of learning, and not suited to the understanding of plain, unlettered people. This feature has been to a great extent perpetuated in our common version, and is one of its leading excellencies. 3. Tyndale translated what are called the "ecclesiastical words." The Catholics and some of the Reformers maintained that, in the history of the Church, through a long succession of ages, certain associations of a valuable kind were connected with these words; that they had acquired by long use a certain well-defined meaning; and that in translating the Scriptures into any modern language, these "ecclesiastical words," instead of being translated, should be transferred, with only such changes of spelling as might be necessary. Tyndale, on the contrary, held that every word, the meaning of which was known, should be literally translated. Accordingly, for "grace" he said favor, for "penance" repentance, for "church" congregation, for "priests" seniors or elders, for "bishops" overseers, for "confessing" acknowledging, for "chalice" cup, and so on.

3. Coverdale's Version.

Miles Coverdale, 1487–1568, has the distinguished honor of being the first to give his countrymen the whole *printed* Bible in English. Coverdale's Bible was first printed on the Continent, in 1535.

History of the Version. — There are some doubts as to the true history of Coverdale's version. The latest conjecture is the following: This version is supposed to have been made at the suggestion and under the direction of Cromwell. This statesman, after the downfall of Wolsey and More, had more than any other man in England the confidence of Henry VIII., and finally succeeded in persuading him that the translation and circulation of the Scriptures in the English tongue, provided the translation was properly made, would strengthen, instead of weakening, the King's supremacy. Henry, accordingly, who had caused Tyndale to be put to death, is found not long after actually authorizing, and aiding in, that very work for which Tyndale had laid down his life. In the anticipation of such a change of policy, Coverdale, at the suggestion, it is supposed, of Cromwell, went to the continent and there engaged privately in the work of preparing his version. The work when completed was dedicated to the King, and two years later it was reprinted in England, without the opposition, though not with the express license of the government.

Character of the Version. — Coverdale's version, though by no means equal to Tyndale's, has considerable merit. In regard to the "ecclesiastical words," he pursued a middle and a vacillating course, sometimes translating, and sometimes transferring them. The work was evidently shaped with a view to propitiate the King, and to secure for it, not only acquiescence, but the royal license. It was translated, not from the originals, but from the Dutch and the Latin.

NOTE. — This last statement has been controverted. But Coverdale says, expressly, in his title-page, that the work is "translated out of the *Douche* and *Latyne*." By "Douche" (Dutch) we are to understand the High-Dutch, or German; and the latest investigation shows that he followed two German versions, Luther's, of the old text, prior to 1534, and the Zurich, of 1530. The typography, in fact, shows that Coverdale's Bible was printed at the same press as the Zurich Bible of 1530. The "Latin" texts used by Coverdale were the Vulgate, Pagnini's, and the Latin New Testament of Erasmus.

4. Matthew's Version.

The Bible known as Matthew's was the first version in English that was regularly authorized by the King. It appeared in folio, in 1537, two years after that of Coverdale.

The Real Author. — It has been pretty well ascertained that the name Thomas Matthew, affixed to this version, is a fiction. The real author was John Rogers, commonly known as the "proto-martyr."

History of the Work. — Rogers was a convert of Tyndale's, and had been associated with him in the work of translation. When Tyndale was put to death, Rogers

continued and completed the work on which they had been laboring together. The printing was begun on the continent, but finding the time propitious and the King now wholly favorable to the enterprise, two famous English printers, Grafton and Whitechurch, undertook the completion of it in England; and, through the intervention of Cranmer and Cromwell, obtained not only an express license to print, but a monopoly of the printing for five years, and a royal order that a copy of this Bible should be set up in every church in the kingdom. As the name of Rogers was associated with that of Tyndale, and might have raised opposition in the mind of the King, the printers, in presenting the book for licensure, put in the title-page the convenient fiction of Thomas Matthew. Such is the now commonly received opinion. The work in every part bears the strongest internal evidence of being in the main that of Tyndale, supplemented by his friend and disciple, John Rogers.

Taverner's Bible. — In 1539, two years after the publication of Matthew's Bible, a revision of it appeared, executed by Richard Taverner. Taverner's work, however, is not to be considered as a separate version, though sometimes so represented.

5. The Great Bible.

The version known as The Great Bible first appeared in 1539. It was not a mere reprint of a previous version, but had features of its own, giving it an original and independent character.

In the following year, 1540, this Bible, without noticeable alteration, was reprinted, with a prologue by Cranmer. In this form, it is called, sometimes, The Great Bible, sometimes Cranmer's Bible.

Used in the Prayer-Book. — Cranmer's Bible was the Authorized Version of the English Church, from 1540 to 1568 (excepting the interval of Mary's reign). The Psalms and most of the other portions of Scripture found in the Prayer-Book were taken from Cranmer's version, that being the one in use when the Prayer-Book was compiled.

Character. — Cranmer's Bible was a stately folio, and was intended especially for use in churches. All churches and religious houses were required to have copies of it; and no less than six large editions of it were printed in 1540 and 1541.

6. The Geneva Version.

The English Protestants resident at Geneva brought out in that city an English version of the Scriptures in 1560. This version is generally known as The Geneva Bible.

Origin of the Geneva Version. — The English refugees at Geneva were mostly Presbyterians. They were dissatisfied with Cranmer's Bible, partly on account of its expensiveness, which put it beyond the reach of common people, but chiefly on account of its supposed leaning towards Episcopacy. A project to make a new version on the basis of Tyndale's, but with such improvements as the intervening period had suggested, was entertained during the short reign of Edward VI., while the Presbyterians were in power, and under the same influences that originated the Westminster Assembly of Divines. But the early death of Edward interrupted the project, and put an end to it as a national affair. It was, however, resumed in Geneva as a private enterprise, and brought to completion in 1560.

The Translators. — The men by whom mainly this version was executed were William Whittingham, Anthony Gilby, and Thomas Sampson. Some others, as Coverdale, Goodman, Pullain, Cole, Bodleigh, and possibly Knox, helped in the matter. But the main work was done by the three first named, and more by Whittingham than by any other one. The whole of the New Testament was by Whittingham.

Whittingham. — William Whittingham, 1524–1589, was of a good family near Durham; was educated at Oxford; married a sister of John Calvin; succeeded Knox as pastor of the English refugees at Geneva; and was evidently the main author of the Geneva Version of the Bible. On the death of Mary, when the other refugees at Geneva returned at once to England, Anthony Wood states expressly that "Whittingham, with one or two more, did tarry at Geneva a year and a half after Queen Elizabeth came to the crown, *being resolved to go through with the work.*" Whittingham returned to England on completing the printing at Geneva. He became afterwards Dean of Durham.

Popularity. — The Geneva Version was, for the next sixty years, altogether the most popular version in England. No less than eighty editions of it were printed between 1560 and 1611, the time of the publication of the version made by order of King James. The Geneva Version even kept its ground for some considerable time after that event, and gave way only by slow degrees.

Why Popular. — Some of the reasons for this popularity were the following: 1. The translation was in itself, in many respects, an excellent one. 2. It was, like Tyndale's, comparatively free from "ink-horn phrases," and suited to popular reading. 3. It was, in all its editions, in a smaller and cheaper volume than the "Great Bible" of Cranmer. 4. It was the first English Bible that laid aside the obsolescent old black letter, and appeared in the common Roman type. 5. It was the first English Bible in which the text was broken up, as at present, into verses. As preachers then were, much more than now, in the habit of referring to chapter and verse, and the people also were in the habit of following them by turning to the passages quoted, the Geneva Bible gave special facilities for such a purpose, and was prized accordingly. 6, and lastly, the "Notes," explanatory and homiletical, which accompanied the text, were highly esteemed, and added greatly to its value in the eyes of the common people.

7. The Bishops' Bible.

Another version, or revision, commonly known as The Bishops' Bible, was projected by Archbishop Parker, and brought to completion in 1568.

History. — The work was parcelled out by the Archbishop to fifteen men having special eminence as Greek and Hebrew scholars, the result of their labors being revised by the Archbishop himself. As a majority of the translators were Bishops, the version obtained the name of The Bishops' Bible.

Character. — The version was made on the basis of Cranmer's, and was executed in a creditable manner; and it contained, as all admit, some valuable improvements. Yet it made little headway against the Geneva version, and did not even entirely displace Cranmer's.

8. The Rheims-Douay Version.

The English version of the Bible in use among Catholics was made in the reign of Queen Elizabeth by Catholic refugees living at Rheims, in France, in 1582.

When Printed. — The translation appears to have been completed in 1582, but it was not all then printed. The New Testament was printed at Rheims, in 1582, and the Old Testament at Douay, in 1609. The work is sometimes called the Rheims-Douay Version, and sometimes simply The Douay Version.

History. — Rheims and Douay were, in some respects, to English Catholics in the days of Elizabeth, what Geneva had been to English Protestants in the days of Mary. It was by the expatriated English Catholics that the Rheims-Douay Version of the Bible was made. The leader in the work was William Allen, commonly known as Cardinal Allen, though it is doubted whether much of the actual work of translation was done by him. His chief coadjutors were Gregory Martin, Richard Bristow, and Thomas Worthington. Martin, in fact, is believed to have been the main author of the version, holding about the same relation to it that Whittingham did to the Geneva Version.

Character. — The Rheims-Douay Version is made directly from the Vulgate. The only English version which seems to have had any material influence upon the Rhemish translators was that of Wyckliffe, whose version naturally had attractions for them, as being itself also made from the Vulgate, and as being by its age already removed somewhat from the controversies of the day. The translators give abundant evidence of scholarship, and many of their renderings challenge admiration. Their diction is at times just sufficiently archaic to give a venerable air to their work; and they retain some fine old English words and phrases which have now unfortunately gone out of general use. On the other hand they are extremely literal, translating

word for word, and maintaining even the Latin order of the words, and they retain with scrupulous care, and on principle, all the old "ecclesiastical words," going, in this respect, far beyond the Bishops' Bible and Cranmer's, and to the opposite extreme from Tyndale's and the Geneva Bible. They also give numerous expository notes, following in this respect the example of all the previous versions, and especially that executed at Geneva.

Challoner's Revision. — About the middle of the last century, Bishop Challoner, noticed elsewhere in this volume, made a careful revision of the Rheims-Douay Version, amounting almost to a new version. Challoner's work consisted mainly in abandoning that extreme literalness which marked the version originally, and in modernizing, to some extent, its archaic diction, and bringing its expressions more within the scope of current modern English. The first edition of it is dated 1750.

Authorization. — It being left to the Bishop of each diocese to determine what version of the Scriptures shall be used in that diocese, there has not been the same uniformity in this respect among Catholics as among Protestants. In the main, however, Challoner's revision has been the one adopted since his time.

9. King James's Version.

The English version of the Bible in common use among Protestants, and generally known as The Authorized Version, was made 1611, in the reign of James I.

Origin of the Version. — One of the earliest acts of James, after coming to the throne of England, was to invite several of the leaders of the Episcopal and the Presbyterian parties to meet him at his royal residence at Hampton Court, with a view of mediating between them. This meeting has become famous in history, and is known as the Hampton Court Conference. At this Conference, Dr. John Rainolds suggested, among other things, the propriety of making a new version of the Scriptures. The idea pleased the vanity of James, who believed himself a great scholar, and who was flattered with the idea of being the patron of a great literary undertaking, such as this promised to be.

The Translators. — The King's plan was to appoint fifty-four translators, divided into six companies, of which two companies were to be settled at Oxford, two at Cambridge, and two at Westminster, and to each company a certain portion of the Scriptures was assigned for translation. The original plan contemplated fifty-four translators, although only forty-seven were actually appointed.

History of the Work. — The plan was promulgated and the translators were designated in 1604. The work of actual translation, however, did not begin until 1607. Three years of continuous labor were then spent by the several companies in completing the particular part assigned to each. Three-fourths of a year were afterwards spent in revising the whole by a joint committee of revision, consisting of two delegates from each company. This committee having gone over the whole and settled the text, it was put into the hands of two, Bishop Bilson on behalf of the Bishops, and Dr. Miles Smith on behalf of the Translators, to attend to the printing. The work was completed in 1611.

Popularity. — The new version soon displaced all other Protestant versions, even the Geneva gradually giving way to it; and from that time to the present it has been the translation in common use among all English Protestants.

Character of the Translators. — The men engaged in this work were taken mostly from the Universities, and were among the most conspicuous scholars of their day. Nearly all the translators had received Fellowships in one or the other of the Universities. Thirteen of them were men eminent for skill in the Hebrew and other oriental languages, including six who were or had been Hebrew Professors in the Universities. Fifteen were, or had been, Heads of Colleges, five Vice-Chancellors, three Greek Professors, seven Divinity Professors, seven Bishops, and one Archbishop. Both the religious parties were represented, — the friends of the Bishops' Bible, and the friends of the Geneva Bible; and, in the allotment of the work, the special attainments and tastes of each translator were considered.

Rules. — A code of rules was drawn up for the guidance of the translators, the most important of which was that no notes or comments were to be added. These "Notes" had formed a conspicuous feature in all the previous versions, particularly Tyndale's and the Geneva. These notes were now expressly forbidden, and the prohibition was carefully observed. Two other regulations were that the Bishops' Bible was to be made the basis, and that the old ecclesiastical words were to be kept. These rules were less rigorously observed, the translators taking a middle course. Only a few of the ecclesiastical words were retained, and the version as a whole comes nearer to that of Tyndale than to any other. It shows marks also of the influence of the Rheims-Douay Version, and, through it, of Wyckliffe's, although neither of them was among the versions which the translators were commanded to consult.

Its Popularity. — No version of the Scriptures in any language ever enjoyed a greater popularity than King James's. Its literary character especially has received the highest commendation. There is, in the language, no work of equal value as a specimen of English. Catholic and Protestant alike have recognized its value in this respect.

"Who will say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten, like the sound of church-bells, which the convert

hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. Nay, it is worshipped with a positive idolatry, in extenuation of whose grotesque fanaticism its intrinsic beauty pleads availingly with the man of letters and the scholar. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its phrases. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments; and all that there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him forever out of his English Bible. It is his sacred thing, which doubt has never dimmed and controversy never soiled. It has been to him all along as the silent, but oh, how intelligible voice of his guardian angel; and in the length and breadth of the land there is not a Protestant, with one spark of religiousness about him, whose spiritual biography is not in his Saxon Bible." — *F. W. Faber*, quoted with commendation in the Dublin Review, June, 1853. (Catholic.)

"The peculiar genius, if such a word may be permitted, which breathes through it, the mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur, unequalled, unapproached, in the attempted improvements of modern scholars, — all are here, and bear the impress of the mind of one man, and that man William Tyndale." — *J. A. Froude, Hist. Eng.* (Protestant.)

II. THE ENGLISH PRAYER-BOOK.

Another of the great treasures of English literature is the Book of Common Prayer according to the Use of the Church of England. As a specimen of English it is unequalled by anything that the language contains, except the English Version of the Bible.

Its High Rank. — When we consider the influence which the continual and reverent use of such a book, for more than ten generations, must have had upon the language, the opinions, the feelings, and the conduct of a great people, it is impossible not to concede that it holds a foremost rank among the treasures of the language.

A Growth, rather than a Work. — Like the English Version of the Bible, the Book of Common Prayer was not the work of any one man, or set of men, nor was it produced at one time, but was rather a slow and silent growth — the work of many noble minds through successive ages.

Earlier Forms. — The greater part of the substance of this book existed previously in Latin, and is traceable to a remote antiquity. It is with its English dress only that the present treatise is concerned. Some portions of the service had been translated into English for the use of the people one hundred and fifty years at least before the preparation of the Prayer-Book in its present form. This earlier book of service, existing with variations in different dioceses, and under different reigns, but having a substantial uniformity, was called The Prymer.

The Prymer. — Some obscurity rests upon the history of this book. It is referred to familiarly in the records of the time, as something generally known, just as we now refer to the Prayer-Book. It is mentioned as The Prymer in English, The Prymer both in English and Latin, This Prymer of Salisbury Use, and often simply as *The* Prymer. Thus the Duchess of Gloucester, in her will, 1399, leaves to her daughter "a book with the Psalter, *Prymer*, and other devotions;" and the author of Piers Plowman, not later certainly than 1365, says:

> "The lomes [looms] that ich labor with,
> And lyfode [livelihood] deserve,
> Ys Pater Noster and my *Prymer*."

Origin of the Prymer. — It is highly probable that the word was originally derived from some small manuals, which were spread among the people, of the first and chief lessons of religious belief and practice. These may have been so called, not only because they were the lessons of children, but because they were equally necessary for all men to learn. Springing from some such early manuals, of things necessary for all men to know and to do, the Prymer passed on from age to age, gradually collecting, now an office, and then a prayer, at one time the penitential psalms, at another the litany, at another the dirge, until at last it arrived at the state in which, with little further alteration, it remained during the fifteenth and sixteenth centuries, — always a known book, authorized by the Church, and familiar to the people.

Extant Copies. — According to Maskell (Monumenta Ritualia, Vol. 2: xxxv.), there are only eight manuscript copies extant of the old English Prymer, two of which were in his possession, and have since become the property of the British Museum. One of these, the oldest and most perfect, is determined by internal evidence to be not later than 1410, and it probably is somewhat earlier. Procter assigns it to the year 1400, and Blunt calls it "The Prymer of the Fourteenth Century." Mr. Maskell carefully printed this Prymer from the original manuscript then in his possession. The extracts which will be given are taken from Maskell.

Contents of the Prymer. — This old English Prymer contains the Creed, the Lord's Prayer, the Ten Commandments, the Litany, and many other equally familiar portions of the present service.

The Prymer clearly formed the basis for a large part of the present Prayer-Book.

NOTE. — The New England Primer, of the early colonial times, containing the Lord's Prayer, the Creed, the Shorter Catechism of the Westminster Assembly of Divines, and sundry other brief summaries of doctrine and forms of devotion, seems to have been a far-off echo of this old English Prymer of the fourteenth, fifteenth, and sixteenth centuries.

The English Reformers, in preparing the Book of Common Prayer, had two things especially in view, first to have the service entirely in English, and secondly to have it uniform in all parts of the kingdom, instead of having, as before, different service-books in the different dioceses.

The First Step. — A Committee of Convocation was appointed for this purpose in 1542, under the sanction of Henry VIII. The committee made some progress in the work, but were prevented by the jealousy of the King from carrying it to completion.

The Prayer-Book of 1549. — On the accession of Edward VI. the subject was revived, and a new Commission was appointed, consisting of Archbishop Cranmer, six Bishops, and six clergy of the Lower House of Convocation. This commission proceeded with due deliberation, and having completed their labors, presented the Book of Common Prayer to the King, to be by him laid before Parliament. The book, after some discussion, was accepted by Parliament, and an Act of Uniformity was passed, making its use obligatory. This book, first issued in 1549, is called The First Prayer-Book of Edward VI.

The Prayer-Book of 1552. — In the following year another commission was appointed by the King, consisting of Cranmer and a number of divines, to give a revision of the first book. This revision was some time in hand. The Archbishop and his coadjutors are reported from time to time as at work upon it. The book, as revised by them, was reported to Parliament, adopted, and issued, in 1552, and is known as The Second Prayer-Book of Edward VI.

During the succeeding reign, that of Mary, this book, of course, was laid aside.

The Prayer-Book of 1559. — On the accession of Elizabeth, when the reformed religion was reinstated, the Prayer-Book was subject to a further and final revision, and was adopted in its present form in 1559. There was, however, an additional collection of Prayers and Thanksgivings upon Several Occasions, appended to the Morning and Evening Prayer, in 1662.

The General Result. — From this slight sketch of its history, it will be seen that the English Book of Common Prayer was formed in the main out of materials previously existing, partly in English, partly in Latin, in the service-books of the various dioceses, many of them traceable to a remote antiquity; that, as before stated, it was not the work of any one man, or set of men, though, as will presently be shown, traces of particular workmen may be found here and there, but was the slow and steady outgrowth of time, as it is a noble expression of a great, God-fearing race.

Authorship. — Of the clear traces which exist of the part performed by particular workmen in this time-honored edifice, the following facts are of interest.

The Prayer "For All Conditions of Men" was composed by Peter Gunning, D. D., 1613–1684, Master of Corpus Christi, and Lady Margaret Professor of Divinity at Cambridge, and afterwards Bishop successively of Chichester and Ely.

The first of the Ember Collects, for those who are about to be admitted to Holy Orders, is supposed to be the composition of John Cosin, D. D., Master of Peterhouse, Cambridge, afterwards Bishop of Durham, noticed elsewhere in this volume.

The Prayer for the High Court of Parliament was composed by Archbishop Laud.

The General Thanksgiving was composed or compiled by Edward Reynolds, D. D., Vice Chancellor of Oxford, and afterwards Bishop of Norwich, noticed elsewhere in this volume.

The Litany. — In regard to the composition of the Litany, the most impressive part, perhaps, of the whole book, no complete information exists. The outline of such a service is found in the Latin service-books and the Prymer already mentioned. But the Litany, as it now stands, besides being a noble rendering of such portions of the old litanies as were retained, contains a large portion, nearly one-half, of matter not found in any of the old service-books used in England. This new portion in part originated with the compilers, and in part was adopted by them from the Latin Litany prepared by Luther. Among the new petitions introduced in the Litany is that beginning with the words, "That it may please Thee to give to all thy people increase of grace," etc., and the three petitions immediately following it. That most touching petition, "That it may please thee to defend and provide for the fatherless children and widows, and all that are desolate and oppressed," and the two equally beautiful petitions immediately following it, are taken from Luther.*

Improvements upon the Older Versions. — As evidence of the kind of literary work performed by the compilers, in the case of those prayers which had already been translated into early English, the reader may compare the present Collect at Evening Prayer, "O God, from whom all holy desires, all good counsels, and all just works do proceed," etc., with the form of the Prymer Version of the same in the copy in the possession of Mr. Maskell, "God, of whom ben hooli desiris, rigt councels, and just werkis, gyve to thy servantis pees that the world may not geve, that in oure hertis gouun to thi commaundementis, and the drede of enemyes putt awei, oure tymes be pesible thurg thi defendyng. Bi oure lord jesu crist, thi sone, that with thee lyveth and regneth in the unite of the hooly goost god, bi alle worldis of worldis. So be it."

The Creed. — The Creed, as given in the old Prymer, is in these words: "I bileve in god, fadir almygti, makere of hevene and of erthe; and in jesu crist the sone of him, oure lord, oon aloone; which is conceyved of the hooli gost; born of marie maiden; suffride passioun undir pounce pilat; crucified, deed, and biried, he wente doun to hellis; the thridde day he roos agen fro deede; he steig to hevenes; he sittith on the rigt syde of god the fadir almygti: thenus he is to come for to deme the quyke and deede. I bileve in the hooli goost; feith of hooli chirche; comunynge of seyntis; forgyvenesse of synnes; agenrising of fleish, and everlastinge lyf. So be it."

The Lord's Prayer. — The Prymer version of the Lord's Prayer is as follows: "Oure fadir, that art in hevenes, halewid be thi name; thy rewme come to thee; be thi wille do as in hevene and in erthe; oure eche daies breed gyve us to day; and forgyve us our dettis, as and we forgeven to oure dettouris; and ne lede us into temptacioun; but delyvere us fro yvel. So be it."

The Prayer of St. Chrysostom. — The beautiful Prayer of St. Chrysostom, at

* "Ut pupillos et viduas protegere et providere digneris;

"Ut cunctis hominibus misereri digneris;

"Ut hostibus, persecutoribus, et calumniatoribus nostris ignoscere, et eos convertere digneris."—*Luther.*

the close of the Morning and Evening Service, was first brought into use, in modern European works of devotion, by Cranmer and his coadjutors in the preliminary revision of 1544. The translation is a masterpiece of composition, as any scholar may see at a glance, who will take the trouble to compare it with the original.*

The Te Deum.—Like skill is shown in the rendering of the venerable Latin hymn known as the Te Deum. What words could express more appropriately or more beautifully the force of the original, than is done in such words and phrases as the following:

...proclamant,	...do cry aloud.
Per singulos dies benedicimus te,	Day by day we magnify thee.
Judex crederis esse venturus,	We believe that thou shalt come to be our judge.
Tu devicto aculeo mortis,	When thou hadst overcome the sharpness of death.
Prophetarum laudabilis numerus,	The goodly fellowship of the prophets.

III. THE SHORTER CATECHISM.

Another document worthy of mention among the literary treasures of the language is The Shorter Catechism prepared by the Assembly of Divines who met at Westminster in 1643.

The Westminster Assembly.—This famous Assembly was nearly six years in session, having been convened July 1, 1643, and having adjourned finally February 22, 1649. It contained many of the choicest spirits of the Presbyterian element in both England and Scotland.

Works of the Assembly.—All the documents which they put forth, The Solemn League and Covenant, The Confession of Faith, The Directory for Public Worship, The Form of Church Government and Discipline, and The Catechisms, are remarkable as mere literary productions. But none of them are to be compared in this respect with that known as The Shorter Catechism.

As a mere specimen of exact verbal expression, there probably has been nothing superior to the Shorter Catechism since the days of Aristotle.

Its Position.—To the entire body of English-speaking Presbyterians all over the world, and to the great majority of Congregationalists also, this wonderful summary of Christian doctrine has formed a part of the household treasures of the race. By long-established custom it has

*Ὁ τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῖν χαρισάμενος προσευχὰς, ὁ καὶ δύο καὶ τρισὶ συμφωνοῦσιν ἐπὶ τῷ ὀνόματί σου τὰς αἰτήσεις παρέχειν ἐπαγγειλάμενος· αὐτὸς καὶ νῦν τῶν δούλων σου τὰ αἰτήματα πρὸς τὸ συμφέρον πλήρωσον, χωρηγῶν ἡμῖν ἐν τῷ παρόντι αἰῶνι τὴν ἐπίγνωσιν σῆς ἀληθείας, καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον χαριζόμενος.

from early years been lodged in the memory of nearly every Presbyterian child; it is associated, in the minds of Presbyterians, with deeds of heroic daring and patience, which make it dear to the heart. There can be little fear of mistake, therefore, in placing this Shorter Catechism of the Westminster Assembly among the literary treasures of the language.

Influence. — The influence of this Catechism upon the opinions, the conduct, the language, the modes of thought and expression, of those who have received it, is beyond that of any other uninspired book which the literature of the race contains.

The Authorship. — Of the composition of this Catechism there is no distinct record. It was the last document reported by the Assembly, containing in small compass the perfected fruit of their long deliberation. As it covers the same ground as the Confession of Faith, the presumption is that it was the work of the same Committee, which included several of the ablest men in the Assembly.

A Tradition. — There is an interesting tradition in regard to one memorable answer in the Catechism. The important and difficult question, What is God? was assigned to Gillespie of Edinburgh, a man comparatively young, but noted in the Assembly for his gravity of character, as well as for his intellectual power. Feeling the seriousness of the occasion, Gillespie asked the Assembly to join him in prayer for Divine guidance, and began his prayer with these words: "O God, who art a Spirit, infinite, eternal, and unchangeable in thy being, wisdom, power, holiness, justice, goodness, and truth ——." The Assembly had their answer. The very words of this solemn invocation, as if inspired by the Spirit himself whom they invoked, were forthwith adopted by the Assembly, and have since formed the answer of all Presbyterians to the grave question, What is God? God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth.

The Questions Omitted. — It is worthy of note, in regard to this Catechism, that if the Questions are omitted, the Answers, taken by themselves, form a continuous statement, like a chain of closely dependent propositions in Euclid. It has been conjectured that the work was originally composed in this form, and afterwards broken up into Question and Answer. Any intelligent reader, who will make the experiment of writing out a few of the answers, one after the other, without the intervening questions, will be struck with the close logical order and dependence of the whole, and with its perfection as a verbal expression of thought.

As a system of doctrine, this Catechism has of course its opponents. But as a model of expression, and as a specimen of standard English, in which character alone it has a place in the present volume, it has defied criticism.

IV. ENGLISH HYMNODY.

The religious Reformation of the sixteenth century has given a wonderful development to a particular form of lyric

poetry, Psalms and Hymns, in the two races, English and German, chiefly affected by that movement.

NOTE. — Psalms and Hymns are not new in religious worship. They have been used by the Christian Church in all ages, and in heathen as well as in Christian worship. But the particular form of the Psalms and Hymns now in use originated with the Reformation.

Mediæval Hymns. — Church music, in the mediæval times, was something belonging to the choir, not to the congregation. The choral Hymns were in Latin, and many of them were surpassingly beautiful. Any one who has seen even a picture of the interior of an old cathedral, and has some general idea of its arrangements, can readily imagine the pomp and magnificence of the choral music. Milton has given expression to the feeling which this feature of the old cathedral worship was suited to awaken, in those familiar lines:

"But let my due feet never fail
To walk the studious cloisters pale,
And love the high-embowed roof,
With antique pillars massy proof,
And storied windows richly dight,
Casting a dim religious light:
There let the pealing organ blow
To the full-voiced choir below,
In service high and anthems clear,
As may with sweetness, through mine ear,
Dissolve me into ecstacies,
And bring all heaven before mine eyes."

The Change. — A leading idea with the Reformers, both in England and on the continent, was to simplify religious worship, and to give to the laity a more active participation in it. Instead, therefore, of the elaborate and multiplied forms of the old established ritual, the Protestant churches adopted a service of a much simpler character, and this always included, of course, the church music. The well-trained choir and the lofty anthem, the old liturgic hymn, and the antiphonal chant,

"The notes, with many a winding bout
Of linked sweetness long drawn out,
With wanton heed and giddy cunning;
The melting voice through mazes running,
Untwisting all the chains that tie
The hidden soul of harmony,"

gave way, to a great extent, to hymns in the vernacular, set to the simplest strains, and sung by the whole congregation.

How Brought About. — This change, first made by Luther, was followed up by Calvin, and from him found its way into England through the English exiles living at Geneva. Calvin found facilities for making the change in Geneva, in a curious incident which happened just then in France.

Marot's Psalms. — Clement Marot,* a valet of the bedchamber to Francis I., was in his day the favorite poet of France, and embellished, in various ways, the French poetry, which had been hitherto little cultivated. He distinguished himself by rondeaux, madrigals, pastorals, ballads, fables, elegies, epitaphs, and poetical versions from the Italian and the Latin. At length, tired of the vanities of profane poetry, he conceived the idea of translating the Psalms of David into French rhymes. As his project was not connected with any intended innovation in public worship, and was of a sentimental rather than of a religious character, it received the assistance of the Professor of Hebrew in the University, and the sanction of the Sorbonne; and the Psalms, or Songs, were dedicated by permission to Francis I., and to the ladies of France. In his dedication to the ladies, whom he had so often addressed in the tender phrases of passion and of compliment, Marot seems anxious to deprecate the raillery which his new kind of verses was likely to incur. In a spirit of religious gallantry he declares that his design is to add to the happiness of his fair readers, by giving them divine hymns instead of love-songs; to inspire their susceptible hearts with a passion in which there is no torment; to banish that fickle and fantastic deity Cupid from the world, and to fill their apartments with the praises, not of "the little god," but of the true Jehovah. The golden age, he says, would then soon be restored. We should see the peasant at his plough, the carman in the streets, and the mechanic in his shop, solacing their toils with psalms and canticles; and the shepherds and shepherdesses reposing in the shade, and teaching the rocks to echo the name of the Creator.

Marot's Psalms soon eclipsed his madrigals and sonnets. Psalm-singing became the general mode of domestic merriment. It was the common accompaniment to the fiddle. In the splendid and festive Court of Francis I., of a sudden, nothing was heard but the new Psalms.

Psalm-Singing in Geneva. — The sagacious mind of Calvin turned to account this new fashion. Perceiving in it the means of carrying into effect his preconceived scheme, and of immediately popularizing, as well as simplifying, the church music, he forthwith introduced the Psalms of Marot into the congregation at Geneva. Being set to very simple airs, in which the whole congregation could join, they were soon established as a regular branch of the Genevan worship, and formed an appendix to the Genevan Catechism.

Psalm-Singing in England. — The Reformers in England followed the example of their continental brethren. It is not a little singular, too, that the first version of the Psalter, used in public worship, to be sung by the whole congregation, was made in English, as in French, by a layman, a courtier, and a court-poet. I refer to Thomas Sternhold. Wyatt and Surrey had both made metrical versions of particu-

* See Warton's English Poetry, Vol. III., pp. 142–157.

lar Psalms. Coverdale, the Bible translator, published, as early as 1539, forty "Ghostly Psalms and Spiritual Songs." But Sternhold's Psalms were the first used in public worship.

Sternhold and Hopkins.

The first Psalm-Book, or metrical version of the whole Psalter, in a form suited for public worship, that was used in the English Church, was that known as Sternhold and Hopkins. It was so called from the two men chiefly engaged in its production. It was completed in 1562.

Thomas Sternhold, —— 1549, was groom of the robes to Henry VIII., and afterwards to Edward VI. He was a man of serious temperament, and being grieved at the lascivious ballads which prevailed among the courtiers, undertook his version of the Psalms with the laudable design of inducing these gay people of fashion to do as they had done in France, — sing Psalms instead of love-ditties.

Sternhold's Psalms, though they did not take with the people of fashion, for whom they were primarily intended, were yet exactly in time for the new religious movement, and were put in England to the same use as were those of Clement Marot in Geneva.

Fellow-Laborers.— Sternhold translated only the first fifty-one Psalms. The plan projected by him was carried on by a contemporary and coadjutor, John Hopkins, a Calvinistic clergyman, who graduated at Oxford about 1544. Hopkins translated fifty-eight of the Psalms, distinguished in the earlier editions by his initials. The others were by William Whittingham, a Calvinistic clergyman (who also versified the Decalogue, Creed, Lord's Prayer, and who was the chief author of the Geneva Version of the Bible, etc.), Thomas Norton, the translator of Calvin's Institutes, William Kethe, who was an exile with Knox at Geneva, and Wisdome, Archdeacon of Ely.

Publication of the Book. — The book thus formed was first published entire in 1562, with this title: "The Whole Book of Psalms collected into English Metre by T. Sternhold, J. Hopkins, and others, conferred with the Ebrue, with apt Notes to sing them withal." These "apt notes" were about forty tunes, of one part only, and one unisonous key, remarkable for a certain uniform sombre gravity, and nearly all being in the same metre.

Its Character. — Not one of the parties concerned in this version seems to have had the slightest particle of taste, or feeling of genuine poetry. The language is occasionally elevated and pure, because the stanza is nothing more than the common prose version, with the words so arranged as to make lines and to rhyme. In the main the authors fully justify the language of Campbell, who says, that "with the best intentions and the worst taste, they degraded the spirit of Hebrew Psalmody by flat and homely phraseology; and mistaking vulgarity for simplicity, turned into bathos what they found sublime."

Not Obligatory. — This metrical Psalter, sometimes called "The Old Version," was not obligatory upon the English Church, and found its way into the Prayer-Book by connivance rather than by formal permission. But once there, it held undisputed sway for nearly two hundred years, and even yet has not entirely disappeared.

Tate and Brady.

A New Version of the Psalter appeared in 1696, one hundred and thirty-four years after the first appearance of Sternhold and Hopkins.

The authors of the "New Version" were Nahum Tate (1652–1715), poet laureate, and Nicholas Brady, D. D. (1659–1726), chaplain to William III., both Irishmen by birth. This was "allowed and permitted to be used" by the King in 1696, and recommended by the Bishop of London in 1698: neither it nor the "Old Version" was ever *imposed* upon the English Church; their allowance, says Dr. Heylin, "seems rather to have been a connivance than an approbation." Tate and Brady gained but slowly upon its ancient rival, — not many years ago either was bound up with the various editions of the English Prayer-Book, according to the taste or the interest of the publishers.

Rouse's Psalms.

The Scotch Version of the Psalms was made in 1645, by Francis Rouse, an English statesman. Rouse was a member of Parliament, and also of the Westminster Assembly, and was Provost of Eton under the Commonwealth.

The Kirk "appointed John Adamson to revise the first forty psalms, Thomas Crawford the second forty, John Row the third, and John Nevey the last thirty." Rouse's Version, thus revised, was "allowed and appointed to be sung" in 1649, and is still exclusively used by the stricter offshoots of the Scotch Kirk.

Watts's Psalms and Hymns.

The first English Hymn-Book used in public worship was that of Dr. Isaac Watts. There were other hymn writers before his time, but his collection, which came into use about 1715, was the first regular Hymn-Book.

NOTE. — Until the time of Dr. Watts no such thing as a "Hymn-Book" was generally known, if we except the Hymns and Songs of

the Church, 1623, of George Wither (1588–1667), which received an exclusive patent from James I.

A few good hymns come down to us from the sacred poets of this age, Herbert and his school, who are noticed elsewhere in this volume. Bishop Jeremy Taylor (1655) may here be mentioned, and Richard Baxter (1681). John Austin, a Catholic writer, in his "Devotions," 1668, published forty hymns, some of them very good and still in use. The "Songs of Praise" (1683) of John Mason, Rector of Water-Stratford, Bucks, have very great merit. They went through several editions, and were then forgotten until recent years. William Barton's "Six Centuries of Hymns" (i. e. 600) had reached a fourth edition in 1688; as poetry they are very poor. Equally worthless is a volume of hymns by R. Davis, of which the third edition appeared in 1700. Joseph Stennett, D.D. (1663–1713), a Baptist, published, in 1697, thirty-seven hymns for the Lord's Supper, which have some merit; and Mrs. Rowe in 1704 put forth five of a somewhat pretentious character. Nor must we omit to mention the few masterpieces of Bishop Ken (1700), and of Addison (1712).

English Hymnody as such began with Dr. Isaac Watts (1674–1748).

Watts was an Independent minister, but ill-health confined him chiefly to a life of literary retirement. His last thirty-six years were spent at Sir Thomas Abney's, in Hertfordshire. In addition to his sacred verse, Dr. Watts wrote a work on Logic, and another on the Improvement of the Mind, both of which have been extensively used as school-books. His Catechisms for Children and Youth have also been much used, and have been the forerunners of innumerable other works of the same kind. His complete Works have been published in 7 vols., 8vo.

Watts's Horæ Lyricæ appeared in 1705–9, his Hymns in 1707–9, his Divine Songs in 1715, and his Psalms in 1719. Altogether, he is the author of over eight hundred hymns, counting the "Psalms," which are free paraphrases.

No such body of sacred verse as Watts's had been seen or imagined before by Englishmen, and its effect was immense. For a long time his Psalms and Hymns entire were used, exclusively, or nearly so, by the great bulk of Dissenters in Britain and of Calvinists in America.

Wesleyan Hymns.

Within the same generation with Dr. Watts another school of hymnody was founded by a yet more fertile writer, Charles Wesley (1708–1788).

Charles Wesley's works, beginning in 1739, number some fifty, large and small, and in a reprint now nearly completed fill twelve volumes. Of his separate hymns there must be fully six thousand. His life was one of great activity, but his thoughts naturally ran into rhyme and metre. He composed on horseback, and under all conceivable circumstances.

John Wesley possessed a poetic talent hardly inferior to that of his brother Charles, but it was less exercised. He often revised the other's writings, and some of their books appeared under their joint names.

The Wesleyan Collection. — The choicest of the Wesleyan hymns appeared in John Wesley's great Collection, 1779, for which its editor claimed, with entire truth, that "no such hymn-book as this had yet been published in the English language." See also "Charles Wesley seen in his finer and less familiar Poems," N. Y., 1867, for further information in regard to this most voluminous and brilliant of English sacred lyric poets.

Successors to Watts and Wesley.

Dr. Watts had many imitators or followers, of whom the most conspicuous and useful were Philip Doddridge, D. D. (1702–1751), Independent pastor and teacher at Northampton, whose three hundred and seventy-four hymns appeared after his death, in 1755, and have passed through several editions; and Anne Steele (1716–1778), daughter of a Baptist minister at Broughton in Hampshire, whose hymns, amounting to some two hundred (including versions of Psalms), with other poems, appeared under the name of "Theodosia" in 1760 and 1780, and have been twice reprinted since. Other respectable writers of the same school, Baptist and Independent ministers, were Simon Browne (1680–1732), two hundred and seventy-three hymns, 1720; Thomas Gibbons, D. D. (1720–1785), over four hundred hymns, 1762–69–84; Benjamin Beddome, D. D. (1717–1795), eight hundred and thirty hymns, 1818; John Fawcett, D. D. (1739–1817), one hundred and sixty-seven hymns, 1782; Thomas Haweis (1732–1820), two hundred and fifty-six hymns, 1792–1808; Samuel Stennett, D. D. (1727–1795), thirty-eight hymns, 1787; Thomas Scott, 1773, one hundred and four hymns; John Needham, 1768, two hundred and sixty-three hymns.

Some hymnists wrote under the influence both of Watts and of Wesley.

The most eminent of these are the Olney hymnists, Cowper and Newton, mentioned elsewhere; Toplady (1740–1778), among whose one hundred and twenty-four lyrics is what is generally allowed to be the finest English hymn, "Rock of Ages;" and Joseph Hart (1712-1768), whose two hundred and twenty-three hymns appeared in 1759–65.

Noticeable though minor members of the same school, are Samuel Medley (1738–1799), two hundred and thirty-two hymns; Wm. Williams (1717–1791), one hundred and twenty-three hymns; John Ryland (1753–1825), ninety-nine hymns: Joseph Grigg (d. 1768); Edward Perronet (d. 1792); Robert Seagrave; Robert Robinson; and Walter Shirley.

John Cennick (1717–1755), over six hundred hymns, 1741–44, William Hammond, (d. 1783), one hundred and sixty-five hymns, 1745, and Thomas Olivers (1725–1799), were closer followers of Charles Wesley.

The authors of the "Scotch Paraphrases," 1751 and 1775, Mrs. Barbauld (1743–1825), James Merrick (1720–1769), whose Version of the Psalms appeared in 1765, and John Byrom (1691–1763), must be mentioned separately. The latter was a man of singular ability and character, a Christian philosopher of no common type, who wrote good epigrams as well as hymns and meditations, and might — had he cared for it — have won enduring fame.

Some of these old authors, otherwise nearly or quite inaccessible, have been reprinted by Mr. Daniel Sedgwick, the London hymnologist, to whom much of the existing knowledge of this whole subject is due.

Hymnists of the Present Century.

During the first half of the present century, the leading hymnist was the poet James Montgomery. One hundred of his hymns appeared in his Christian Psalmist, 1825. In 1853 he published three hundred and fifty-five. The most voluminous was Thomas Kelly of Dublin (1769–1855), whose eighth edition, 1853, contained seven hundred and sixty-five hymns. The work which exerted the deepest influence and gained the widest and most permanent popularity was Keble's Christian Year, 1827; not, however, a book of hymns, though there are hymns in it. The few hymns of Bishop Heber (1783–1826) are of high character and repute. Sir John Bowring (born 1792) is still living, but his lyrics appeared in 1823–25. Other hymnists of noticeable ability and usefulness were Sir Robert Grant (1785–1838); Josiah Conder (1789–1855); Andrew Reed (1787–1862); James Edmeston (1791–1867); Henry Francis Lyte (1793-1847), author of "Abide with Me," one of the most exquisite hymns in our language; Harriet Auber (1773–1832), the title of whose very valuable Spirit of the Psalms, 1829, was borrowed, in 1834, by Lyte; and Sarah Flower Adams, (1805–49), who wrote "Nearer, my God, to Thee."

Of names that come to our own time are Charlotte Elliott, author of "Just as I am;" Dr. Horatius Bonar (1808-69), many of whose hymns

are largely used; and not to enumerate too many, George Rawson, Thomas Toke Lynch, and Thomas H. Gill, whose names will be better known hereafter than they are now.

Present Aspect of English Hymnody.

The aspect of English Hymnody has greatly changed within the last decade or two: witness the most popular Church-of-England hymnals of the day.

In 1836, Dr. Newman, then beginning to be famous, translated a few of the old Breviary hymns, long forgotten or overlooked. This was the commencement of a revival of the generous stores of Latin hymnody, ancient and mediæval. Newman was followed, on a much larger scale, in 1837, by John Chandler, whose work is very valuable and important, and by Bishop Mant, who has given us some excellent originals; in 1839, by Isaac Williams; and in still later days by E. Caswall, R. Campbell, J. D. Chambers, W. J. Blew, Dr. Neale, and others, who have immensely enlarged, in value as in extent, our hymnic stock. The treasures of German hymnody were also opened by Miss F. E. Cox, A. T. Russell, R. Massie, Miss Bothwick, and Miss Catherine Winkworth. The last named lady's Lyra Germanica and Choral Book are priceless acquisitions, and she is entitled to rank with our greatest hymnic benefactors, Dr. Watts, Charles Wesley, James Montgomery, and Dr. Neale.

The field thus widened, and new models furnished from abroad, native hymns began to be written in the style and spirit of these foreign ones, ancient or modern, so that now translations and originals, harmonizing well together, increase in number every year. In no age have more or better hymns been produced. One great name may be especially mentioned, that of John Mason Neale, D. D. (1818–1866), Warden of Sackville College, whose exquisite versions from the Greek and Latin are beyond praise. As a translator of lyric poetry Dr. Neale has probably no superior. Of lesser names we may mention, beyond those already cited, F. W. Faber, Bishop Wordsworth, Mrs. C. F. Alexander, Dean Alford, Dr. Monsell, Sir H. W. Baker, M. Bridges, F. T. Palgrave, and W. C. Dix.

It is, however, more difficult to specify here than among the earlier hymnists; and the historian of ten or twenty years hence will, by all appearances, have a more extensive and complicated task than we have to-day.

EXTRACTS

From the Versions of the Bible described in this Chapter.

1. THE WYCKLIFFITE VERSION.

A. — The Original, by Wyckliffe, 1382.

Thanne Jerusalem wente out to hym, and al Jude, and al the cuntre aboute Jordan; and thei weren cristenyd of hym in Jordan, knowlechynge there synnes. Sothely he seeynge many of Pharisees and of Saducese commynge to his bapteme, saide to hem, Generaciouns of eddris, who shewide to you for to flee fro wrath to cumme? Therefore do yee worthi fruytis of penaunce, and nyl ye say with ynne you, We han the fadir Abraham; sothely Y saye to you, for whi God is miyti to reyse vp of these stonys the

sonys of Abraham. For now the axe is putt to the rote of the tree; sothely euery tree that makith nat good fruyt, shal be kitt doun, and shal be sent in to fijr. Forsothe Y cristene you in water, in to penaunce; forsothe he that is to cumme after me is strenger than Y, whos shou Y am not worthi to bere; he shal baptise, *or cristen*, yow in the Holy Goost and fijr (Math. iii, 5–11). . . Fro thennus Jhesus bygan for to preche, and say, Do penaunce, forsothe the kyngdom of heuens shal cume niye (Math. iv, 17).

B. — The Revision, by Purvey, 1388.

Thanne Jerusalem wente out to hym, and al Judee, and al the cuntre aboute Jordan; and thei weren waischun of hym in Jordan, and knowlechiden her synnes. But he siy manye of the Farysees and of Saduceis comynge to his baptym, and seide to hem, Generaciouns of eddris, who shewide to you to fle fro the wraththe that is to come? Therfor do ye worthi fruyte of penaunce, and nyle ye seie with ynne you, We han Abraham to fadir; for Y seie to you, that God is myyti to reise vp of these stoones the sones of Abraham. And now the ax is put to the roote of the tree; therfore euery tree that makith not good fruyt, shal be kit doun, and shal be cast in to the fier. Y waische you in water, in to penaunce; but he that shal come after me is strongere than Y, whos schoon Y am not worthi to bere; he shal baptise you in the Hooli Goost and fier. . . . For that tyme Jhesus bigan to preche, and seie, Do ye penaunce, for the kyngdom of heuenes schal come niy.

2. TYNDALE'S VERSION, 1534.

Then went oute to hym Ierusalem, and all Jury, and all the region rounde aboute Jordan, and were baptised of him in Jordan, confessynge their synnes. When he saw many of the Pharises and of the Saduces come to hys baptim, he sayde vnto them: O generacion of vipers, who hath taught you to fle from the vengeaunce to come? Brynge forth therefore the frutes belongynge to repentaunce. And se that ye ons thynke not to saye in your selues, we haue Abraham to oure father. For I saye vnto you, that God is able of these stones to rayse up chyldern vnto Abraham. Euen nowe is the axe put vnto the rote of the trees: soo that every tree which bringeth not forthe goode frute, is hewen doune and cast into the fyre. I baptise you in water in token of repentaunce: but he that cometh after me, is myghtier then I, whose shues I am not worthy to beare. He shall baptise you with the holy gost and with fyre. . . . From that tyme Jesus beganne to preache, and to saye: repent, for the kingdome of heven is at honde.

3. COVERDALE'S VERSION, 1535.

Then went out to hym Ierusalem, and all Jury, and all the region rounde aboute Jordan, and were baptised of him in Jordan, confessynge their synnes. Now when he sawe many of the Pharises and of the Saduces come to hys baptim, he sayde vnto them; ye generacion of vipers, who hath certified you, that ye shal escape the vengeaunce to come? Bewarre, brynge forth due frutes of pennaunce. Thinke not now, to saye in your selues, we haue Abraham to oure father. For I saye vnto you, that God is able of these stones to rayse vp chyldren vnto Abraham. Euen now is the axe put vnto the rote of the trees: therfore euery tre which bringeth not forth good frute, shalbe hewen downe, and cast into the fyre. I baptise you with water to repentaunce: but he that cometh after me, is myghtier then I, whose shues I am not worthy to beare. He shall baptise you with the holy goost and with fyre. . . . From that tyme forth beganne Jesus to preach, and to saye: Amende youre selues, the kingdome of heauen is at honde.

4. MATTHEW'S VERSION, 1537.

Then went oute to hym Jerusalem and all Jewry, and al the region rounde aboute Jordan, and were baptysed of hym in Jordan, confessinge theyr synnes. When he saw many of the Pharises and of the Saduces come to his baptyme he said unto them: O generation of vypers, who hath taught you to fle from the vengeaunce to come. Bring

forth therfore the fruytes belonging to repentaunce. And se that ye ones think not to saye in your selues, we haue Abraham to oure father, for I saye unto you that God is able of these stones to rayse up chyldren unto Abraham. Euen now is the axe putt unto the rote of the trees: so that euery tree which bringeth not forthe good fruyte, is hewen downe and cast into the fyre. I baptyse you in water in token of repentaunce: but he that commeth after me, is mightier then I, whose shoes I am not worthy to beare. He shal baptyse you with the holy goost and with fyre. . . . From that tyme Jesus began to preach, and to saye: repent, for the kingdom of heauen is at hande.

5. THE GREAT BIBLE, 1539.

Then went out to hym Ierusalem and all Jewry, and all the regyon rounde aboute Jordan, and were baptysed of hym in Jordan, confessyng theyr synnes. But when he saw many of the Pharises and Saduces come to his baptyme, he sayd vnto them: O generacyon of vypers: who hath taught you to fle from the vengeaunce to come? Brynge forth therfore the frutes that belong to repentaunce. And be not of soch mynde that ye wolde saye with in youre selues: we haue Abraham to oure father. For I saye vnto you, that God is able to bring to passe, that of these stones ther shall ryse vp chyldren vnto Abraham. Euen now is the axe also put vnto the rote of the trees: so that euery tree which bryngeth not forth good frute, is hewen downe, and cast into the fyre. I baptise you in water vnto repentaunce, but he that shall come after me is mightier then I, whose shoes I am not worthy to beare. He shall baptyse you with the holy goost and with fyre . . . From that tyme, Jesus beganne to preache, and to saye: repent, for the kyngdome of heauen his at hande.

6. THE GENEVA VERSION, 1560.

5. Then went out to him Ierusalem and all Iudea, and all the region rounde about Iordan.

6. And they were baptised of him in Iordan, confessing their sinnes.

7. Now when he sawe many of the Pharises and of the Sadduces come to his baptisme, he said vnto them, O generacions of vipers, who hathe forewarned you to flee from the angre to come?

8. Bring forthe therefore frutes worthie amendement of life,

9. And thinke not to say with your selues, We haue Abraham to *our* father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

10. And now also is the axe put to the roote of trees: therefore euerie tre, which bringeth not forthe good frute, is hewen downe, and cast into the fyre.

11. In dede, I baptise you with water to amendement of life, but he that cometh after me, is mightier then I, whose shoes I am not worthie to beare: he wil baptise you with the holie Gost, and with fyre. . . . . .

17. From that time Iesus began to preache, and to say, Amend your liues: for the kingdome of heauen is at hand.

7. THE BISHOPS' BIBLE, 1568.

5. Then went out to him Hierusalem, and all Jurie, and all the region round about Jordane,

6. And were baptized of him in Jordane, confessing their sinnes.

7. But when hee sawe many of the Pharisees and Sadducees come to his baptisme, he sayd vnto them, O generation of vipers who hath warned you to flee from the anger to come?

8. Bring foorth therefore fruits meete for repentance,

9. And be not of such minde, that ye would say within your selues, We haue Abraham to [our] father: for I say unto you, that God is able of these stones to raise vp children vnto Abraham.

10. Euen now is the axe also put vnto the roote of the trees: Therefore euery tree which bringeth not foorth good fruit, is hewen downe, and cast into the fire.

11. I baptize you in water vnto repentance: but hee that commeth after mee, is mightier then I, whose shoes I am not worthy to beare, he shall baptize you with the holy ghost and with fire. . . . . .

17. From that time Jesus began to preach, and to say, Repent; for the kingdome of heauen is at hand.

8. THE RHEIMS-DOUAY VERSION.

A. — The Original, 1582.

5. Then vvent forth to him Hierusalem and al Jevvrie, and al the countrey about Iordan:

6. And vvere baptized of him in Iordan, confessing their sinnes.

7. And seeing many of the Pharisees and Sadducees coming to his baptisme, he sayde to them, Ye vipers brood, vvho hath shevved you to flee from the vvrath to come?

8. Yeld therfore fruite vvorthie of penance.

9. And delite not to say vvithin your selues, vve haue Abraham to our father, for I tel you that God is able of these stones to raise vp children to Abraham.

10. For novv the axe is put to the roote of the trees Euery tree therefore that doth not yeld good fruite, shal be cut dovvne, and cast into the fyre.

11. I in deede baptize you in vvater vnto penance, but he that shal come after me, is stronger then I, vvhose shoes I am not vvorthie to beare, he shal baptise you in the Holy Ghost and fire. . . . . .

17. From that tyme Iesus began to preache, and to saye: Doe penance, for the Kingdome of heven is at honde.

B. — Challoner's Revision, 1750.

5. Then went out to him Jerusalem and all Judea, and all the country about Jordan:

6. And they were baptized by him in the Jordan, confessing their sins.

7. And seeing many of the Pharisees and Sadducees coming to his baptism, he said to them: Ye brood of vipers, who hath shewed you to flee from the wrath to come?

8. Bring forth therefore fruit worthy of penance.

9. And think not to say within yourselves: We have Abraham for our father: for I tell you, that God is able of these stones to raise up children to Abraham.

10. For now the axe is laid to the root of the trees. Every tree therefore that yieldeth not good fruit, shall be cut down, and cast into the fire.

11. I indeed baptize you with water unto penance: but he who is to come after me, is stronger than I, whose shoes I am not worthy to carry: he shall baptize you with the Holy Ghost and with fire. . . . . .

17. From that time Jesus began to preach, and to say: Do penance, for the kingdom of heaven is at hand.

9. — KING JAMES'S VERSION, 1611.

5. Then went out to him Hierusalem, and all Iudea, and all the region round about Iordane,

6. And were baptized of him in Iordane, confessing their sinnes.

7. But when he saw many of the Pharisees and Sadducees come to his Baptisme, he said vnto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8. Bring forth therefore fruits meete for repentance.

9. And thinke not to say within your selues, Wee haue Abraham to *our* father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

10. And now also the axe is layd vnto the roote of the trees: Therefore euery tree which bringeth not foorth good fruite, is hewen downe, and cast into the fire.

11. I indeed baptize you with water vnto repentance: but he that commeth after mee, is mightier then I, whose shooes I am not worthy to beare, hee shall baptize you with the holy Ghost, and with fire. . . . . .

17. From that time Iesus began to preach, and to say, Repent, for the kingdome of heauen is at hand.

CHAPTER IX.

MILTON AND HIS CONTEMPORARIES.

THE next great name in English literature, in chronological order, after Chaucer, Spenser, and Shakespeare, is that of Milton.

The period to which Milton more especially belongs is that of the Commonwealth and the Protectorate, 1649–1660. He is connected, however, in many ways, with the preceding reign, that of Charles I., 1625–1649, and to some extent with the succeeding reign, that of Charles II., 1660–1685.

The great historical events of this period are the rise of the House of Commons to power, ending in a rupture between the Parliament and the King and the execution of the latter; the brief rule of the Commonwealth and of Cromwell; and the Restoration of the Stuarts.

NOTE. — The writers of this period, being very numerous, are divided into four Sections: 1. The Poets, beginning with Milton; 2. Political and Miscellaneous writers, beginning with Clarendon; 3. Writers belonging to the Established Church, beginning with Bishop Hall; 4. Non-Conformist writers, beginning with Baxter.

I. THE POETS.

Milton.

John Milton, 1608–1674, if not the greatest of English poets, is second to Shakespeare only. Milton's chief poem,

Paradise Lost, is unique in literary history, and is admitted by all to be one of the noblest achievements of human genius.

Milton's personal character also has a certain stateliness and grandeur, hardly inferior to that of his chief poem, and is of itself enough to mark him as one of the great men of all time. There is no grander figure in English history than that of John Milton.

Birth and Education. — Milton was a native of London, the son of a scrivener. His early education was begun by a private tutor, and was marked from the first by a zealous devotion to classical studies. The same trait followed him at Cambridge, where he acquired distinction as a Latin poet. He entered the University at the age of fifteen, and remained there seven years, taking his degree of Bachelor in 1628, and that of Master of Arts in 1632.

Subsequent Studies. — After leaving the University, Milton retired to the house of his father, then living in the country, at Horton, in Buckinghamshire, and remained there five years, during which time he continued with unabated zeal to read the Greek and Latin writers. During this period of studious retirement, also, he wrote the poems Arcades, Comus, Lycidas, L'Allegro, and Il Penseroso.

European Travel. — In 1638, being then at the age of thirty, attended by a servant, Milton spent fifteen months in travel on the continent, visiting Paris, Genoa, Leghorn, Pisa, Florence, Rome, Naples, and other cities of Italy, "the most accomplished Englishman that ever visited her classic shores."

Impression that he Made. — The elegance of Milton's manner and of his person (he was remarkable for his beauty), and his extraordinary accomplishments and learning, made him everywhere the object of attention among men of letters. "I contracted," says he, "an intimacy with many persons of rank and learning, and was a constant attendant at their literary parties,— a practice which prevails there and tends so much to the diffusion of knowledge and the preservation of friendship." Among the men of note whose acquaintance he made were Grotius, Galileo, Carlo Dati, Francini, and Manso. Being thoroughly at home in the Italian language, he composed while in Italy several poems and complimentary Sonnets in Italian, which gained him great applause.

Cause of his Return. — The news which Milton received from home of the unsettled state of affairs led him to return to England sooner than he had intended. "When I was preparing to pass over into Sicily and Greece, the melancholy intelligence which I received of the civil commotions in England made me alter my purpose; for I thought it base to be travelling for amusement abroad while my fellow-citizens were fighting for liberty at home."

Occupation in London. — On Milton's return, he settled in London: "I looked about to see if I could get any place that could hold myself and my books, and so I took a house of sufficient size in the city; and there, with no small delight, I resumed my intermitted studies,—chiefly leaving the event of public affairs, first to God, and then to those to whom the people had committed that task." While thus living, he undertook the instruction of his two nephews, John and Edward Phillips, and of a few other lads, sons of his intimate friends.

First Works as a Political Writer. — The affairs of the nation appear to have been uppermost in Milton's thoughts, and he began soon after that a series of remarkable treatises on matters of church and state, by which he became known throughout Europe as the foremost champion of the Commonwealth. He wrote, in 1641, Of Reformation touching Church Discipline in England, The Reason of Church Government against Prelaty, and some other works of a like character, and in 1642, An Apology for Smectymnuus.

Marriage and Divorce. — In 1643, Milton was married to Mary Powell, the daughter of a loyalist Justice of the Peace, in Oxfordshire. Something of romance seems to have entered into this affair; and the lady, after living with him for a month, and not finding the Puritan atmosphere congenial, went on a visit to her father's house, and refused to return. Milton, thereupon, believing that the Scriptures gave to the husband, under such circumstances, the right of divorce, proceeded formally to repudiate his wife.

Treatises on Divorce. — After thus repudiating his wife, Milton published in rapid succession his famous treatises on this subject: The Doctrine and Discipline of Divorce; Tetrachordon, or Exposition of the Four Chief Places in Scripture which treat of the Nullities of Marriage; The Judgment of the Famous Martin Bucer touching Divorce; Colasterion.

End of the Matter. — The matter ended in the wife's becoming repentant, and in Milton's taking her back; they seem to have lived happily together afterwards.

Two Admired Treatises. — About the same time, 1644, Milton published his two prose works which have been most admired, A Tractate on Education, and Areopagitica, or A Plea for the Liberty of Unlicensed Printing.

Appointment as Latin Secretary. — In 1648, Milton was appointed Latin Secretary to the Council of State, and he afterwards held the same office under Cromwell. This office was equivalent to that of Secretary for Foreign Affairs, matters of diplomacy being then conducted chiefly in Latin.

Work as Secretary. — The business of the Secretary, however, at least as conceived by Milton himself, was not only to write the dispatches to foreign governments, but to compose from time to time such treatises on affairs of state as might be needed to vindicate the proceedings of his Government before the public tribunal of the world. An abler, more conscientious, or more independent advocate, probably, was never raised up for any great political party. His various "Tractates" are as celebrated in their way as was the military or the political career of Cromwell, and are almost as much a part of the history of the times.

The titles of some of these essays are the following: The Tenure of Kings and Magistrates, Proving that it is Lawful to Call to Account a Tyrant or Wicked King; Eikonoklastes, literally "The Image Breaker," written to weaken the force of the book put forth by the royalist party, called Eikon Basilike, "The Royal Image;" and A Defence of the People of England against Salmasius.

Controversy with Salmasius. — This work was written in Latin, and was the crowning effort of Milton's genius in political writing. Salmasius was the picked champion of the royalist party on the continent. He was a man of great learning and eloquence, and had written, also in Latin, A Defense of Charles I. It was the appeal of the royalists against the republicans, and was trumpeted throughout Europe as unanswerable. Milton's reply was so crushing in its force that Salmasius is said to have died of chagrin at the mortifying defeat.

After the Restoration. — On the downfall of the Commonwealth and the Restoration of the Stuarts, Milton found it necessary to keep himself out of the public view until the passage of the Act of Oblivion, in 1660.

His Blindness. — In 1653, while in the midst of his political labors, and partly in consequence of them, Milton became totally blind. He had from youth suffered from weakness of the eyes, and the excessive

use of them in this season of intense excitement hastened the final disaster. Several of his political Tractates, and all his longer Poems, were composed while he was thus shut out from all sight of the external world.

Milton was three times married, but had surviving children only by his first wife,—three daughters.

During the latter years of his life, in consequence of the celebrity of his writings, he was an object of great interest and reverence to foreigners visiting England, and his house was often thronged with distinguished visitors.

The Paradise Lost, commenced many years before, was published in 1667; Paradise Regained and Samson Agonistes were published in 1671.

Slow Recognition of the Poem. — Milton's great poem, after its completion, had to wait two years before it could find a publisher, and even then its way to fame was very slow. The whole amount received by him and his family from the copyright of it was only £28.

The odium attached to him for his championship of a defeated political party was doubtless one cause of so tardy a recognition. "Waller, not Milton, was long considered the Virgil of the nation." — *London Quarterly.* Waller himself, in the heyday of his pride, wrote these words: "The old blind schoolmaster, John Milton, hath published a tedious poem on the Fall of Man: if its length be not considered a merit, it hath no other."

Macaulay on Milton. — The noblest piece of criticism in the language is Macaulay's celebrated essay on Milton, first published in the Edinburgh Review. Milton has found at length a worthy biographer, also, in Prof. Masson, of Edinburgh. The following extracts are from Macaulay's celebrated essay.

His Majestic Patience. — "If ever despondency and asperity could be excused in any man, they might have been excused in Milton. But the strength of his mind overcame every calamity. Neither blindness, nor gout, nor age, nor penury, nor domestic afflictions, nor political disappointments, nor abuse, nor proscription, nor neglect, had power to disturb his sedate and majestic patience. His spirits do not seem to have been high, but they were singularly equable. His temper was serious, perhaps stern; but it was a temper which no sufferings could render sullen or fretful. Such as it was when, on the eve of great events, he returned from his travels, in the prime of health and manly beauty, loaded with literary distinction, and glowing with patriotic hopes, such it continued to be when, after having experienced every calamity which is incident to our nature, old, poor, sightless, and disgraced, he retired to his hovel to die."

Chief Characteristic of his Poetry. — "The most striking characteristic of the poetry of Milton is the extreme remoteness of the associations by means of which it acts on the reader. Its effect is produced, not so much by what it expresses, as by

what it suggests: not so much by the ideas which it directly conveys, as by other ideas which are connected with them. He electrifies the mind through conductors. The most unimaginative man must understand the Iliad. Homer gives him no choice, and requires from him no exertion, but takes the whole upon himself, and sets the images in so clear a light, that it is impossible to be blind to them. The works of Milton cannot be comprehended or enjoyed, unless the mind of the reader co-operate with that of the writer. He does not paint a finished picture, or play for a mere passive listener. He sketches, and leaves others to fill up the outline. He strikes the key-note, and expects his hearers to make out the melody."

The Enchantment of his Verse. — "We often hear of the magical influence of poetry. The expression in general means nothing: but applied to the writings of Milton, it is most appropriate. His poetry acts like an incantation. Its merit lies less in its obvious meaning than in its occult power. There would seem, at first sight, to be no more in his words than in other words. But they are words of enchantment. No sooner are they pronounced, than the past is present and the distant near. New forms of beauty start at once into existence, and all the burial-places of the memory give up their dead."

L'Allegro and Il Penseroso. — "In none of the works of Milton is his peculiar manner more happily displayed than in the Allegro and the Penseroso. It is impossible to conceive that the mechanism of language can be brought to a more exquisite degree of perfection. These poems differ from others, as attar of roses differs from ordinary rose water, the close-packed essence from the thin diluted mixture. They are indeed not so much poems, as collections of hints, from each of which the reader is to make out a poem for himself. Every epithet is a text for a stanza."

His Prose Writings. — "It is to be regretted that the prose writings of Milton should, in our time, be so little read. As compositions, they deserve the attention of every man who wishes to become acquainted with the full power of the English language. They abound with passages compared with which the finest declamations of Burke sink into insignificance. They are a perfect field of cloth of gold. The style is stiff with gorgeous embroidery. Not even in the earlier books of the Paradise Lost has the great poet ever risen higher than in those parts of his controversial works in which his feelings, excited by conflict, find a vent in bursts of devotional and lyric rapture. It is, to borrow his own majestic language, 'a sevenfold chorus of hallelujahs and harping symphonies.'"

Waller.

Edmund Waller, 1605–1687, was in his day regarded as one of the great lights of English literature. It is now only by sufferance that he holds in literature any place at all.

His Career. —Waller studied at Eton and Cambridge, and was member of Parliament almost continuously from his eighteenth year to his death. His political career was not glorious, to say the least. In the Long Parliament he was at first an adherent of Hampden. He then went over to the royalists, and being detected in a plot to re-establish the authority of Charles I., he was obliged to make full confession in abject terms and was banished the kingdom. He was allowed to re-

turn in 1653, and soon succeeded in ingratiating himself into favor with Cromwell, whose praises he sang in his well-known Panegyric to my Lord Protector. This is one of his happiest efforts. When Charles II. was restored, Waller composed a similar poem on the King's happy return, which was not so successful. Thenceforth his life was uneventful.

His Poems. — Waller's poems are nearly all short occasional pieces, chiefly of an amatory nature. The Sacharissa of his verse was Lady Dorothy Sidney, whom he wooed in vain. In connection with Godolphin, Waller also translated the fourth book of the Æneid.

His Popularity. — Waller was one of the popular poets of the age of the Restoration, and regarded as the most elegant and refined master of style. But the following generation, and also our own, are more discriminating and more exacting.

"There are not, perhaps, two hundred really good lines in Waller's poetry. Extravagant conceits, feeble verses, and defective rhymes, are constantly recurring, although the poems, being mostly short, are not tedious. Of elevated imagination, profound thought or passion, he was utterly destitute; and it is only in detached passages, single stanzas, or small pieces, finished with great care and excellence, as the lines on a lady's girdle, those on the dwarfs, and a few of the lyrics, that we can discern that play of fancy, verbal sweetness, and harmony which gave so great a name to Edmund Waller for more than a hundred years." — *Carruthers.*

Cowley.

Abraham Cowley, 1618–1667, was accounted in his day the greatest of English poets. This verdict also has long since been reversed.

Cowley was, undoubtedly, a man of abilities, and an accomplished scholar; but his poems lack truth and naturalness. He tried to make poetry out of what he had read in books, instead of making it out of his own experience of life.

Career. — Being a royalist, Cowley followed the Stuarts into exile during the time of the Commonwealth, and came in with them at the Restoration. He did not, however, obtain from the restored family such reward as his fidelity and services seemed to warrant, and his last days were not happy.

Poems. — Cowley's poetical works are divided into four parts: Miscellanies; Mistress, or Love Verses; Pindaric Odes; and The Davideis, a heroic poem, celebrating the troubles of David.

"Who now reads Cowley? If he pleases yet,
His moral pleases, not his pointed wit:
Forgot his epic, nay, Pindaric art,
But still I love the language of his heart." — *Pope.*

Prose Writings. — Cowley wrote several essays in prose, which are now more admired than his poems. In his prose pieces, he forgets the conceits and appellations which mar his poetry, and gives a natural and pleasing expression to his thoughts. "No author ever kept his verse and his prose at a greater distance from each other." — *Dr. Johnson.*

"The manners of the Court and of the age inspired Cowley with a portion of gallantry, but he seems to have had no deep or permanent passion. He expresses his love in a style almost as fantastic as the euphuism of old Lyly or Sir Piercie Shafton. 'Poets,' he says, 'are scarce thought free men of their company, without paying some duties and obliging themselves to be true to love;' and it is evident that he himself composed his 'Mistress' as a sort of task-work. There is so much of this *wit-writing* in Cowley's poetry, that the reader is generally glad to escape from it into his prose, where he has good sense and right feeling, instead of cold, though glittering conceits, forced analogies, and counterfeited passion. His anacreontic pieces are the happiest of his poems; in them he is easy, lively, and full of spirit. They are redolent of joy and youth, and of images of natural and poetic beauty, that touch the feelings as well as the fancy. His 'Pindaric Odes,' though deformed by metaphysical conceits, though they do not roll the full flood of Pindar's unnavigable song, yet contain some noble lines and illustrations." — *Chambers.*

Wither.

George Wither, 1588–1667, was a poet of some note in his own day, who, after having passed almost into oblivion, has in recent times risen again into favor.

His Career. — Wither was educated at Oxford, and subsequently studied law, but seems to have neglected the profession for literature and politics. He was imprisoned for a satire entitled Abuses Stript and Whipt, in 1614. While in prison, he composed a counter-satire dedicated to the King, which gained his release. In 1639, he took part in the King's expedition against the Scotch, but soon after turned to the other side and joined the Parliament forces. Under Cromwell, he was made Major-General of the County of Surrey. After the Restoration, however, he was imprisoned for his Vox Vulgi.

Wither was, until recently, neglected by critics and the public; and his restoration to notice is due chiefly to the praises of Southey, Lamb, and others in the present century.

Works. — Wither was an exceedingly voluminous writer. The list of his separate publications numbers nearly one hundred. Among the

best are his Shepherd's Hunting, Wither's Motto (Nec habeo, nec careo, nec curo), Faire-Virtue, the Mistress of Philarete, The Hymns and Songs of the Church, Collection of Emblems, Hallelujah, or Britain's Second Remembrancer, etc.

"Dismissing with contempt the puerilities and conceits which deformed the pages of so many of his contemporaries, he cultivated, with almost uniform assiduity, a simplicity of style and an expression of natural sentiment and feeling which have occasioned the revival of his choicest compositions in the nineteenth century, and will forever stamp them with a permanent value." — *Drake.*

Herrick.

Robert Herrick, 1591–1662, was a lyric poet of considerable note, in the times of the Commonwealth and the Restoration.

His Career. — Herrick was born in London and educated at Cambridge. He took holy orders and was presented by Charles I. with a vicarage, but was ejected during the civil war. At the Restoration, he was reinstated in his living. He was equally unclerical in his manner of life and in his writings. He was a frequenter of taverns, where he "quaffed his mighty bowl" with Ben Jonson and other boon companions. His verse is mostly of the light, anacreontic kind, and some of it is loose and licentious.

Works. — Herrick published Noble Numbers, or Pious Pieces, containing only hymns and other religious lyrics; also, Hesperides, containing both devotional pieces and anacreontics, or "works human and divine," as he himself styled them, and the two kinds are sadly mixed up. With all his irregularities, however, he was a genuine poet, and often wrote with singular sweetness and beauty. Some of his short lyrics, Cherry Ripe, Gather the Rose Buds while ye may, To Blossoms, To Daffodils, To Primroses, &c., are often quoted. The following lines seem to show that towards the close of his life he repented of his errors:

"For these my unbaptized rhymes,
Writ in my wild unhallowed times,
For every sentence, clause, and word,
That's not inlaid with thee, O Lord!
Forgive me, God, and blot each line
Out of my book that is not thine;
But if, 'mongst all, thou findest one
Worthy thy benediction,
That one of all the rest shall be
The glory of my work and me."

"The poet might better have evinced the sincerity and depth of his contrition by blotting out the unbaptized rhymes himself, or not reprinting them; but the vanity of the author probably triumphed over the penitence of the Christian. Gayety was the natural element of Herrick. His muse was a goddess fair and free, that did not move happily in serious numbers. There is, in his songs and anacreontics, an unforced gayety and natural tenderness, that show he wrote chiefly from the impulses of his own cheerful and happy nature. The select beauty and picturesqueness of Herrick's language, when he is in his happiest vein, is worthy of his fine conceptions; and his versification is harmony itself. His verses bound and flow like some exquisite lively melody, that echoes nature, by wood and dell, and presents new beauties at every turn and winding. The strain is short, and sometimes fantastic; but the notes long linger in the mind, and take their place forever in the memory. One or two words, such as 'gather the rose-buds,' call up a summer landscape, with youth, beauty, flowers, and music. This is, and ever must be, true poetry."—*Chambers.*

Suckling.

Sir John Suckling, 1608–1642, was pre-eminently the cavalier-poet of the times of Charles I.

Career.—Suckling studied at Cambridge. On the death of his father, in 1627, he came into the possession of large estates, went abroad, and in 1631 enlisted in the army of Gustavus Adolphus. In 1632 he returned to England, and made himself conspicuous as a gay cavalier. When the King undertook his expedition against the Scotch, Suckling raised a troop of one hundred horsemen, brilliantly caparisoned, at his own expense. At the sight of the enemy, however, they broke and fled without striking a blow. This furnished the occasion for innumerable satires and lampoons. Suckling's next exploit was an unsuccessful attempt to rescue Strafford from the Tower, which obliged him to flee to the continent. He died soon afterwards at Paris, in want and obscurity.

His Works.—Suckling's poetical works are of three kinds,—his dramas, which are of little value, his longer pieces, which are not much read, and his ballads and songs. These last have placed Suckling at the very head of English writers of song. They are not characterized by any very profound emotion, but are unsurpassed for sprightliness and ease. His Ballad on a Wedding, Tell me ye Juster Deities, When, Dearest, I but think of Thee, and others, are among the gems of song. In the Ballad on the Wedding occur the oft-quoted lines—

"Her feet beneath her petticoat,
Like little mice, stole in and out,
As if they feared the light."

A Selection from his Works, with a Sketch of his Life and Remarks on his Writings and Genius, was published in 1836 by the Rev. Alfred Suckling.

Samuel Butler, 1612–1680, was a humorous writer of great celebrity.

Butler's chief work, Hudibras, is a sort of English Don Quixote. Hudibras is universally received as one of the best works of wit and humor to be found in the language. The wit indeed often depends upon circumstances and allusions with which the public are no longer familiar, and therefore the work is not so generally read as it once was. Still it is, and it will ever be, a great favorite. The object of the poem was to ridicule the Puritans.

"It is not only the best burlesque poem written against the Puritans of that age, so fertile in satire, but it is the best burlesque in the English language. The same amount of learning, wit, shrewdness, ingenious and deep thought, felicitous illustration, and irresistible drollery, has never been comprised in the same limits." — *Chambers.*

Another poem of Butler's, The Elephant in the Moon, designed as a satire upon the Royal Society, was also an admirable production.

Thomas Carew, 1589–1639, was a poet and a gay courtier of the time of Charles I.

Carew's poetry, chiefly short amatory pieces and songs, was of the conventional kind then in fashion. It aimed at graceful compliment and gallantry rather than at truth. All his pieces are short and occasional, except one, a Masque, Coelum Britannicum, written by command of the King. His songs were exceedingly popular at the time.

"Among the poets who have walked in the same limited path, he is pre-eminently beautiful, and deservedly ranks among the earliest of those who gave a cultivated grace to our lyrical strains." — *Campbell.*

Sir William Davenant, 1605–1668, had a high reputation in his day as a dramatist. He succeeded Ben Jonson as Poet Laureate, and at his death was buried in Westminster Abbey, with the inscription, "O Rare Sir William Davenant!"

Anthony Wood's Account. — A part of Anthony Wood's account of him is worthy of note for the reference which it contains to another and much greater poet: "His mother was a very beautiful woman, of a good wit and conversation, in which she was imitated by none of her children but by this William. The father * * was a very good and discreet citizen, yet an admirer and lover of plays and play-makers, especially Shakespeare, who frequented his house in his journeys between Warwickshire and London."

Political Troubles. — In the political commotions resulting in the expulsion of the Stuarts, Sir William became involved, being a royalist. He was imprisoned at different times, lived abroad a while, was released from the Tower by the interposition of Milton, a brother poet, and on the Restoration, himself interposed for the protection of Milton from the fury of the monarchists.

Works.—His works are: Albovine, King of the Lombards, a Tragedy; Cruel Brother, a Tragedy; The Unfortunate Lover, a Tragedy; Love and Honor, a Play; The Man's the Master, a Comedy; Madagascar and Other Poems; Gondibert, an Heroic Poem, &c.

Gondibert.—Gondibert is the work most frequently quoted, because of the controversy to which it led. By Waller, Cowley, and others, it was applauded in the highest terms. By other critics, it was so violently assailed that the author felt obliged to reply to their censures. The work was left unfinished. The part written contains more than 6,000 lines.

JOHN TAYLOR, 1580–1654, self-styled "The Water-Poet," was collector of the wine fees for the Lieutenant of the Tower, and keeper of a public house at Oxford and of another at Westminster.

Works.—Taylor is the author of over one hundred and thirty poems and pieces, descriptive, satirical, and humorous. They have little merit in themselves, but are valuable as illustrative of the manners of the age. His chief occupation seems to have been the composition of satires against the Roundheads.

FRANCIS ROUSE, 1579–1658, is celebrated for his metrical version of the Psalms.

Career.—Rouse was educated at Oxford. He was a member of successive Parliaments in the time of Charles I.; was a member of Cromwell's Privy Council, and one of the few laymen appointed by the House of Commons to sit in the Assembly of Divines at Westminster. He published a number of works, but is now known only by one, The Psalms Translated into English Metre, 1646.

Rouse's version was recommended to the attention of the Westminster Assembly by the House of Commons, and was intended to supersede the version by Sternhold and Hopkins. Rouse's version is still used with loving reverence by a large and respectable body of Presbyterians, both in Great Britain and America.

ALEXANDER ROSS, 1590–1654, was a poet of some note in his day, and was chaplain to Charles I.

Ross was a native of Aberdeen, Scotland. He was a man of learning and piety, but infected with the quaint conceits of the age. One of his works was entitled Mel Heliconium, or Poetical Honey gathered out of the Woods of Parnassus. He wrote A View of All the Religions of the World. It is to this learned work that reference is made in Hudibras:

> "There was an ancient sage philosopher,
> Who had read Alexander Ross over."

One of his most noted works was a Latin poem on the life of Christ, called Virgilius Evangelizans, and giving the history of our Lord in almost the identical words of Virgil. The first five lines will show the character of this strange conceit:

> "Acta Deumque cano, cœli qui primus ab oris
> Virginis in lætæ gremium descendit, et orbem
> Terrarum invisit profugus, Chananæa que venit
> Littora: multum Ille et terra jactatus et alto
> Vi superum, saevi memorem Plutonis ob iram."

He won great applause by this ingenious absurdity.

FRANCIS QUARLES, 1592–1644, was a quaint writer of some note in the times of Charles I.

Quarles was a graduate of Cambridge, and a man of learning and ability, but of such wretched taste that his works, though admirable for their moral and religious character, have fallen into general neglect. He was a partisan of the Royalists, and as such fell under the displeasure of the Parliamentary party, who sequestered his estates, and plundered him of his books and even of his manuscripts.

Quarles's works, mostly poetical, are numerous. The following are the titles of a few: A Feast for Worms, in a Poem on the History of Jonah; Hadassah, or his History of Queen Esther; The History of Sampson; Job Militant, with Meditations Divine and Moral; Sion's Sonnets Sung by Solomon the King; Sion's Elegies Sung by Jeremy the Prophet; Pantæologia, or the Quintessence of Meditation; Divine Fancies, digested into Epigrams, Meditations, and Observations; Midnight Meditations of Death; Manual of Devotion; Hieroglyphics of the Life of Man; The Virgin Widow, a Comedy; Argalus and Parthenia, a Poem; The Enchiridion, containing Institutions Divine and Moral; Emblems, in five Books, etc.

Quarles's Emblems, somewhat modernized, is still occasionally read.

JOHN QUARLES, 1624–1665, son of the preceding, and a chaplain in the royal army, shared in the fortunes of his party. After the downfall of the Royalists, he lived in London and devoted himself to literature. He died of the Plague. The following are some of his works: Poems; A Kingly Bed of Misery; God's Love and Man's Unworthiness; The Banishment of Tarquin; Triumphant Chastity, or Joseph's Self-Conflict; Divine Meditations; The Tyranny of the Dutch against the English, a prose narration, etc.

THOMAS MAY, 1594–1650, was a poet of note in the time of the civil wars in England between the Royalists and the Parliamentarians.

May had been a favorite with Charles I., but, on the breaking out of the war, he sided with the Parliament, and was appointed its Historiographer or Secretary. He wrote a History of the Long Parliament, which was published "by authority." It has been highly lauded or severely criticized, according to the political bias of his judges, but, on the whole, is not so thoroughly partisan as might be expected under the circumstances. It is, in fact, a temperate history of the civil war as seen through the eyes of the Parliamentarians.

May was a very accomplished scholar. Among other literary achievements, he wrote a translation of Lucan's Pharsalia into English verse, and a continuation of it in Latin verse. He also translated the Georgics of Virgil into English verse, with annotations. He wrote also four Tragedies, Antigone, Cleopatra, Agrippina, and Julius Cæsar; two Comedies, The Heir, and The Old Couple; two historical Poems, The Reign of Henry II., and The Victorious Reign of Edward III.

"The latter [Parliament] had, however, a writer who did them honor: May's History of the Parliament is a good model of genuine English; he is plain, terse and vigorous, never slovenly, though with few remarkable passages, and is, in style as well as substance, a kind of contrast to Clarendon." — *Hallam.*

WILLIAM HABINGTON, 1605–1645, was educated at the College of St. Omer, and was intended originally for the Catholic priesthood, but

changed his purpose. He published a volume of Poems, under the title of Castava; The Queen of Arragon, a Tragi-Comedy; and A History of Edward IV.

"The poetry of Habington is that of a pure and amiable mind, turned to versification by the customs of the day, having a real passion for a lady of birth and virtue, the Castava, whom he afterwards married: but it displays no great original power, nor is it by any means exempt from the ordinary blemishes of hyperbolical compliment and far-fetched imagery." — *Hallam.*

Sir Richard Fanshawe, 1608–1666, was a famous scholar and negotiator in his day.

Fanshawe was educated at Cambridge, travelled a good deal on the continent, and was employed in the foreign diplomatic service of the government. He died at Madrid, while ambassador to the Court of Spain. His works are chiefly Translations: The Lusiad of Camoens; The Faithful Shepherd of Guarino, etc.; also, Original Letters and Negotiations of Sir Richard Fanshawe, 4to.

Ann Harrison, *Lady Fanshawe*, 1625–1680, wife of Sir Richard, wrote a volume of Memoirs, which throw some light upon the times.

Sir John Denham, 1615–1668, was born of distinguished parentage, and enjoyed the advantages of a University education; but he was considered slow and dull, and he was addicted to the vice of gambling. At the age of twenty-six, however, he published The Sophy, a Tragedy, which at once made him famous.

"He broke out like the Irish rebellion, threescore thousand strong, when nobody was aware, or in the least suspected it." — *Waller.*

This was followed two years after by Cooper's Hill, a Poem, which still further established his reputation. "Cooper's Hill is, and ever will be, the standard of good writing." — *Dryden.*

He wrote also The Destruction of Troy, Cato Major, etc. "Denham is deservedly considered one of the fathers of English poetry. Denham and Waller, according to Prior, improved our versification, and Dryden perfected it." — *Dr. Johnson.*

Richard Crashaw, —— 1650, one of the minor poets of this period, was a clergyman and an eloquent preacher of the English Church, who went over to the Catholics.

Crashaw afterwards settled in Paris, where Cowley found him in great pecuniary distress. He died abroad. He published a volume of Latin poems which are well spoken of. In one of them occurs the original of the beautiful metaphor sometimes ascribed to Dryden, about the miracle of the water changed to wine: "The modest water saw its God and blushed," — *Nympha pudica Deum vidit, et erubuit.* Crashaw published also a volume of English poems: Steps to the Temple; The Delights of the Muses; Music's Duel, etc. He made, also, translations from the Latin and the Italian, which have been admired for their elegance. He was a great favorite with Cowley.

"Poet and saint! to thee alone are given
The two most sacred names of earth and heaven." — *Cowley.*

William Cartwright, 1611–1643, a graduate of Oxford, was celebrated in his day almost equally for his eloquence as a preacher and for his poetry.

Cartwright was Lecturer on Metaphysics in the University, and Junior Proctor, and died at the age of thirty-two. He published The Royal Slave, a Tragi-Comedy; Tragi-Comedies and Other Poems, etc. "He became the most florid and seraphical preacher in the University." — *Wood's Athen. Oxon.*

"Cartwright, rare Cartwright, to whom all must bow,
That was the best preacher, and best poet too." — *John Leigh.*

"It is difficult to conceive, from the perusal of Cartwright's poems, why he should have obtained such extraordinary applause and reputation. His pieces are mostly short, occasional productions, addresses to ladies and noblemen, or to his brother poets, Fletcher and Jonson, or slight amatory effusions not distinguished for elegance or fancy. His youthful virtues, his learning, loyalty, and admiration of genius seem to have mainly contributed to his popularity, and his premature death would renew and deepen the impression of his worth and talents." — *Chambers.*

Richard Lovelace, 1618–1658, was the author of a collection of poems entitled Lucasta, Lux Casta, signifying Miss Lucy Sacheverel.

Lovelace was son of Sir William Lovelace. He was a loyalist, served under Charles I., and was imprisoned until the King's death.

"Richard Lovelace, as a man and as a writer, may be taken as an impersonation of the cavalier of the civil wars, with much to charm the reader and still more to captivate the fair." — *Miss Mitford.*

Charles Cotton, 1630–1687, a Cambridge scholar, gained some celebrity as a translator and a humorous poet.

Among his works are some of Lucian's Dialogues into English Fustian; Virgil Travestie ["Nothing can be more vulgar, disgusting, or licentious than his parodies on Virgil and Lucian."]; and Voyage to Ireland, a humorous poem.

Cotton was a cheerful, witty, and accomplished man, but utterly devoid of prudence in his affairs, and always in debt. Even his marriage to a Countess Dowager, with a jointure of £1500 a year, did not suffice to keep his head above water. He was especially devoted to angling; and one of his best claims to continued memory is his discipleship to good old Izaak Walton, to whose Complete Angler Cotton wrote an appendix or continuation, How to Angle for a Trout or Grayling in a Clear Stream.

William Cavendish, Duke of Newcastle, 1592–1676, a zealous partisan of Charles I., wrote several works: Five Comedies; The Triumphant Widow; System of Horsemanship, etc.

Margaret Cavendish, Duchess of Newcastle, —— 1673, was the author of many works.

The following are her chief works: Philosophical Fancies; Poems and Fancies; The World's Olio; Nature's Picture drawn by Fancy's Pencil; Letters and Poems; Grounds of Natural Philosophy; Observation upon Experimental Philosophy; Philosophical and Physical Opinions; Sociable Letters; Orations; Twenty-Six Plays; Life of William Cavendish, Duke of Newcastle [her husband], etc.

"I imagine all those who have read my former books will say I have writ enough, unless they were better; but say what you will, it pleaseth me, and since my delights are harmless, I will satisfy my humor:

> "For had my brain as many fancies in 't
> To fill the world, I 'd put them all in print;
> No matter whether they be well or ill exprest,
> My will is done, and that pleases woman best."

"She was the most voluminous writer of all the female poets, and had a great deal of wit." — *Jacobs.*

"Her person was very graceful. She was most indefatigable in her studies, contemplations, and writings; was truly pious, charitable, and generous, and a perfect pattern of conjugal love and duty." — *Ballard.*

"A fertile pedant, with an abounding passion for scribbling!" — *Horace Walpole.*

Richard Brome, —— 1652, was a dramatist of good repute. He was originally a servant of Ben Jonson. He wrote fifteen plays. Those best known are The Jovial Crew; The Northern Lass; The Court Beggar; and The City Wit.

Alexander Brome, 1620–1666, was a satirical poet, who exercised his gifts at the expense of the Roundheads. The Cunning Lovers, a Comedy; Fancy's Festivals, etc.

Sidney Godolphin, 1610–1643, was a poet of some celebrity in his time. He was slain in battle, fighting on the King's side. He wrote several original poems, and translated the Loves of Dido and Æneas, from Virgil.

Richard Braithwait, 1588–1673, was a poet of some celebrity in the first half of the seventeenth century. Works: The Prodigal's Tears; The Golden Fleece; The Poet's Willow; Survey of History; Solemn Jovial Disputation; English Gentleman; English Gentlewoman, &c., &c.

II. POLITICAL AND MISCELLANEOUS.

Clarendon.

Edward Hyde, Earl of Clarendon, 1608–1673, was an eminent writer and statesman of the times of Charles I. and Charles II.

Career. — Clarendon favored the Stuart cause, but with moderation. After Charles I. was beheaded, Clarendon remained abroad with Charles II., and came in with the Restoration. He was at the head

of the ministry under Charles II., and his daughter, Ann Hyde, was married to the King's brother, the Duke of York. Two of his descendants through her became Queens of England—Mary and Anne. "For some time, no minister was ever possessed of more absolute authority." —*Hume.* There is a difference of opinion as to the effects of his counsels. The Tories, to whose party he belonged, regarded his administration as wise and beneficent: the Whigs, on the contrary, regarded it as disastrous. "The circumstance that he had long been an exile completely disqualified him for the supreme direction of affairs."—*Macaulay.* On the accession of the Whigs to power, he was deprived of his office and driven into exile, and he ended his days abroad, though after his death his remains were allowed to be deposited in Westminster Abbey.

Works. —Clarendon's writings are numerous, and are of the highest value. They are important, not only as authentic records of grave historical transactions, by one who was a chief actor in them, but as noble specimens of English literature. His chief work is his History of the Rebellion, that is, of the civil war connected with the expulsion and restoration of the Stuarts. It is a large work, printed usually in 6 or 7 vols. 8vo. Some of his other works are: Character of Robert, Earl of Essex, and of George, Duke of Buckingham; Brief View of Hobbes's Leviathan; History of the Rebellion and Civil Wars in Ireland; An Account of his Life, &c., &c. Clarendon wrote also a large part of the State Papers during the reigns of Charles I. and Charles II.

"His great work is not written in the studied manner of modern historical compositions, but in an easy flowing conversational style; and it is generally esteemed for the lively description which the author gives, from his own knowledge and observation, of his most eminent contemporaries. The events are narrated with that freshness and minuteness which only one concerned in them could have attained; but some allowance must be made, in judging of the characters and the transactions described, for the political prejudices of the author, which, as already seen, were those of a moderate and virtuous royalist. The chief faults with which his style is chargeable, are prolixity and involution, which render some portions of the work unreadable, except with a great effort of attention." —*Chambers.*

A Good Rule —One of Clarendon's rules, for the guidance of his own life, was to seek his companionship among those better than himself; and he declares that "he never was so proud, or thought himself so good a man, as when he was the worst man in the company." He adopted this rule, not for the purpose of fawning and courting favor, but because of the naturally stimulating and elevating effect of associating with one's betters.

Selden.

John Selden, 1584–1654, was celebrated in his day as a statesman and a jurist, and as a writer on legal and political subjects.

Career. — Selden was educated at Oxford, and was renowned among his contemporaries for his learning and acumen. He was well versed in the classic and the oriental languages, and in ancient and international law. In 1629 he was imprisoned in the Tower, on a charge of sedition. He represented the city of Oxford in the notorious Long Parliament, and in the contest between the King and the Parliament he did not take any decided part.

Works. — Strictly speaking, Selden's name does not belong to English literature, as his works were chiefly composed in Latin. Prominent among them are his treatise on the Syrian Divinities (*De Diis Syris*), his *Mare Clausum* or Closed Sea, written to maintain England's exclusive right to the sea against Grotius's Mare Librum, his Law of Nature and of Nations according to the Hebrews, and his Commentaries on Fleta, an English legal treatise written in the reign of Edward I. or of Edward II.

Selden was highly esteemed by his contemporaries for his personal character and his sincere love of freedom, and also for his brilliant conversational powers.

Prynne.

William Prynne, 1600–1669, an English Puritan, was first brought into notice by his book, *Histrio-Mastix*, A Scourge for the Players, and by the barbarous punishment to which he was subjected on account of it.

Character of the Book. — Prynne's book was a general tirade against stage-plays, as being "sinful, heathenish, lewd, ungodly spectacles," and against the "profession of play-poets and stage-players" and the "frequenting of stage-plays," as being "unlawful, infamous, and misbeseeming Christians," "besides sundry other particulars concerning dancing, diceing, health-drinking, &c." This furious blast was no off-hand performance, but a laborious work, in quarto, on which the author employed several years of toil. He cites, in favor of his positions, fifty Synods and Councils, seventy-five Fathers, one hundred and fifty Protestant and Catholic writers, and forty heathen philosophers. The references in his book are over one hundred thousand. He quotes at times from three to five hundred authors on a single point.

His Punishment. — To silence so audacious a scribbler, the Government expelled him from the University, degraded him from the bar, fined him £5,000, set him twice

on the pillory, burned his book before his eyes by the common hangman, sentenced him to imprisonment for life, cut off both his ears, and burned upon both his cheeks the letters S. L., "Schismatic Libeller," but according to his own version, *Stigmata Laudis*, "The Marks of Praise." Such were some of the sweet persuasives of argument in the "good old times!"

Subsequent Career. — When the government of Charles was overthrown, and the Roundheads came into power, Prynne was released from prison by order of the Commons, restored to office, and made a member of Parliament. Yet when the question came about the execution of the King, Prynne sturdily resisted the motion, and being again thrown into prison for contumacy and "for denying the supremacy of Parliament," he wrote another treatise attacking Cromwell and the army as sturdily as he had attacked the Players and Playgoers. At the Restoration, when Charles II. and the Royalists came again into power, Prynne was once more at large, and the object of courtly favor.

His Character. — Individuality bristled all over him, making him troublesome as an opponent, and not altogether comfortable as a friend; and he continued to the end of his days fighting away in the great war of opinions. The number of his works, many of them large and voluminous, is over fifty. A large part of them are directed against the Catholics. Nearly all of them are stoutly controversial.

Bulstrode Whitelocke, 1605–1676, was a political writer of some note in this period.

Career. — He was son of Sir James Whitelocke, a well-known English judge; was educated at Oxford, and admitted to the bar; and was made a member of the Long Parliament. His policy was vacillating, adverse to the arbitrary course of the King, and yet not wholly in favor of energetic measures of resistance. He was made Commissioner of the Admiralty, and occupied several prominent positions under Cromwell. In 1653 and 1654 he was ambassador to the Court of Sweden.

Works. — Whitelocke's journal of his embassy, published in 1772, has been pronounced the best written of his works, and a valuable contribution to the history of Sweden. During his life he published a work in favor of Monarchy as the best form of government, and several Speeches. After his death appeared his Memorials of English Affairs, an interesting record of the political events from the accession of Charles I. to the restoration of Charles II. The style is somewhat dull and at times trivial. But its value as a contemporary record is great and unquestionable. The latest edition appeared at Oxford, 1852. He also left in manuscript a Memorial of English History from the supposed expedition of Brute to the end of the reign of James I., which was published, 1709, by William Penn, the Governor of Pennsylvania. His Notes upon the King's Writ for choosing Members of Parliament is a learned treatise on a very abstruse point of English law.

Sir Matthew Hale, 1609–1676, though celebrated mainly as a jurist, has also an honorable record as a man of letters.

Career. — Sir Matthew studied at Oxford, and in Lincoln's Inn. He was made Sergeant-at-Law in 1652, Chief Baron of the Exchequer in 1660, and Lord Chief Justice of England in 1671; and was one of the most renowned and upright judges that ever graced the English bench; equally honored for his general knowledge, legal attainments, and purity of character.

Works. — A complete collection of his Moral and Religious Works was published in 2 vols., 8vo, 1805, London. The best known of his legal writings are The History of the Pleas of the Crown; The History of the Common Law of England; and the tract on The Trial of Witches.

"His writings have raised him a character equal to his greatest predecessors, and will always be esteemed as containing the best rationale of the grounds of the law of England. Nor was he an inconsiderable master of polite, philosophical, and especially theological learning." — *Dr. Birch.*

JOHN GOODWIN, 1593-1665, was a zealous republican and independent, and took an active part in procuring the condemnation of Charles I.

Goodwin wrote a treatise in defence of his course, entitled The Obstructors of Justice, which, with Milton's Iconoclastes, was burnt by the hangman on the Restoration. Some of his other works are The Divine Authority of Scripture Asserted; Right and Might Well Met, or a brief and impartial inquiry into the proceedings of the army under Lord Halifax; Redemption Redeemed; Christian Theology, etc.

JAMES HARRINGTON, 1611–1677, educated at Oxford, is principally known as a political writer by his Oceana, a kind of political romance, in imitation of Plato's Atlantis.

Harrington published also several other political treatises, an essay on Virgil, and a metrical translation of four books of the Æneid. Harrington, although prolix and visionary, will always be entitled to respect as an early supporter of political liberty.

OWEN FELTHAM, 1608–1678, was a royalist in the civil war, and is chiefly known as the author of a work on casuistry called The Resolves.

JOHN GODOLPHIN, 1617–1678, was a civilian of eminence, Judge of the Admiralty, and King's Advocate. Besides several works on Admiralty law, he wrote works of a theological and religious character, which give him rank among the Puritan writers: The Holy Limbec, fol.; The Holy Harbor, a Body of Divinity, fol., etc.

JOHN CLIEVELAND, 1613–1659, was a champion of the royal cause, who not only fought for it against the Commonwealth, but exercised for it his poetical talents, which were considerable. He published The King's Disguise; Petition to the Lord Protector for the Scots Rebel, a Satire; The Rustic Rampart; Poems, Orations, etc. Clieveland was very popular in his own day, but has now pretty nearly passed into oblivion.

ARTHUR ANNESLEY, Earl of Anglesey, 1614–1686, Lord Privy Seal, was the author of several political and theological works: Truth Unveiled, with a Treatise on Transub-

stantiation; The King's Right of Indulgence in Spiritual Matters; Happy Future State of England.

Sir William Petty, 1623–1687, was a physician by education, but more distinguished as an early and able writer upon politico-economical subjects.

The bulk of Petty's writings still lie unpublished, in MS. Of his printed works the best perhaps are: A Tract concerning Money (against laws limiting the rate of interest), A Discourse on the Extent and Value of Lands, The Political Anatomy of Ireland. Sir William was Secretary to Henry Cromwell in Ireland. He appears to have anticipated many of the deductions of a later age, and has been pronounced an extraordinary man.

Hobbes.

Thomas Hobbes, 1588-1679, achieved permanent distinction as a writer by a philosophical work called The Leviathan, in which he treats of the fundamental principles of political science.

Career. — Hobbes was educated at Oxford; travelled on the continent several times, as tutor of the Prince of Wales (Charles II.), Lord Cavendish, and other young noblemen; in 1654 returned permanently to England, and died at the country-seat of the Duke of Devonshire, in whose family he had served as tutor to three successive generations.

Works. — Hobbes published a number of works, among them a translation of Thucydides, and an inferior translation of the Iliad and the Odyssey, pronounced by Pope "too mean for criticism;" also, treatises on Political Elements, on Human Nature, and on The Elements of Philosophy. The work last named gave rise to a violent mathematical discussion about the quadrature of the circle, in which Hobbes made himself ridiculous.

The Leviathan. — Hobbes's fame rests almost exclusively on his Leviathan, or The Matter, Form, and Power of a Commonwealth. This treatise, which reduces all theory of government to blind submission to the ruling power, has been the subject of more attention and more denunciation than any other political work in the language. At the time of its appearance it was denounced by writers of all classes. His system of ethics was declared to be pure selfishness, reducing the conscience and emotions to a mere judgment of what succeeds or fails. Of late years, however, there is a tendency to reopen the judgment passed upon Hobbes and to consider his positions more carefully. Certain it is that Hobbes is one of the most vigorous, independent thinkers in the annals of England, anticipating more than one of the discoveries of recent political science, while in point of style he may serve as a model for any age.

"A permanent foundation of his fame remains in his admirable style, which seems to be the very perfection of didactic language. Short, clear, precise, pithy, his language never has more than one meaning, which it never requires a second thought to take. By the help of his exact method, it takes so firm a hold on the mind that it will not allow attention to slacken." — *Sir James Mackintosh.*

Sir Thomas Browne.

Sir Thomas Browne, M. D., 1605–1682, was a profound thinker and a writer of robust English, though he had a fancy for using words of Latin origin, and especially for giving Latin titles to his works.

Chief Work — His most celebrated production is *Religio Medici*, The Religion of a Physician, which "was no sooner published than it excited the attention of the public by the novelty of its paradoxes, the dignity of its sentiment, the quick succession of images, the multitude of abstruse allusions, the subtilty of disquisition, and the strength of language." — *Dr. Sam. Johnson.* It was translated into the Latin, Italian, German, Dutch, and French. As a sequel to this work, the author wrote Christian Morals, which is also in high repute.

Other Works. — Another work is *Pseudodoxia Epidemica*, an Inquiry into Vulgar Errors. *Hydriotaphia*, or Urn-Burial, was occasioned by the accidental discovery of a few buried urns in Norfolk. "The extent of reading displayed in this single treatise is most astonishing, and the whole is irradiated with the flashes of a bright and highly poetical genius, though we are not sure that any regular plan can be discovered in the work." — *Cunningham's Biog. Hist.* The Garden of Cyrus, or The Quincunxial Lozenge, is a work in which he displays his learning and his ingenuity in finding everywhere traces of this form: "quincunxes in heaven above, quincunxes in earth below, quincunxes in the mind of man, quincunxes in tones, in optic nerves, in roots of trees, in leaves, in every thing." — *Coleridge.* "A reader, not watchful against the power of his infusions, would imagine that decussation was the great business of the world, and that nature and art had no other purpose than to exemplify and imitate a quincunx." — *Johnson.*

Latinized Diction. — Sir Thomas Browne's fancy for a Latinized diction has already been mentioned. He carries this at times to such an excess as to become almost unintelligible to a reader not acquainted with Latin. "Ice is only water congealed by the frigidity of the air, whereby it acquireth no new form, but rather a consistency or determination of its fluency, and emitteth not its essence, but condition of fluidity. Neither doth there anything properly conglaciate but water, or watery humidity; for the determination of quicksilver is properly fixation, that of milk coagulation, and that of oil and unctuous bodies only incrassation." He used currently such words as ampliate, dilucidate, manduction, indigitate, reminiscential, evocation, advenient, ariolation, lapifidical, &c.

Bishop Wilkins.

John Wilkins, D. D., 1614–1672, Bishop of Chester, though eminent as a dignitary of the English Church, is chiefly and most favorably known as a philosophical writer.

Career. — Bishop Wilkins was born at Fawsley, Northamptonshire, and educated at Oxford. He married a sister of Oliver Cromwell. He

was very zealous in the work of founding the Royal Society, and published many works of a philosophical character. He was appointed by Richard Cromwell Master of Trinity College, Cambridge, but was afterwards ejected. He was subsequently made Prebendary of London and of Exeter, and finally Bishop of Chester.

Works. — Bishop Wilkins's publications show him to have been a man of a philosophical mind, and to have been in many things in advance of his contemporaries. The following are his chief works: Essay towards a Real Character and a Philosophical Language, in which he anticipates the modern phonographers; Mercury, or The Swift and Secret Messenger, showing how a Man may with Privacy and Speed Communicate his Thoughts to a Friend at any Distance, which looks almost as if he had been on the verge of stumbling upon the Telegraph; Discovery of a New World, a discourse tending to prove that it is probable there may be another habitable world in the moon, with a discourse concerning the possibility of a passage thither; Discourse concerning a New Planet, proving that it is probable that our Earth is one of the planets; Mathematical Magic, or the wonders that may be performed by mechanical Geometry. He published also a number of theological works: Ecclesiastes, or The Gift of Preaching; The Gift of Prayer; The Principles and Duties of Natural Religion, &c.

Sir Kenelm Digby, F. R. S., 1603–1648, was a courtier of the reign of Charles I. He was a man of science and letters, and during his residence in France, after the expulsion of the Stuarts, he associated with Descartes and other learned men on the continent. Digby returned to England after the Restoration. He was reputed to be versed in the occult art.

Besides several works in Latin, Digby wrote the following in English: A Conference with a Lady about the Choice of Religion; Observations on Sir Thomas Browne's Religio Medici; Observations on Stanza 22, Canto 9, Book II. of the Fairy Queen, "containing a very deep philosophical commentary upon these mysterious verses;" Discourse concerning the Cure of Wounds by Sympathetic Powder; Chymical Secrets; The Body and Soul of Man; Infallibility of Religion, etc. Sir Kenelm was quite as famous in his day for the beauty of his wife as for his own talents and attainments. "A lady of an extraordinary beauty and of as extraordinary a fame." — *Clarendon.* Ben Jonson wrote many pieces in her praise.

> "'T were true that I died too, now she is dead,
> Who was my muse, and life of all I said;
> The spirit that I wrote with, and conceived:
> All that was good or great with me, she weaved." — *B. Jonson.*

Thomas White, 1582–1676, an eminent Catholic divine and philosopher, was born at Hatton, in Essex. He was ordained priest at Douay in 1617, and taught philosophy and divinity there. He was also, for a time, President of the English College at Lisbon. He served for several years on the mission in England; and resided at one time with Sir Kenelm Digby, whose philosophy he supported. His last years were spent in England. He died in London, at the age of ninety-four. The greater part of his works are in Latin. Among his English writings are the following: Dialogues Con-

cerning the Judgment of Common Sense in the Choice of Religion; Contemplation of Heaven; The Grounds of Obedience and Government; Religion and Reason Mutually Corresponding and Assisting Each Other; The Middle State of Souls, from the Hour of Death to the Day of Judgment, etc.

Abraham Woodhead, 1608–1678, a Catholic writer of considerable note, was a native of Yorkshire. He was educated at Oxford, became distinguished for his learning, and was made Fellow. Becoming converted to the Catholics, he was deprived of his Fellowship. He spent the latter part of his life in retirement, teaching a few pupils in Catholic families, and writing books in advocacy of his adopted faith. The following are some of his works: Concerning Images and Idolatry; Catholic Theses; Motives to Holy Living; Compendious Discourse on the Eucharist; Faith Necessary to Salvation; The Adoration of Our Blessed Saviour in the Eucharist; The Necessity of Church Guides; Brief Account of Ancient Church Government, etc.

Charles I., King of England, 1600–1649, appears in the roll of authors, although it is difficult to determine how far the papers attributed to him were written by him.

Soon after his death his Works appeared in several editions. He was a man of ability, and he may have written these papers which were thus issued in his name. One of these particularly, whether written by him, or by one of his partisans, for the purpose of awaking sympathy in his favor, is worthy of notice. It is called *The Eikon Basilike*, or Portraiture of his Sacred Majesty in his Solitude and Sufferings. This book forms a part of the literary and political history of the times. No less than forty-seven editions of it were circulated, and the pictures it gives of the meekness and patience of the saintly sufferer, so wrought upon the popular mind as to be one of the chief means of bringing about the restoration of the royal family.

"It would be absurd to deny that he [Charles I.] was a scholar and a gentleman, a man of exquisite taste in the fine arts, a man of strict morals in private life. He was as good a writer and speaker as any modern sovereign has been." — *Macaulay.*

Vane.

Sir Harry Vane, 1612–1662, was one of the most conspicuous men of the troublous seventeenth century.

Career. — Vane studied at Oxford, and travelled extensively on the continent, where he became confirmed in republican and anti-episcopal views. In 1635, he emigrated to New England, and was there elected governor for one year. The next year, however, he returned to England. Through family influence he was made Treasurer of the Navy, but voluntarily resigned this lucrative and honorable position, and joined the Pym party. During the civil war Vane became a leader of the Independents, as they were called, and, after the defeat of Charles, was a bitter and persistent opponent of Cromwell's military dictatorship. He was even imprisoned for a few months in consequence of his work, A Healing Question Propounded and Resolved. At the Restoration

Vane was one of the twenty exempted from the general amnesty, and was tried and executed for high treason.

Character. — Like so many others among the Independents, Vane was ahead of his times. He was among the very first to assert direct liberty of conscience. He hated Presbytery and the Presbyterians of that time almost as much as he hated Bishops and Episcopacy. He was restive under every system of ecclesiastic or other domineering. Moreover he was a visionary and a fanatic, "a thorn in the flesh of Cromwell," a vigorous but eccentric intellect. His works, which are exclusively theological, contain much profound thought marred by extravagance and mysticism. Altogether he is one of the characteristic phenomena of the age.

Andrew Marvell, 1620–1678, was a writer and a political leader of some celebrity; but he is chiefly known by his connection with Milton and his early championship of the merits of Paradise Lost.

Marvell was educated at Cambridge, took an active part in political affairs, and from 1660 to the time of his death, was a member of Parliament. He was an intimate friend of Milton, and in 1657 was appointed Milton's assistant in the Latin Secretaryship. His poems were chiefly satirical. The one best known is The Rehearsal Transposed, directed against Bishop Parker, and so effective in its wit that Parker was silenced by it. There is much discrepancy of opinion among the critics as to Marvell's merits.

"There are unquestionably many of his genuine poems which indicate a rich though ill-cultivated fancy, and in some few stanzas there is no little grace of expression. The little piece on the Pilgrim Fathers entitled the 'Emigrants,' the fanciful 'Dialogue between Body and Soul,' and the 'Coronet,' all contain lines of much elegance and sweetness. It is in his satirical poems that, as might be expected from the character of his mind, his fancy appears most vigorous; though these are largely disfigured by the characteristic defects of the age, and many, it must be confessed, are entirely without merit. His Latin poems are amongst his best. The composition often shows no contemptible skill in that language: and here and there the diction and versification are such as would not have absolutely disgraced his great coadjutor, Milton. In all the higher poetical qualities there can of course be no comparison between them." — *Henry Rogers in the Edinburgh Review.*

Izaak Walton.

Izaak Walton, 1593–1683, a quaint writer of this period, is held in great repute, especially for his Complete Angler.

Career. — Walton appears to have been of humble birth. Of his early life nothing is known except that he had a linen-draper's shop

in London. In 1643 he retired from business, and lived thenceforth in leisure, devoting himself to angling and reading. Congeniality of sports, aided by his sweetness of temper, brought him in contact with many of the famous men of his times. His second wife being a half-sister of Bishop Ken, he had an additional opportunity of enjoying the society of men of letters.

Works. — Walton's earliest publication was an elegy on Donne, which was soon followed by an account of the Doctor's life. In 1653 appeared The Complete Angler, or The Contemplative Man's Recreation, an unpretending volume which at once took and has ever since held a place among English classics. The book has so much of the author and his quaint, genial spirit, that it may almost be called an autobiography. Besides the Angler, and the Life of Donne, Walton wrote Lives of Wotton, Hooker, Herbert and Sanderson. These biographies vie in excellence with the Angler. They have ever been regarded as models of pure, easy composition. Walton's life must be regarded, in its tranquillity and simplicity, as a striking phenomenon, a perfect idyl, amidst the turmoil and passion of the Rebellion and the Restoration.

"Walton's Complete Angler . . seems by the title a strange choice out of all the books of half a century; yet its simplicity, its sweetness, its natural grace, and happy intermixture of graver strains with the precepts of angling, have rendered this book deservedly popular, and a model which one of the most famous among our late philosophers, and a successful disciple of Izaak Walton in his favorite art, (Sir Humphrey Davy,) has condescended (in his Salmonia) to imitate." — *Hallam.*

James Howell, 1594–1666, a native of Wales, was educated at Oxford. He travelled extensively on the continent, and was imprisoned by Parliament. Howell was the author of over forty original treatises and some translations. The only one of his works generally known and read is his Epistolæ Ho Elianæ, or Familiar Letters, written in part during his imprisonment. It is the second published correspondence of the kind, and is rich in curious facts and incidents of English history.

Thomas Stanley, 1625–1678, was the son of Sir Thomas Stanley, Knight, of Camberlowe Green, Hertfordshire. He was educated at Oxford, and spent part of his youth in travel.

Stanley is noted in classical literature as the author of a learned edition of Æschylus. He wrote also The History of Philosophy, in 4 vols. fol., containing the lives, opinions, actions, and discourses of the philosophers of every sect. It is a bulky and erudite work, but so uncouth and obscure in style, that though valuable for its stores of information, it has been almost entirely superseded. The following sentence will serve as a specimen of its style: "Scepticism is a faculty opposing phenomena and intelligibles all manner of ways, whereby we proceed through the equivalence of contrary things and speeches, first to suspension, and then to indisturbance." Stanley published also a Volume of Poems, partly original, and partly translations from Anacreon, Bion, and Moschus. These differ vastly from the History in style, and are clear and direct in expression, though affected by the conceits of the age.

Edward and John Phillips, nephews and pupils of Milton, were both men of letters.

EDWARD PHILLIPS, 1630–1680, is especially noted for his connection with the English Dictionary, being one of the earliest authors who undertook the task of collecting English words in the form of a Dictionary.

Phillips's work, A New World of Words, or A General English Dictionary, appeared in 1657. It contained many mistakes and omissions, and was severely criticized by Thomas Blount in his World of Errors Discovered in the New World of Words: yet after all, it was an important and valuable work. The English Dictionary, as we now have it, is not the creation of any one man, but is a growth, continued through many generations. It is an accumulation of national wealth from many successive sources, and Edward Phillips was one of the many contributors to the noble storehouse.

Other Works. — Besides his New World of Words, Phillips published Theatrum Poetarum, or A Complete Collection of the Poets. This work includes a large number of names, and in its judgments upon different authors is supposed to give frequent evidences of Milton's helping hand. Phillips published also The Mysteries of Love and Eloquence; an edition of the Poems of Drummond of Hawthornden; A Life of Milton; and several other works.

JOHN PHILLIPS, —— ——, wrote a defence of Milton, in Latin; but subsequently changed his politics, and wrote A Satire against Hypocrites, being an attack on the character of Cromwell.

Phillips wrote also An Introduction to Astrology, in ridicule of Lily's Christian Astrology; The Present State of Europe; The Present Court of Spain; The General History of Europe; The English Fortune-Tellers. He translated Don Quixote ("a very vulgar, unfaithful, and coarse translation." — *Ticknor*); Tavernier's Voyage in Turkey, 2 vols., fol.; Gulot's Voyage to Constantinople, etc., etc.

SIR HENRY BLOUNT, 1602–1682, was a gentleman of ancient family, one of whose ancestors was the founder of Trinity College, Oxford. Sir Henry, who was an alumnus of that institution, distinguished himself by the publication of a volume of Travels to the Levant, which passed through many editions. He wrote also An Epistle in Praise of Tobacco.

THOMAS BLOUNT, 1618–1679, a Catholic writer and jurist, sprang from a branch of the same family to which Charles, Sir Henry, and Sir Thomas Pope Blount belonged. The publications of Thomas Blount were numerous: Glossographia, a Dictionary of Obscure Legal Terms; The Art of Making Devises; The Lamps of the Law and the Lights of the Gospel; The Academy of Eloquence, or Complete English Rhetoric; A Criticism on Phillips's New World of Words; A Catholic Almanac, etc.

HENRY CAREY, Earl of Monmouth, 1596–1661, a nobleman of leisure and of cultivated tastes, translated into English several historical works: History of the Late Wars of Christendom; Historical Relations of the United Provinces; Politic Discourses, from the Italian, etc.

JOHN OGILBY, 1600–1676, a native of Scotland, was celebrated as a publisher in London. The works of Virgil and Homer he himself translated — the former alone, the latter in company with Shirley. Among the many curious books which he printed was one called America and the Remarkable Voyages thither, in a large folio with many maps and illustrations.

Lady Dorothy Pakington, —— 1679, daughter of Lord Coventry and wife of Sir John Pakington, was eminent for her piety and intelligence, and wrote several essays which were held in high estimation: The Gentleman's Calling, The Lady's Calling, The Government of the Tongue, The Christian's Birthright, The Causes of the Decay of Christian Piety, The Art of Contentment. The authorship of The Whole Duty of Man has been ascribed to her by Sir James Mackintosh, Sir John Pakington, and others.

Sir William Dugdale, 1605–1686, was one of the great English antiquaries. In consequence of his extraordinary proficiency and labor in this department of letters, he was knighted by Charles I., and made Garter King-at-Arms.

Dugdale's greatest work, Monasticon Anglicanum, 3 vols., fol, is next to Doomsday Book in value as a register of ancient titles, civil and ecclesiastical. A new edition of it was published in 1817–30, containing two hundred and forty-one views of Monasteries, Abbeys, Priories, and other ecclesiastical edifices. The cost of the engravings alone was six thousand guineas. "The annals of the press, in no country in Europe, can boast of a nobler performance; whether on the score of accuracy and fulness of intelligence, or of splendor of paper, type, and graphic embellishments." — *Dibdin.* Some of Dugdale's other great works are: The Baronage of England, 2 vols., fol.; The Antiquities of Warwickshire, fol.; The History of St. Paul's Cathedral, fol.; The History of Embanking and Draining of Divers Fens and Marshes, fol., etc., etc.

Richard Atkyns, 1615–1677, published, in 1664, a work on The Original and Growth of Printing in England, which is of some value, as it was made from original materials gathered from the public records of the kingdom. But the attempt therein made to rob Caxton of the glory of being the first English printer was not successful. The question has been forever settled in Caxton's favor.

III. WRITERS OF THE ESTABLISHED CHURCH.

Bishop Hall.

Joseph Hall, D. D., 1574–1656, an eminent scholar and divine, was educated at Cambridge, and rose through various ecclesiastical preferments to be Bishop of Norwich.

On the establishment of the Commonwealth, Hall lost his preferments, and was reduced to straitened circumstances. His writings are very numerous, chiefly religious and theological, and are held in high estimation. They have been published in 12 vols., 8vo.

Works. — The following are the chief: Satires, written in his youth; Epistles; Contemplations upon the Principal Passages in the New Testament; Explications of all the Hard Texts of the Whole Divine Scriptures; Christian Meditations; Episcopacy by Divine Right; The Old Religion and the New, or The Difference between the Reformed and the Romish Church; Mundus Alter et Idem, a satirical work, written in Latin.

"The first professed English satirist is Bishop Hall. His satires are marked with a classical precision to which English poetry had yet rarely attained. They are replete with animation of style and sentiment. The indignation of the satirist is always the result of good sense. Nor are the thorns of severe invective unmixed with the flowers of pure poetry. The characters are delineated in strong and lively coloring, and their discriminations are touched with the masterly traces of genuine humor. The versification is equally energetic and elegant, and the fabric of the couplets approaches to the modern standard." — *Warton.*

"The Contemplations of Bishop Hall are among his most celebrated works. They are prolix, and without much of that vivacity or striking novelty we meet with in the devotional writings of his contemporary [Jeremy Taylor], but are perhaps more practical and more generally edifying." — *Hallam.*

"He was not uncommonly called our English Seneca, for the pureness, plainness, and fulness of his style. Not unhappy at controversies, more happy at comments, very good in his characters, better in his sermons, and best of all in his meditations. A witty poet when young, a painful preacher and solid divine in his middle, a patient sufferer in his old age." — *Thomas Fuller.*

Usher.

James Usher, 1580–1656, is one of the most distinguished names in the annals of the English Church.

Career. — Usher was educated at Trinity College, Dublin, and after filling various ecclesiastical offices was made Bishop of Armagh and Primate of Ireland, in 1624. During the civil war Usher took sides with the King, and preached a number of very bitter sermons at Oxford against the Presbyterians and Independents. After the King's overthrow, Usher was obliged to leave Oxford, and his property in Ireland was confiscated. His popularity and personal qualities, however, obtained for him the position of preacher of Lincoln's Inn. Such was Usher's fame for learning that Richelieu is said to have offered him a high position in France, with protection in the exercise of his religion. Cromwell also entertained the greatest respect for Usher's scholarship, and had him interred in Erasmus Chapel in Westminster Abbey, with the full service of the Church of England.

Works. — Usher's works are numerous, and were regarded by his contemporaries as marvels of research. It may be said of the majority of them, however, that the growth of knowledge has thrown them decidedly into the shade. They are written mostly in Latin. The best known are his Veterarum Epistolarum Hibernicarum Sylloge, a collection of documents illustrative of the Ancient Irish Church, his Britannicarum Ecclesiasticarum Antiquitates, a history of the British Church from the earliest times, his Original of Bishops, his De Romanæ Ecclesiæ Symbolo, his Annals of the Old Testament, and his Sacred Chronology, published posthumously. These last two were for a long time the standards of ecclesiastical chronology, and are even still followed in the marginal dates inserted in the Authorized Version of the English Bible.

Usher's Chronology.—Whatever merit this work may once have possessed has long since vanished. Usher's chronology is completely superseded by the investigations of modern science. The system has now no value except a historical one, serving as a landmark in the progress of science.

Usher himself was personally a man of the most amiable, happy temperament, but it may be questioned whether his works do not evince more extent of reading than judgment in deciding and originality in investigating.

Fuller.

Thomas Fuller, 1608–1661, the ecclesiastical historian of Great Britain, is about as much known for his wit as for his learning.

Fuller's voluminous works on church history, instead of being the dull, heavy reading that such works usually are, abound in a quaint, epigrammatic wit that makes them in a high degree entertaining and lively.

Fuller was a graduate of Cambridge, and was noted from boyhood for his scholarship. He entered the University at the age of twelve, took his Bachelor's degree at sixteen, the Master's at twenty, and was chosen Fellow at twenty-three. He was noted also for his eloquence as a pulpit orator. In the controversy between the Parliament and the King, he took the loyalist side.

Works.—His principal works are the following: The Church History of Great Britain, from the Birth of Christ to 1648, fol.; History of the Worthies of England, fol.; The Holy and the Profane State, fol.; The History of the Holy War; Good Thoughts in Bad Times; Good Thoughts in Worse Times; Mixed Contemplations in Better Times; Andronicus, or the Unfortunate Politician; David's Heinous Sin, a Poem, &c.

Character of his Works.—The Church History is perhaps too gossipy for the dignity of the subject, but it is at least not dull. The Worthies is a collection of biographies, often from original sources, and is a storehouse of valuable knowledge. The Holy and Profane State is likewise mainly biographical,—the first part, or Holy State, giving historical examples for imitation, and the second part, or Profane State, giving examples to be avoided. All his writings give evidence of varied learning, and all have the peculiar, epigrammatic turn already noticed. He has been censured by some for want of sound judgment as a historian. The criticism has some foundation. At the same time, it is hard to read a page of his writings and not to give him credit for entire honesty and good faith.

"His Worthies is, we believe, more generally perused than any of his productions, and is perhaps the most agreeable; suffice to say of it, that it is the most fascinating storehouse of gossiping anecdote, and quaintness; a most delightful medley of inter-

changed amusement, presenting entertainment as varied as it is inexhaustible. His Good Thoughts in Bad Times, and lesser works, are all equally excellent in their way, full of admirable maxims and reflections, agreeable stories, and ingenious moralizations. It was, however, in biography that Fuller excelled." — *London Retrospective Review.*

"Fuller was incomparably the most sensible, the least prejudiced great man of an age that boasted of a galaxy of great men. In all his numerous volumes on so many different subjects, it is scarcely too much to say that you will hardly find a page in which some one sentence out of every three does not deserve to be quoted for itself as a motto or as a maxim. Fuller, whose wit (alike in quantity, quality, and perpetuity, surpassing that of the wittiest in a witty age) robbed him of the praise not less due to him for an equal superiority in sound, shrewd, good sense, and freedom of intellect." — *Coleridge.*

Jeremy Taylor.

Jeremy Taylor, D. D., 1613–1667, is, by general consent, one of the greatest glories of the English pulpit.

Career. — Taylor was born and educated at Cambridge, where his father was a barber. In the fierce conflicts then going on, it was in keeping with the whole bent of Taylor's mind that he should side with the Royalists. He adhered to their party accordingly, and shared their fortunes. He was chaplain to Laud and to Charles I., and Fellow of All Souls' College, Oxford. On the downfall of the Royalists, he was not only deprived of his offices and emoluments, but frequently imprisoned. During the Protectorate, he kept school, for a time, in Wales, and officiated as chaplain to the Earl of Carberry. At the Restoration, he came in with his party, and was made Bishop of Down and Connor, in Ireland. He became also a member of the Privy Council of Ireland, and Vice-Chancellor of the University of Dublin. His diocese was a troublous one, owing to the alienations and heart-burnings between the Catholics and the Protestants, and his life consequently was full of vexations and distresses. Yet amid all the turmoil of the times, and of his own position, he maintained a cheerful serenity of soul, worthy of the lofty ideal which he has pictured in his writings.

Character of his Writings. — Jeremy Taylor is the Spenser of theological literature. He has the same boundless affluence of imagination as Spenser, the same tendency to rambling discursiveness in style, pardonable for the many exquisite nooks and corners of thought to which it so often leads, the same veneration for kingly and ecclesiastical pomp and state. It seems a pity that Taylor could not have been born half a century earlier, and formed, with Spenser and Sidney, a part of the retinue of the stately Elizabeth. His writings, certainly, if grouped

at all, belong generically to the same class as The Fairy Queen, The Arcadia, and The Defence of Poesie.

Works. — While in his seclusion in Wales, Taylor wrote his best known works: Holy Living, Holy Dying, Liberty of Prophesying, The Great Exemplar, or a life of Christ, and a collection of prayers, called The Golden Grove. His pen, however, was always busy, and his writings are enough to fill several large folios. They have been published, with a life by Heber, in 15 vols., 8vo.

"These works were not of the kind which an ingenious person, with a sufficient command of words, may produce almost at will; they almost all involved careful research and reflection. His studies and writings ranged over the whole field of theology. There is hardly a doctrinal point on which he has not expressed an opinion, generally one which marks him as beyond his age in vigor and independence of thought." — *London Quarterly Review.*

"The work of Taylor's, which is, on the whole, most original and characteristic, is undoubtedly the 'Liberty of Prophesying,' his great plea for freedom in the formation and expression of opinion. In other works Taylor did but adorn forms of literature which were common before his time; but in his plea for toleration he is epoch-making; few had risen to that height of contemplation at which the fainter lines vanished from the surface of the ecclesiastical world — none had expressed with so much vigor and eloquence the thoughts of a large and charitable heart on the divisions of Christendom. In ages to come, Taylor's fame will, perhaps, rest even more on his 'Liberty of Prophesying' than on his incomparable sermons.

"In respect of his similes, Taylor is the very *Homer* of preachers. His style is commonly metaphorical and allusive, but here and there, when he hits upon an image of unusual beauty, he seems unwilling to leave it with a mere touch, and elaborates it into a distinct and glowing picture. Sometimes his similes are wrought out from an anecdote in some recondite book, and these certainly, however they may adorn, do not render the subject more easy of apprehension to an ordinary intelligence; but the more beautiful are those which are drawn from natural objects. He evidently delighted in the varied beauty of country scenes; the sky and the clouds, the woods and vales and streams, the ever-new phenomena of the growth and decay of plants, filled his soul with admiration and love.

"The following comparison, illustrating the blessing of God's chastisements, which seems to us nearly perfect in all its parts, is besides worthy of note from the fact that Southey transferred it entire to 'Thalaba':

"'I have known a luxuriant vine swell into irregular twigs and bold excrescences, and spend itself in leaves and little rings, and afford but trifling clusters to the wine-press, and a faint return to the heart which longed to be refreshed with a full vintage; but when the Lord of the vineyard had caused the dressers to cut the wilder plant and make it bleed, it grew temperate in its vain expense of useless leaves, and made account of the loss of blood by return of fruit.'

"Here is Southey's version:

> "'Repine not, O my son, the old man replied,
> That Heaven has chastened thee! Behold this vine!
> I found it a wild tree, whose wanton strength
> Had swoln into irregular twigs
> And bold excrescences,
> And spent itself in leaves and little rings;
> So in the flourish of its wantonness
> Wasting the sap and strength

That should have given forth fruit.
But when I pruned the plant,
Then it grew temperate in its vain expense
Of useless leaves, and knotted, as thou seest,
Into these full clear clusters, to repay
The hand that wisely wounded it.' " — *Lon. Quarterly Review.*

"The sermons of Jeremy Taylor are far, indeed, above any that had preceded them in the English Church. An imagination essentially poetical, and sparing none of the decorations which, by critical rules, are deemed almost peculiar to verse; a warm tone of piety, sweetness, and charity; an accumulation of circumstantial accessories whenever he reasons, or persuades, or describes; an erudition pouring itself forth in quotation till his sermons become in some places almost a garland of flowers from all other writers, and especially from those of classical antiquity, never before so redundantly scattered from the pulpit, distinguish Taylor from his contemporaries by their degree, as they do from most of his successors by their kind. His sermons on the Marriage Ring, on the Home of Feasting, and on the Apples of Sodom, may be named without disparagement to others which, perhaps, ought to stand in equal place. But they are not without considerable faults, some of which have just been hinted. The eloquence of Taylor is great, but it is not eloquence of the highest class: it is far too Asiatic, too much in the style of the declaimers of the fourth century, by the study of whom he had probably vitiated his taste. His learning is ill-placed, and his arguments often as much so; not to mention that he has the common defect of alleging nugatory proofs. His vehemency loses its effect by the circuity of his pleonastic language; his sentences are of endless length, and hence not only altogether unmusical, but not always reducible to grammar. But he is still the greatest ornament of the English pulpit up to the middle of the seventeenth century." — *Hallam's Lit. Hist. of Europe.*

Bishop Pearson.

John Pearson, D. D., 1612–1686, a learned Bishop of the Church of England, acquired lasting fame by his Exposition of the Creed, which has become a standard text-book in theological literature.

Career. — Bishop Pearson passed through a great variety of ecclesiastical and academic dignities which it is not necessary here to enumerate. His theological works are numerous, but he is now known almost exclusively by the one already named, An Exposition of the Creed. This has attained the rank of a classic in theological literature, and is studied as a text-book in most theological schools of the Episcopal Church. Pearson on the Creed and Hooker's Ecclesiastical Polity usually stand on the same shelf.

"A standard book in English divinity. It expands beyond the literal purport of the Creed itself to most articles of orthodox belief, and is a valuable summary of arguments and authorities on that side. The closeness of Pearson, and his judicious selection of proofs, distinguish him from many, especially the earlier, theologians. Some might surmise that his undeviating adherence to what he calls the Church is

hardly consistent with independence of thinking; but, considered as an advocate, he is one of much judgment and skill. Such men as Pearson and Stillingfleet would have been conspicuous at the bar; which we could not quite affirm of Jeremy Taylor." —*Hallam's Lit. Hist of Europe.*

Cudworth.

Ralph Cudworth, 1617–1688, a very learned theologian of the English Church, is chiefly known by his great work, The Intellectual System of the Universe.

Character and Career. — Cudworth was educated at Cambridge, and held various appointments there, and in the church, and he published several treatises, in addition to the one named, besides leaving several important works in manuscript. Cudworth's Intellectual System was directed against the atheistical systems of Hobbes and others. He was remarkable for his candor as a disputant; indeed, he set forth the positions and arguments of his opponents with so much clearness and force, that many zealots censured him for betraying the truth, and intimated that the arguments against religion which he first brought forward on behalf of its enemies were stronger than those which he afterwards adduced of his own to upset them. Truth would be the gainer if she had more such right-minded champions.

Barrow.

Isaac Barrow, D. D., 1630–1677, was very highly distinguished both as a mathematician and a theologian.

Position and Works. — Barrow was made Professor of Mathematics in Cambridge, then Master of Trinity, and finally Vice-Chancellor of the University. His mathematical works, treatises of geometry, conics, spherics, and optics, are in Latin. His theological works, which are in English, first appeared in 3 vols. folio. They consist of Treatises on the Pope's Supremacy and on The Unity of the Church, and Sermons. The latter contain expositions of the Creed, the Lord's Prayer, the Decalogue, and the Sacraments.

No Sermons in the English language have received a more general verdict for almost every kind of excellence of which such compositions are susceptible, than those of Dr. Barrow.

"As a writer, he is equally distinguished by the redundancy of his matter, and by the pregnant brevity of his expression; but what more peculiarly characterizes his manner, is a certain air of powerful and of conscious facility in the execution of what he undertakes. Whether the subject be mathematical, metaphysical, or theological, he seems always to bring to it a mind which feels itself superior to the occasion; and

which, in contending with the greatest difficulties, puts forth but half its strength." —*Dugald Stewart.*

In reference to his thoroughness in treating a subject, King Charles used to call him "an unfair preacher, because he exhausted every topic, and left no room for anything new to be said by any one who came after him."

His Wit.—For a man of such profound learning and such general sobriety of views, Barrow was remarkable for the quickness of his wit. Meeting Rochester, one day, the witty peer said, "Doctor, I am yours to the shoe-tie." Barrow instantly replied, "I am yours to the ground." Rochester: "I am yours to the centre." "My lord, I am yours to the antipodes." Rochester, determined not to be outdone: "Doctor, I am yours to the lowest pit of hell." "There, my lord, I leave you," and he turned on his heel and left the scorner.

He was as ready at a repartee in Latin as in English One instance of his wonderful readiness occured at his examination for orders. The prelate was propounding the customary questions in turn to the candidates for ordination. When the question come to Barrow, *Quid est Fides?* he replied promptly, *Quod non vides.* The dignitary exclaimed "Good!" The next question was, *Quid est spes?* to which, as before, Barrow at once replied, *Nondum res.* "Better yet!" was the exclamation. *Quid est Caritas? Ah, magister, id est raritas!* "Best of all! It must be either Erasmus or the Devil!"

John Cosin, D. D., 1594–1672, a learned Bishop of the English Church, wrote several works, chiefly devotional: A Collection of Private Devotions, compiled at the request of Charles I.; A Scholastical History of the Canon of Holy Scriptures; History of Transubstantiation; Notes on the Book of Common Prayer.

John Williams, D. D., 1582–1650, Archbishop of York, attained some celebrity in his day as a theological writer.

Williams was a native of Wales, and was educated at Cambridge. He succeeded Bacon as Lord Keeper of the Great Seal; was tried for betraying the King's secrets, fined £10,000, and imprisoned three years and a half in the Tower, a political persecution probably; afterwards resumed his seat in the House of Lords, and finally became Archbishop of York. He took an active part against Laud's innovations in religious matters. His chief publication was, The Holy Table, Name and Thing, more Anciently, Properly, and Literally used, under the New Testament, than that of Altar, 4to. It elicited a fierce assault from Peter Heylin, and a sharp controversy ensued.

Griffith Williams, 1589–1672, was born near Caernarvon, Wales, and educated at Oxford. He became Dean of Westminster, and of Bangor, and afterwards Bishop of Ossory. While the Presbyterians had the upper hand in Parliament, Bishop Williams had to flee, but at the Restoration he returned, and recovered his bishopric. He published The Great Antichrist Revealed, folio, the antichrist being the "Assembly of Presbyterians consulting at Westminster;" also, Seven Treatises, folio; Description and Practice of the Four Most Admirable Beasts, 4to; The Right Way to the Best Religion, etc.

Peter Heylin, D. D., 1600–1662, a learned divine of the English Church, educated at Oxford, who took part with the royalists, was deprived by the republicans, and

again reinstated in his ecclesiastical dignities on the restoration of the Stuarts. His writings are very numerous, and are mostly historical and polemical. Thirty-seven of his publications are enumerated. The following are some of them: History of the Reformation of the Church of Scotland, fol.: History of the Reformation of the Church of England, fol.; History of the Presbyterians, fol.; Life and Death of Archbishop Laud, fol., etc.

"Heylin in his history of the Puritans and the Presbyterians blackens them for political devils. He is the Spagnolet of history, delighting himself with horrors at which the painter himself must have started. He tells of their oppositions to monarchical and episcopal government, their innovations in the church, and their embroilments of the kingdom. The sword rages in their hands; treason, sacrilege, plunder; while more of the blood of Englishmen had poured like water within the space of four years, than had been shed in the civil wars of York and Lancaster in four centuries." — *Disraeli's Curiosities of Literature.*

Henry Hammond, D. D., 1605–1660, was a learned and eloquent divine, belonging to the royalist party in the quarrel between the Parliament and the King, and was ejected from his livings on the ascendency of the former. At the Restoration, he had the promise of a Bishopric, but death cut off his expectations. The following are his principal works: Paraphrases of the Old, and Annotations on the New Testament; Paraphrases and Annotations on the Psalms; Paraphrases and Annotations on the first ten Chapters of Proverbs; A Practical Catechism; Sermons, etc.

William Chillingworth, 1602–1664, a learned divine of the Church of England. His works have been printed in folio, and are in great repute among Protestants. The one best known and most popular is The Religion of Protestants a Safe Way of Salvation.

John Bramhall, D. D., 1593–1663, Archbishop of Armagh, was a zealous theologian of the English Church. His Life and Works were printed first in folio, and afterwards in 5 vols. 8vo. They were mostly controversial, part being directed against Hobbes's theory of Liberty and Necessity, and part in vindication of Episcopacy. Works: A Defence of True Liberty; Castigation of Mr. Hobbes's Last Animadversions; A Vindication of the Church of England; Schism guarded against, etc.

John Gauden, D. D., 1605–1662, was a Bishop of the English Church in the time of the Stuarts. He wrote several pieces on the subjects at issue between the Parliamentarians and the Royalists, and is believed by many to have been the author of the famous Ikon Basilike, generally attributed to King Charles. The discussion in regard to the authorship of this piece has been hot, and can hardly yet be considered closed, though the preponderance of opinion now is in favor of the kind-hearted old Bishop.

William Gouge, D. D., 1575–1653, a clergyman of the English Church, "for forty-five years the laborious, the exemplary, the much-loved minister of St. Anne's, Blackfriars, where none ever thought or spoke ill of him but such as were inclined to think or speak ill of religion itself." — *Granger.* He was one of the famous Westminster Assembly of Divines, in 1643. He was also one of those who were opposed to the execution of Charles I. His works are: Explanation of the Lord's Prayer, 4to; Domestical Duties, fol.; The Whole Armor of God, fol.; God's Three Arrows, 4to; Commentary on the Hebrews, 2 vols. fol. The work last named contains the substance of nearly a thousand sermons preached in course on Wednesday evenings through a period of thirty years.

Rev. Thomas Gouge, 1605–1681, a clergyman of the English Church, celebrated for his active benevolence. He was a zealous promoter of the gospel among the Welsh, and equally zealous in giving religious instruction to the children in Christ's Hospital, London. "There have not, since the primitive times of Christianity, been many among the sons of men to whom that glorious character of the Son of God might be better applied, *that he went about doing good.* And Wales may as worthily boast of this truly Apostolical man as of their famous St. David." — *Archbishop Tillotson.* He published The Principles of the Christian Religion Explained; The Young Man's Guide to Heaven; A Word to Sinners and a Word to Saints; The Surest Way of Thriving (by giving to the poor), etc.; also, a biography of his father, Dr. William Gouge.

Herbert Thorndike, —— 1672, studied at Cambridge, and finally became Master of Sidney College. In consequence of his political views he was ejected during Cromwell's administration, but was restored by Charles I. His works are chiefly religious and doctrinal, and some of them have become quite rare. The best known, perhaps, are a Discourse of the Rights of the Church in a Christian State, and a treatise on the Holy Eucharist. Thorndike was a staunch upholder of church establishment.

Henry More, D. D., 1614–1687, a learned divine of the English Church, who could not be tempted from his studious retirement by either ecclesiastical or University preferment. He was a devout admirer of Plato, and his works are strongly tinctured with Platonistic sentiments. Of his works not in Latin the following are the chief: Philosophical Poems; The Mystery of Godliness; Confutation of Astrology; Exposition of the Seven Epistles to the Seven Churches of Asia, etc.

William Claggett, D. D., 1646–1688, a clergyman of the Church of England. He wrote several theological works: A Discourse on the Holy Spirit, in reply to Owen; An Answer to the Dissenters' Objections to Common Prayer; Extreme Unction; Paraphrase and Notes on the first chapter of John.

IV. NON-CONFORMIST WRITERS.

Baxter.

Richard Baxter, D. D., 1615–1691, one of the leading Non-conformist divines, is said to "have preached more sermons, engaged in more controversies, and written more books, than any other Non-conformist of the age," which is saying a good deal, as they were all voluminous writers.

Amount of his Labors. — "The best method of forming a correct opinion of Baxter's labors for the press is by comparing them with those of some of his brethren who wrote a great deal. The works of Bishop Hall amount to 10 vols., 8vo; Lightfoot's extend to 13; Jeremy Taylor's to 15; Dr. Goodwin's would make about 20; Dr. Owen's extend to 28; Baxter's, if printed in a uniform edition, would not be com-

prised in less than *sixty* volumes." This is an evident exaggeration. Orme's edition, published in 1830, and considered the standard edition, is in 23 vols., 8vo.

Of this immense mass, the greater part has gone into oblivion. It was not, indeed, like the writings of some voluminous authors, ponderous, curious matter, meant only for the learned few, but it related to the living issues of the times, and was addressed to readers at large. But those issues themselves mostly have passed away, and with them the literature of the occasion has ceased to exist except as a part of history.

Two of Baxter's works, however, are a signal exception to this remark. These are The Call to the Unconverted, and The Saints' Everlasting Rest. These two small treatises have passed through countless editions, and have continued to form a part of the religious literature of the English speaking race all over the world, and doubtless will do so to the end of time. Baxter was one of the busiest men of his time, and one of the most influential. But he is at this day, probably, exerting a wider influence by these two little books than he did while living by all his multiplied labors.

Owen.

John Owen, D. D., 1616–1683, is generally considered the greatest of the Puritan divines.

Career. — Owen was educated at Oxford, and during the Protectorate of Cromwell was Vice-Chancellor of the University. At the Restoration, Owen retired to London, and preached there to a dissenting congregation. Having impaired his health by excessive study, he removed for change of air into the country, first to Woburn, and afterwards to Ealing, where he died.

Of all the eminent Non-conformists of that day, none perhaps was more respected by those of the opposite party. While at the head of the University, he comported himself with such moderation towards the Episcopalians that he is said to have been as much beloved by them as by his own party. Lord-Chancellor Clarendon, on coming into power, offered Owen immediate preferment if he would conform, and at the death of the illustrious "Dissenter" more than sixty of the nobility of the realm followed him to his grave.

His Works. — Owen was a man of great learning, and his industry was prodigious. His works fill twenty-four volumes large octavo. The two of most enduring character are the Commentary on the Hebrews, and the work on The Holy Spirit. Some of his other treatises are, On the Person of Christ; the Doctrine of the Saints' Perseverance; A Display of Arminianism, &c.

Style. — Owen did not cultivate the graces of style, but there is always robustness and strength in his argument. He discussed whatever subject he undertook as if he intended to leave nothing to be said by those who should come after him. With all the progress made since his time in the science of criticism and exegesis, no prudent commentator, even now, would undertake to expound the Epistle to the Hebrews without a constant reference to the work of Owen. In his writings of a practical

character, he had a peculiarity, beyond all the other great writers of his school, of making his pious emotion dependent in all cases upon some solid scriptural basis.

"Spiritual life is the vital energy which pervades the morality and the practice recommended by Owen. It is not the abstraction of a mystical devotion, like that of Fenelon or Law; nor is it the enthusiastic raptures of Zinzendorf; but the evangelical piety of Paul and the heavenly affection of John. For every practice, mortification, and feeling, Owen assigns a satisfactory, because a scriptural, reason. The service which he recommends is uniformly a reasonable service; and to every required exertion he brings an adequate and constraining motive. In examining the practical writings of such men as Hall and Taylor and Tillotson, we miss the rich vein of evangelical sentiment and that constant reference to the living principle of Christianity which are never lost sight of in Owen. They abound in excellent directions, in rich materials for self-examination and self-government; but they do not state with sufficient accuracy the connection between gracious influence and its practical results, from which all that is excellent in human conduct must proceed. They appear as the anatomists of the skin and the extremities: Owen is the anatomist of the heart. He dissects it with remarkable sagacity, tracing out its course and turnings in every path that leads from integrity, and marking out the almost imperceptible steps which conduct to atrocious sins."— *Orme.*

Bunyan.

John Bunyan, 1628–1688, is, of all the writers of his age, the greatest marvel. With only the most limited opportunities of education, he produced a work which is one of the greatest classics, not merely of English literature, but of all literature, ancient and modern. The Iliad itself is not more clearly a work for all time and all men than is the Pilgrim's Progress, by John Bunyan, the Bedfordshire tinker.

Character and Career. — Bunyan was an illiterate tinker, and in early life shockingly profane. Being brought under strong religious conviction, he abandoned his former way of life, and became ever afterwards a most earnest and devoted Christian. The change in his religious character reacted, as in such cases it often does, upon his intellectual development; and though he never attained to, nor indeed aimed at, the character of a learned man, he yet became a most powerful thinker and writer, his topics being limited chiefly to those drawn from the Bible and from religious experience, and he is second to none in the power of description, or in the purity of his English.

His Skill in Allegory. — In one particular and most difficult department of writing, Allegory, he stands unrivalled, not only in English, but in all literature. Shakespeare is not so clearly the first of Dramatists, as is John Bunyan the Prince of Dreamers. His Dream of the

Pilgrim's Progress is confessedly the greatest of Allegories, ancient or modern; it has been translated into almost every language that has a religious literature of its own, and it probably has been more read, and been instrumental of more spiritual good, than any other book, the Bible only excepted. Bunyan was a Baptist; but he is a favorite among all Protestant denominations.

Works.—Bunyan wrote many works, the chief one, after The Pilgrim's Progress, being his Holy War. Some of his other works are Grace Abounding; Justification by Jesus Christ; The Holy City, &c. He was imprisoned in the Bedford jail for more than twelve years on account of his religion, and while there, with no books but his Bible and Fox's Book of Martyrs, he wrote his great work, and some others. A complete edition of his works has been issued, in 6 vols. 8vo.

Bunyan has been called the Spenser of the unlearned, the Shakespeare of the religious world. He did not write for literary glory, but solely for the religious instruction of the rude people among whom he lived; yet the highest literary authorities have bowed in reverence before the wonders of his art.

"He had no suspicion that he was producing a masterpiece. He could not guess what place his Allegory would occupy in English literature; for of English literature he knew nothing. * * * The style is delightful to every reader, and invaluable as a study to every person who wishes to obtain a quick command over the English language. The vocabulary is the vocabulary of the common people. There is not an expression, if we except a few technical terms of theology, which would puzzle the rudest peasant. We have observed several pages which do not contain a single word of more than two syllables. Yet no writer has said more exactly what he meant to say. For magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator, and the divine, this homely dialect, the dialect of plain workingmen, was perfectly sufficient. There is no book in our literature on which we could so readily stake the fame of the old unpolluted English language; no book which shows so well how rich that language is in its own proper wealth, and how little it has been improved by all that it has borrowed. * * * Though there were many clever men in England during the latter half of the seventeenth century, there were only two great creative minds. One of these minds produced the Paradise Lost, the other, the Pilgrim's Progress." — *Macaulay.*

"This wonderful book is one of the few books which may be read repeatedly, at different times, and each time with a new and a different pleasure. I read it once as a theologian, and let me assure you there is great theological acumen in the work; once, with devotional feelings; and once, as a poet. I could not have believed beforehand, that Calvinism could be painted in such delightful colors." — *Coleridge.*

Howe.

John Howe, 1630–1705, was, in the opinion of Robert Hall, "the greatest of the Puritan Divines." Critics who do not accord to Howe so distinguished a place, are yet unani-

mous in considering him one of the greatest of theological writers.

Character and Career. — Howe was educated at Cambridge; was domestic chaplain to Oliver Cromwell, and to Richard Cromwell; was afterwards ejected for non-conformity, but continued to preach to a dissenting congregation. His writings are not so numerous as those of Baxter and some others, and they are wanting in grace and elegance; but they are regarded as surpassing those of all other Puritan divines in force, and in breadth of views. Robert Hall says, "I have learned far more from John Howe than from any other author I have ever read. There is an astonishing magnificence in his conceptions."

Works. — Howe's works have been published in 8 vols., 8vo. Those best known are: The Living Temple; The Blessedness of the Righteous; Delighting in God; The Redeemer's Tears; The Redeemer's Dominion over the Invisible World; The Office and Work of the Holy Spirit; God's Prescience; The Vanity of this Mortal Life.

"Possessed of the learning of Cudworth, the evangelical piety of Owen, and the fervor of Baxter, with a mind of larger dimensions than what belonged to any of those distinguished individuals, everything which fell from his pen is worthy of immortality. He delights while he instructs, and impresses while he enlightens. His Living Temple, The Blessedness of the Righteous, Of Delighting in God, The Redeemer's Tears, are among the finest productions of uninspired genius, and must be read with high gratification by every Christian. His style is occasionally rugged and inharmonious; but the sentiment will richly repay the trifling annoyance of its harsh and involved structure." — *Orme's Bibl. Bib.*

Matthew Poole, 1624–1679, a Presbyterian Non-conformist, is especially and most favorably known by his Synopsis, and his Annotations.

Poole wrote many other works on the controversial topics of the times, but the two which have been named outweigh all the others, and are of permanent value.

Poole's large work, The Synopsis, was itself an abridgment of a work larger still. There had been printed a work in 9 vols. folio, called Critici Sacri, and containing a collection, in Latin, of the critical annotations on the Bible of ninety of the most celebrated scholars in Europe. Poole undertook to reduce to order this immense mass of critical erudition, and made his celebrated Synopsis Criticorum, in 5 vols. fol., being a careful digest of the former work, and giving under each chapter and verse the best comments to be found in regard to it. Having finished this great work, which is even yet in demand among theologians, he made a still further reduction or abstract of it in English, for the use of ordinary readers. This other and smaller work was in 2 vols. fol., and was termed Annotations upon the Holy Bible. Poole did not live to complete this latter work, his labors on it ending with Isaiah. The work itself, however, was completed by other hands.

SAMUEL RUTHERFORD, 1600–1661, was an eminent Scotch Presbyterian divine, Principal and Rector of New College, St. Andrew's, and commissioner to the Westminster Assembly of Divines, 1643–47.

Rutherford was a man of great learning, and a large part of his disquisitions were in Latin. His English treatises are specially noted for their spirituality, and are often quoted by modern writers. The following are the titles of some of them: Trial and Triumph of Faith; Christ's Dying and Drawing Sinners to Himself; Covenant of Life; Life of Grace; Religious Letters and Dying Words. The following are some of his controversial works, in English: Plea for Paul's Presbytrie in Scotland; Lex Rex, or The Law and the Prince; Divine Right of Church Government; Survey of the Spiritual Architect, etc. Several popular volumes have been made in recent times by collecting choice extracts from Rutherford's works on Christian experience. Two may be named: Manna Crumbs for Hungry Souls, consisting of Excerpts from the Letters of Rev. Samuel Rutherford, by Rev. W. P. Breed; A Garden of Spices, or Extracts from the Religious Letters of the Rev. Samuel Rutherford, by Rev. Lewis Dunn.

EDMUND CALAMY, 1600–1666, was a preacher of much note.

Calamy was one of the five authors of Smectymnuus (S M, Stephen Marshall; E C, Edmund Calamy; T Y, Thomas Young; M N, Matthew Newcome; U U S, William Spurstowe), a celebrated tract in reply to Bishop Hall's Divine Right of Episcopacy He wrote also A Vindication of the Presbyterian Government and Ministry.—BENJAMIN CALAMY, —— 1686, was a son of Edmund Calamy, and was celebrated in his day as a preacher. He published a volume of Sermons, which went through numerous editions.—EDMUND CALAMY, 1671–1732, was a grandson of Edmund C., and a Nonconformist preacher. "He was a very eminent and laborious divine, of a candid and benevolent disposition, and moderate with regard to differences of disposition."—*Darling.* Works: The Inspiration of the Holy Writings; The Doctrines of the Trinity: A Defence of Moderate Non-Conformity; An Abridgment of Baxter's Life and Times; An Historical Account of My Own Life.

WILLIAM TWISSE, D. D., 1575–1646, was a learned Calvinistic and Non-conformist divine, and Prolocutor of the famous Westminster Assembly of Divines.

Twisse was born at Newberry, Berkshire, and educated at Oxford University. Besides several theological works in Latin, he wrote A Treatise on Reprobation; The Riches of God's Love unto the Vessels of Mercy Consistent with his Absolute Hatred or Reprobation of the Vessels of Wrath; The Morality of the Fourth Commandment, etc.

STEPHEN CHARNOCK, 1628–1680, was a Non-conformist of great eminence.

Charnock's Works have been published in 9 vols. 8vo. The sermons on The Divine Attributes are the ones best known. The testimony in regard to the greatness and value of this work is of the strongest kind. *Dr. Allibone*, after quoting the opinions of fourteen other critics, says for himself: "We have twice carefully studied every word of the Discourses on the Attributes, and we consider the work one of the greatest of uninspired compositions. We advise the reader, if he have it not, to procure it immediately, *and read it through once a twelvemonth for the rest of his life.*"

JOSEPH ALLEINE, 1633–1688, an English Non-conformist minister, and a graduate of Oxford, was the author of several religious works, the best, and the best known, being his Alarm to Unconverted Sinners, which was first published in 1672. It is commonly known as "Alleine's Alarm," and is one of the standard works still sold by most of the religious publication houses, both in England and America, being slightly modernized in form and expression. Immense numbers of it have been printed. Few books have been the means of turning so many to righteousness.

WILLIAM BATES, D. D., 1625-1699, a Puritan divine of much note, who gave up his living on the passage of the Act of Uniformity. His works after his decease were printed in a folio volume. The principal one was The Harmony of the Divine Attributes. It is accounted a classic in theology, and is still in demand. "Bates was sometimes called 'the silver-tongued,' and was reckoned the politest writer, if not the best scholar, of the whole body of [dissenting] ministers."— *Allibone.*

GEORGE GILLESPIE, —— 1648, was one of the Commissioners from the Church of Scotland to the famous Westminster Assembly of Divines, in 1643, which formed the Catechism and Confession of Faith now in use among all Presbyterians. Mr. Gillespie was a man of learning and ability, and a zealous Presbyterian. He published The Ark of the Covenant Opened, 2 vols. 4to; Dispute Against the English Popish Ceremonies obtruded upon the Church of Scotland, 4to; Dialogue between a Civilian and a Divine concerning the Church of England, 4to; Aaron's Rod Blossoming, 4to; and several others. The work, however, which is now of most value is his Notes of Debates and Proceedings of the Westminster Assembly, as it contains important authentic information by an eye-witness of the proceedings of that famous body.

DAVID CALDERWOOD, 1575–1651, a Scotch divine, was driven into exile for his opposition to Episcopacy. His principal work was A History of the Kirk of Scotland, a very learned work, valuable for its documents, but said to be not very pleasant reading.

JOSEPH CARYL, 1607–1673, a Non-conformist divine, wrote a Commentary on the Book of Job, in 12 vols., 4to. "The most *ponderous* of all the expositions which have been published on this part of Scripture."—*Orme.*

HENRY BURTON, 1579–1648, a Puritan divine, who was subjected to fine and imprisonment on account of his preaching. Works: Censures on Simony; The Baiting of the Pope's Bull; Babel No Bethel; Truth's Triumph over Trent; The Love of the Gospel; England's Bondage and Hope of Deliverance; Conformity's Deformity.

NICHOLAS BYFIELD, 1579–1652, a Puritan divine, wrote many works, in good repute: Exposition of the Epistle to the Colossians; Essay Concerning the Assurance of God's Love and Man's Salvation; The Marrow of the Oracles of God; Exposition of the Apostles' Creed, etc.—RICHARD BYFIELD, ——1664, half-brother to Nicholas, is likewise one of the Puritan preachers and writers. Works: The Light of Faith and Way of Holiness; Doctrine of the Sabbath Vindicated; The Power of the Christ of God, etc.

EDWARD REYNOLDS, D. D., 1599–1676, a learned Presbyterian divine, was one of the famous Westminster Assembly. His works have been published in 6 vols., 8vo. The principal ones are A Treatise on the Passions and Faculties of the Soul of Man; and Annotations on Ecclesiastes, written originally for The Assembly's Annotations, and forming a part of that work. The others are chiefly sermons.

Henry Ainsworth, D. D., d. 1662, was a leader among the English Independents in the sixteenth century, and was banished on account of his religious opinions. His principal work is his Annotations on the Psalms, the Song of Solomon, and the Pentateuch. The Annotations have been highly commended, and are often quoted.

William Bridge, 1600–1670, a Puritan Non-conformist divine of the time of Charles I., was a scholarly man, of studious habits, and an industrious writer. A collected edition of his works, in 5 vols, was published in 1845. They are chiefly sermons. "He was a very close student, rising every morning, both in winter and summer, at four o'clock, and continuing in his library until eleven." On the passage of the Act of Conformity, he gave up his living, and went to Rotterdam. Archbishop Laud writes: "In Norwich, one Mr. Bridge, rather than he would conform, hath left his lecture and two cures, and is gone into Holland." On the margin of this, King Charles wrote, "Let him go: we are well rid of him!"

Rev. Thomas Brookes, —— 1680, was an English Independent divine, of some celebrity. "An affecting and useful writer, though homely in his expressions."—*Darling.* Works: The Unsearchable Riches of Christ; Precious Remedies for Satan's Devices; The Mute Christian under the Smarting Rod; A Golden Key to open Hid Treasures; Apples of Gold for Young Men and Women; The Private Key of Heaven; Heaven on Earth. "Precious Remedies" went through 60 editions; "Mute Christian," 50 editions; "Apples of Gold," 25 editions.

Samuel Clarke, 1599–1682, a Non-conformist divine. Works: The Marrow of Ecclesiastical History, 2 vols. fol.; A General Martyrology, fol.; A Mirror or Looking-Glass, both for Saints and Sinners, 2 vols.; Lives of Sundry Eminent Persons; The Marrow of Divinity. — Samuel Clarke, 1626–1700, son of the preceding, wrote a Commentary on the Old and New Testament, which is well spoken of; also, some other works.

Thomas Goodwin, D. D., 1600–1697, was a high Calvinistic divine, of great learning, who gave up his preferments and became an Independent. He lived to be ninety-seven years old. His writings were exceedingly numerous. A collection, published after his death, and containing only part of his works, fills 5 vols., fol. They are to a large extent expository.

Thomas Manton, D. D., 1620–1677, was a learned Non-conformist divine, educated at Oxford. His writings are very numerous and are held in high estimation. They are mainly of an expository character. He wrote Commentaries on several of the Epistles, an Exposition of the Lord's Prayer, and One Hundred and Ninety Sermons on the 119th Psalm.

John Biddle, 1615–1662, has been styled "The Father of the English Unitarians."

Biddle wrote several treatises calling in question the received opinion in regard to the Holy Spirit, for which he was imprisoned, and even condemned to death, though the latter sentence was not executed. The names of some of his works are A Confession of Faith touching the Holy Trinity; A Brief Scripture Catechism; A History of the Unitarians, &c.

CHAPTER X.

Dryden and His Contemporaries.

The period included in this Chapter embraces the reigns of Charles II. and James II., 1660–1688, the final expulsion of the Stuarts, the Revolution of 1688, and the reign of William and Mary, 1688–1702. It was, especially in its earlier part, a period of great licentiousness of manners, which is but too faithfully reflected in much of its poetical and all of its dramatic literature.

The authors of this period are, for convenience of description, divided into four Sections: 1. Poets, including the dramatic writers, and beginning with Dryden; 2. Philosophical and Miscellaneous writers, beginning with Locke; 3. Theological writers, beginning with Tillotson; 4. The Early Friends, beginning with George Fox.

I. THE POETS.

Dryden.

John Dryden, 1631–1700, fills a larger space in English literature than any other writer between the age of Milton and that of Pope and Addison. Dryden is confessedly one of the greatest of English poets; and although there may be a question among critics as to his precise rank, his name is never omitted in any enumeration of our first-class authors.

His Early History. — Dryden was born of an ancient family of the name of Driden. The change in the spelling of his name was a fancy of his own. His parents were rigid Puritans. He was educated first at Westminster, under the famous Dr. Busby, and afterwards at Cambridge. He was early in life a great admirer of Cromwell, and his first poem of any note was Heroic Stanzas on the Late Lord Protector, written on the occasion of Cromwell's death. They contain some passages in his happiest vein. The following may be quoted:

> "His grandeur he derived from heaven alone,
> For he was great ere fortune made him so;
> And wars, like mists that rise against the sun,
> Made him but greater seem, not greater grow."

Dryden, however, always worshipped the rising sun, and on the overthrow of the Commonwealth and the restoration of the Stuarts, he went over to the winning party and wrote his Astræa Redux, a poem of welcome to the new order of things. He wrote also A Panegyric to his Sacred Majesty King Charles II.

Career as a Dramatist. — The Restoration brought the drama again into vogue, and Dryden applied himself to writing for the stage. His first play, The Wild Gallant, was not successful. His next, The Rival Ladies, fared better. The Indian Emperor was a triumph, and the author was at once a man of mark. It led, among other things, to his marriage to a noble lady, daughter of the Earl of Berkshire. The marriage was ill assorted. It brought him neither wealth nor happiness. When the lady wished herself a book, that she might have more of his company, he replied, "Be an almanac, then, my dear, that I may change you once a year." He revenged himself for her railing by uttering sarcasms on the sex, in his plays. In one of them, for instance, he says, that "woman was made from the dross and refuse of man," upon which Jeremy Collier wittily remarks, "I did not know before that man's dross lay in his ribs: I believe it sometimes lies higher." Dryden's plays are twenty-nine in number, and run through thirty-two years of his life,— from his thirty-first to his sixty-third year.

Character of his Plays. — All of Dryden's earlier plays are modelled after the French drama, which King Charles had made fashionable. They are in rhyming verse, are occupied solely by heroic and exalted personages, and filled with scenes of inflated and incongruous splendor. When this fashion was at its height, it received a rude shock from a lively parody, The Rehearsal, written by the Duke of Buckingham. Dryden's plays after this were more natural, and he

wrote them in blank verse, which he formerly had scouted as beneath the dignity of the drama. But in all his plays, rhyming or unrhyming, heroic or comic, he is fully open to the change of immorality.

"The female character and softer passions seem to have been entirely beyond his reach. His love is always licentiousness, his tenderness a mere trick of the stage. His merit consists in a sort of Eastern magnificence of style, and in the richness of his versification. The bowl and dagger — glory, ambition, lust, and crime — are the staple materials of his tragedy, and lead occasionally to poetical grandeur and brilliancy of fancy. His comedy is, with scarce an exception, false to nature, improbable and ill arranged, and subversive equally of taste and morality." — *Chambers.*

Success as a Satirist. — Dryden may have deserved the ridicule thrown upon him in The Rehearsal, and in other satires by Shadwell and Little. But he retaliated upon his opponents in the poem of Absalom and Achitophel, with wonderful vigor. The success of this bold political satire was almost unprecedented, and placed Dryden above all his political contemporaries. "His antagonists came on with infinite zeal and fury, discharged their ill-aimed blows on every side, and exhausted their strength in violent and ineffective rage; but the keen and trenchant blade of Dryden never makes a thrust in vain, — never strikes but at a vulnerable point." — *Sir Walter Scott.*

Religious Poems. — Not long after this, Dryden published a poem in quite a different vein, Religio Laici, to defend the Church of England against dissenters. Towards the close of his life he embraced the Catholic religion, and wrote the Hind and Panther in defence of his new opinions. In this poem, the Hind is the Church of Rome; the spotted Panther is the Church of England; while the Independents, Quakers, Anabaptists, etc., are bears, hares, boars, etc. The Calvinists are wolves:

"More haughty than the rest, the wolfish race
Appears, with belly gaunt and famished face —
Never was so deformed a beast of grace.
His ragged tail betwixt his legs he wears,
Close clapped for shame, but his rough crest he rears,
And pricks up his predestinating ears."

Other Works. — One of Dryden's remarkable poems was his Annus Mirabilis, being a poetical account of the events of the year 1666. His latest productions were his poetical versions of portions of Juvenal and Persius, and of the Æneid of Virgil. He wrote also, about the same time, his Fables, being imitations from Boccaccio and Chaucer. They are admirably done, and have been read more than almost any part of his works. Very late in life, also, he wrote his Ode to St. Cecilia, the loftiest and most imaginative of all his compositions.

Prose Works. — Dryden excelled in prose almost as much as in poetry. His Essay on Dramatic Poets was the first attempt in English at regular criticism, and has received universal commendation. His other prose works are the pieces written as accompaniments to his plays, and consist of prefaces, dedications, and critical essays. "The prose of Dryden may rank with the best in the English language." — *Sir Walter Scott.*

"Without either creative imagination or any power of pathos, he is in argument, in satire, and in declamatory magnificence, the greatest of our poets. His poetry, indeed, is not the highest kind of poetry, but in that kind he stands unrivalled and unapproached. Pope, his great disciple, who, in correctness, in neatness, and in the brilliancy of epigrammatic point, has outshone his master, has not come near him in easy flexible vigor, in indignant vehemence, in narrative rapidity, any more than he has in sweep and variety of versification. Dryden never writes coldly, or timidly, or drowsily. The movement of verse always sets him on fire, and whatever he produces is a coinage hot from the brain, not slowly scraped or pinched into shape, but struck out as from a die with a few stout blows or a single wrench of the screw. It is this fervor especially which gives to his personal sketches their wonderful life and force: his Absalom and Achitophel is the noblest portrait gallery in poetry."— *Craik.*

His complete works were edited by Sir Walter Scott, in 18 vols., 8vo.

Roscommon.

Wentworth Dillon, Earl of Roscommon, 1633–1684, a native of Ireland, was a nobleman of cultivated tastes and great purity of character; and he holds a respectable place among English poets.

Roscommon wrote Odes, Prologues, etc.; translated Dies Iræ, and Horace's Art of Poetry; and wrote an Essay on Translated Verse.

"It was my Lord Roscommon's Essay on Translated Verse which made me uneasy till I tried whether or no I was capable of following his rules and of reducing the speculative into practice."— *Dryden.*

"He is elegant, but not great; he never labors after exquisite beauties, but he seldom falls into grave faults. He improved taste, if he did not enlarge knowledge." — *Johnson.*

> "Roscommon, not more learned than good,
> With manners gracious as his noble blood;
> To him the wit of Greece and Rome was known,
> And every author's merits but his own."— *Pope.*

Roscommon seems to have been about the only writer of his time who was thoroughly pure and moral.

Orrery.

Roger Boyle, 1621–1679, Earl of Orrery, and son of the "Great Earl of Cork," like most of the noble family to which he belonged, cultivated authorship.

The Earl's works are rather numerous, but are not accounted as of a very high order. They are mostly poetical. The following is a partial list: Tragedies, Henry V., The Black Prince, Herod the Great, Triphon, Mustapha, Altemira; Two Comedies, Mr. Anthony, and Guzman; Poems on the Fasts and Festivals of the Church; Poem on the Death of Cowley; Parthenissa, a Romance; A Treatise on the Art of War.

Dorset.

Charles Sackville, Earl of Dorset, 1637–1706, a nobleman of gay life and easy manners, wrote a few songs which were very popular, and some satires which "sparkled with wit as splendid as that of Butler."— *Macaulay.*

Dorset's most celebrated song, "To all you ladies now on land," was written at sea, the night before a naval engagement. He was liberal and judicious in the use of his money among men of letters, and was a general favorite. He was "an intellectual voluptuary, and a master of all those pleasing branches of knowledge which can be acquired without severe application."— *Macaulay.*

Rochester.

John Wilmot, Earl of Rochester, 1647–1680, was a gay and profligate courtier of this period, who was celebrated in his day for his wit, and whose life and writings were equally at variance with religion and morality.

His Career.— Rochester was educated at Oxford; travelled on the continent; and fought against the Dutch. His recklessness and dissipation at Court brought him prematurely to the grave. During his life he was admired as a wit and poet, but on his death-bed, being converted by the efforts of Bishop Burnet, he gave strict orders that his profane writings should be destroyed. Notwithstanding this prohibition, there appeared, in 1780, a volume purporting to be a collection of his poems. Several other editions have appeared subsequently. Under the circumstances, it is not possible to speak confidently on the genuineness of the collections as a whole. Some of the pieces are undoubtedly Rochester's, such as the Imitation of Horace's Satire, Satire against Man, Verses upon Nothing. The last is generally considered the best. The poems do not sustain their author's reputation, and have little to recommend them to readers of the present day. Their obscenity is repulsive, and their so-called wit, although it flashes at times, is in the main tedious.

William Cavendish, Duke of Devonshire, 1640-1707, a statesman of high rank, is also known as an author. Works: Ode on the Death of Queen Mary; An Allusion to the Bishop of Cambray's Supplement to Homer, a Poem; Fragments on the Peerage;

Speeches. "He was the friend and companion, and at the same time the equal, of Ormond, Dorset, Roscommon, and all the noble ornaments of that reign of wit in which he passed his youth."— *Campbell.*

Sir George Etheridge, 1636–1690, was one of those gay and dissolute writers and wits who made the reign of Charles II. both famous and infamous.

Etheridge began studying for the bar, but abandoned the law, and betook himself to the drama. He wrote The Comical Revenge, or Love in a Tub; She Would if She Could, a Comedy; The Man of the Mode, or Sir Fopling Flutter, a Comedy, etc. The last was his most successful piece. "It is, perhaps, the most elegant comedy, and contains more of the real manners of high life than any one the English stage was ever adorned with."— *Biog. Dram.* "Sir George Etheridge was as thorough a fop as ever I saw; he was exactly his own Sir Fopling Flutter."— *Spence's Anecdotes.*

Yet this man was knighted, and was sent as British Minister to Ratisbon. After a gay evening party given by him at Ratisbon, he is said to have fallen down stairs and broken his neck while taking leave of his guests.

Sir William Killigrew, LL.D., 1605–1693, was an active royalist in the times of the Stuarts, and at the Restoration was First Vice-Chamberlain to Charles II. Killigrew gave much time to literary pursuits. Among his works are the following: Pandora, a Comedy; Selindra, a Tragi-Comedy; Ormasdes, a Tragi-Comedy; The Siege of Urbin, a Tragi-Comedy; The Imperial Tragedy; Midnight and Daily Thoughts, a religious work, etc.

Henry Vaughan, 1621–1695, holds a respectable rank among the second-class poets of that day.

Vaughan was a Welshman, born in Brecknockshire, and had something of the enthusiasm characteristic of his race. He was bred to the law, but abandoned it for physic. In the earlier part of his career he wrote translations from Juvenal and other classical authors. Later in life he became deeply religious, and wrote sacred lyrics: Silex Scintillans, or Sacred Poems and Private Ejaculations; The Mount of Olives, or Solitary Devotions; Flores Solitudinis, or Certain Rare and Eloquent Pieces. "He is one of the hardest even of the inferior order of the school of conceit; but he has some few scattered thoughts that meet our eye amidst his harsh pages, like wild flowers on a barren heath."— *Campbell.* This verdict of Campbell's does scant justice to Vaughan. He certainly holds a respectable rank in the second class of sacred poets.

Joseph Beaumont, D.D., 1615–1699, an eminent poet and scholar of his day, long since forgotten, was King's Professor of Divinity, and Master of St. Peter's College, in Cambridge. His Psyche, or Love's Mystery, in twenty-four cantos, displaying the Intercourse betwixt Christ and the Soul, is a curiosity of literature, being the longest poem in our language. It contains 38,922 lines, "being considerably longer than the Fairy Queen, nearly four times the length of Paradise Lost, and five or six times as long as the Excursion." It was written "for the avoiding of mere idleness," as the task he "might safeliest presume upon, without the society of books," the Puritans having driven him from his fellowship at Cambridge. The bulk of it was written in less than a year, 1647–8, and then published. A second edition, revised, with four new

cantos, was published in 1702. Pope said: "There are in it a great many flowers well worth gathering, and a man who has the art of stealing wisely, will find his account in reading it."

Some of Beaumont's Minor Poems, English and Latin, were published in 1749. They have great merit, or rather there are some very fine bits among them. Both volumes are now scarce.

Nicholas Brady, 1659–1726, an English clergyman, was the author of a translation of Virgil's Æneid into English verse, but is chiefly known by his Version of the Psalms of David, made in conjunction with Nahum Tate. Tate and Brady was for many generations of Englishmen the only hymnal known in their church service. It did a good work in its day, and had some poetical merit, notwithstanding the abundant ridicule which has been thrown upon it, and the general contempt into which it has now fallen. (See article on Hymnody, p. 135.)

John Pomfret, 1667–1703; studied at Cambridge and took orders in the Church of England. Pomfret is the author of a few poems, one of which, The Choice, was very popular in its day, but has since gone almost wholly out of fashion. It is slightly praised by Johnson, whereas Hallam speaks of it as intolerable in its tame and frigid monotony.

Rev. Thomas Creech, 1659–1700, is known in literature by his translations from the Latin poets. He translated Lucretius and Horace, and portions of Theocritus, Ovid, Juvenal, and Plutarch. His translations are not generally ranked very high. He committed suicide, in a fit of insanity, it is supposed.

John Philips, 1676–1708, "the poet of the English vintage" (*Macaulay*) wrote a poem in two books, On Cider, in imitation of the Georgics of Virgil; a mock-heroic poem, Splendid Shilling, in imitation of the blank verse of Paradise Lost; and a poem called Blenheim. The poem On Cider is more remarkable for its scientific accuracy than for its poetical beauty, while that on The Splendid Shilling gives pain by its application of the high-sounding phrases of Milton to common and vulgar topics.

Thomas Brown, 1663–1704, a facetious poet, commonly called Tom Brown, was noted equally for his skill in languages and his ribaldry. He lives in literary history, not from any inherent merit in his works, but solely because he is often named or referred to in the works of Addison, Dryden, and others of good repute.

Dramatic Writers.

Thomas Otway, 1651–1685, was a dramatic writer of considerable note, contemporary with Dryden.

Otway was educated at Oxford. He began as an actor in London, but, not meeting with much success, betook himself to writing plays, partly original, partly translations or imitations from the French.

Many of Otway's plays were very successful at the time, but only two have maintained their reputation among readers and actors of the present day, viz.: The Orphan, and Venice Preserved. Otway was improvident by nature, and died young in very indigent circumstances. His untimely fate was his own fault, rather than that of his

friends. The Orphan and Venice Preserved abound in affecting and eloquent passages that touch the sensibilities more directly, perhaps, than Shakespeare's dramas. But they have not that subtle individuality of character and expression which stamp Shakespeare's creations as a class by themselves. Otway is merely affecting; he does not reveal to us a new world of thought and sentiment.

"This [The Orphan] is one of the few plays that keep possession of the stage, and has pleased for almost a century, through all the vicissitudes of domestic fashion. Of this play nothing new can easily be said. It is a domestic tragedy drawn from middle life. Its whole power is upon the affections; for it is not written with much comprehension of thought or elegance of expression. But, if the heart is interested, many other beauties may be wanting, yet not be missed.

"A tragedy [Venice] which still continues to be one of the favorites of the public, notwithstanding the want of morality in the original design and the despicable scenes of vile comedy with which he has diversified his tragic action. . . . The work of a man not attentive to decency nor zealous for virtue, but of one who conceived forcibly, and drew originally, by consulting nature in his own breast." — *Dr. Johnson.*

Thomas Shadwell, 1640–1692, is a well-known dramatic writer of this period.

Shadwell was educated at Cambridge, and abandoned the bar for the drama. In 1688 he was crowned poet laureate. Dryden ridiculed him severely in his Mac Flecknoe. Shadwell had some slight poetic ability and some wit, but was unable to finish pieces thoroughly. And not only were his plays defective; they were gross and indecent even in that age of license. Among them are The Humorists, The Libertine, The Virtuoso, Timon of Athens, The Lancashire Witches, The Squire of Alsatia, Bury Fair, &c. The Volunteers exposed the knavery of the dealers in stocks. Nahum Tate and Shadwell are ranked by Southey as the lowest of the poet laureates.

Nathaniel Lee, 1658–1691, was a dramatist of some note, his notoriety being gained, however, as much by the irregularities of his life as by his genius.

Lee was a native of Hertfordshire, and was educated at Cambridge. Not successful as an actor, he turned his attention to play-writing. He was the author of eleven dramas, all tragedies but one. Owing to his habits of intemperance he became insane, was for a time in Bedlam, and was finally killed in a street-brawl. Lee was much lauded by some of his cotemporaries, Dryden, for instance; and has since been mercilessly condemned for his bombast and extravagance. The sounder opinion seems to be that Lee as a writer was full of faults, but also was a man of decided poetical talents, and that he might have produced works of lasting merit, had he only learned to restrain his imagination. The most popular of his dramas are Alexander, and Theodosius or The Force of Love.

Sir Charles Sedley, 1639–1701, a gay courtier and wit of the reigns of Charles II. and James II., wrote the following plays: The Mulberry Garden, Antony and Cleopatra, Bellamira, Beauty the Conqueror, The Grumbler, The Tyrant King of Crete, besides numerous Songs and other short poems. He was in great repute in his day as a man of letters, but is now little known. His writings partake of the general licentiousness of his age, though not to such a degree as some.

Richard Flecknoe, —— 1680, a dramatic poet in the time of Charles II. He wrote some plays and poems, but nothing worthy of record, and he has his place in literature because only of the scourgings given him in the satires of Dryden and Pope.

John Banks, a popular dramatic writer during the latter part of the seventeenth century. Some of his plays, running from 1677 to 1696, are the following: Rival Kings, Destruction of Troy, Virtue Betrayed, Island Queens, Unhappy Favorite, Innocent Usurper, and Cyrus the Great. "His style gives alternate specimens of vulgar meanness and of bombast. But even his dialogue is not destitute of occasional nature and pathos; and the value of his works as acting plays is very considerable."—*Knight.*

Mrs. Aphra Behn, —— 1689, was of a good family by the name of Johnson, in the city of Canterbury. Her father being appointed Governor of Surinam, Aphra became a resident of that country, and while there became acquainted with the native prince, Oroonoko, whose story she afterwards gave in a novel of that name. On returning to England, she was married to Mr. Behn, an eminent Dutch merchant of London, and so became conversant with Dutch affairs. King Charles II. having formed a high opinion of her abilities, from conversations with her in regard to the colony of Surinam, sent her to Antwerp, in the secret service of the Government, during the progress of the Dutch war. She had a lover living at Antwerp, through whom she learned important state secrets, which she communicated to her Government. Mrs. Behn published three volumes of poems, consisting of songs and other short pieces. She wrote also seventeen plays, and translated several works from the French and the Latin. She was the author of Letters between a Nobleman and his Sister, and of Eight Love Letters, the latter being addressed to a gentleman whom she passionately loved, and with whom she corresponded under the name of Lycidas. "The licentiousness of Mrs. Behn's pen is a disgrace to her sex and to the language." —*Allibone.*

II. PHILOSOPHICAL AND MISCELLANEOUS WRITERS.

Locke.

John Locke, 1632–1704, is one of the names always quoted in speaking of the great thinkers who have largely influenced the current of English opinion on science, morals, or religion.

His Career. — Locke was the son of a captain in the Parliamentary army. After passing through the Westminster School and Oxford University, he applied himself to the study of medicine, in which science he acquired no little proficiency. His skill in prescribing for the treatment of Lord Ashley (afterwards Earl of Shaftesbury), in a critical disease, led to a lifelong intimacy with that nobleman and his family. Locke became thenceforward a permanent member of his lordship's household, and the tutor of his young son, afterwards celebrated as the author of The Characteristics. Locke shared in the political odium attached to his noble patron, and was obliged at one time to secrete himself on the continent to avoid being arrested on the suspicion of treasonable practices. At the Revolution, in 1668, he returned to England with other members of his party, and in the same fleet that brought over William and Mary. He received appointments

under the new Government which yielded him a competent support, but his health failing he gave up his offices in 1700, and passed the four remaining years of his life in retirement at the family seat of his friend Sir Francis Masham.

Locke's writings are numerous, and are of various kinds, according to the varieties of experience of his life.

Political Writings. — By the circumstances of his life he was thrown into connection with the statesmen to whom the public affairs of the nation were subjects of controlling practical interest. His thoughts consequently were much occupied with questions of this kind, and though not a professed political writer, in the sense of being a partisan, he yet wrote several treatises on political subjects. Among these may be named his celebrated Letters on Toleration, giving views in regard to political liberty much in advance of his times; Two Treatises on Government; On Interest and The Value of Money; On Coining Silver Money; On Raising the Value of Money, etc.

Religious and Educational. — Being a devout Christian, Locke wrote On the Reasonableness of Christianity, on Miracles, A Paraphrase and Notes on the Epistles to the Romans, Corinthians, Galatians, and Ephesians, and other works of a religious and devotional kind. He wrote also Thoughts concerning Education, a treatise which, though containing some things now ascertained to be impracticable, has yet many valuable suggestions, and is an important part of the literature of that subject.

His Great Work. — The great work of Locke's life, however, was An Essay concerning the Human Understanding. He was occupied with this, at intervals, for eighteen years. It gave him rank as a philosopher and metaphysician of world-wide celebrity, causing his name to be associated with those of Bacon and Newton as leaders of human thought.

The theory which Locke undertook to explode was the old doctrine of innate ideas, and the theory which he proposed in its place was that all human knowledge begins with sensation. This theory, which for a time obtained almost universal ascendency, has been materially modified since his day, and he himself is no longer acknowledged as a leader in any school of philosophy. But he did a great service by his unanswerable refutation of many errors which up to that time held undisputed sway, and by the example which he gave of a more rational way of treating metaphysical subjects.

Locke's Essay, on account of the freshness and vigor of its style,

held its place as a text-book in institutions of learning much longer than it otherwise would have done. While he makes no pretence to ornament, and never runs into smooth phrase or rounded periods, he avoids most sedulously the uncouth and abstruse jargon of the older writers on metaphysics, and aims everywhere to make his meaning plain and obvious to the common understanding. His diction is that of the common people, his illustrations are drawn from common life. His book, even in the abstrusest parts of it, is entertaining.

Boyle.

Hon. Robert Boyle, 1627–1691, son of the "Great Earl of Cork," is greatly distinguished as an experimental philosopher, of the school of Bacon, and as the chief founder of the Royal Society.

Character and Life. — Boyle was a very devout man, and though strongly tempted to enter into political life, he steadily declined, and gave himself entirely to the cultivation of science and the practice of religious duties, and at his death he bequeathed a fund for the endowment of an annual course of lectures in defence of the Christian religion. These lectures began in 1692, one hundred and eighty years ago. Many of them have been printed. They form a valuable series of works on the evidences of Christianity. Mr. Boyle himself wrote several works of the same sort, and studied the Hebrew and Greek languages for the sake of qualifying himself better to write on this subject.

He was a man of such a devout and reverent character that he would never utter the name of God in conversation without first making a slight but perceptible pause. His chief labors and writings were in the line of experimental philosophy. He was the principal founder of the Royal Society, and was offered the Presidency of it, but he declined the honor, as he repeatedly declined the peerage. He was never married, but lived in London with his sister, Lady Ranelagh, whom he survived only a week. Boyle belonged to the same school of philosophy as Bacon, and may be considered indeed as intellectually the successor and heir of the latter. In reference to the fact that Boyle was born on the day that Bacon died, it was well said: *Sol occubuit; nox nulla secuta est* (The sun has set; but no night followed).

Works. — After Boyle's death, his works were collected and published in 5 vols., fol. His principal works, exclusive of those of a purely scientific character, are the following: Seraphic Love; Considerations upon the Style of the Holy Scriptures; Occasional Reflections; A Discourse of Things above Reason; A Free Inquiry into the

Vulgarly received Notion of Nature; A Free Discourse against Customary Swearing; On the High Veneration Man's Intellect Owes to God; The Reconcileableness of Reason and Religion.

"No one Englishman of the seventeenth century, after Lord Bacon, raised to himself so high a reputation in experimental philosophy as Robert Boyle." — *Hallam.*

"As a philosopher he conferred advantages on science which place him in the same rank with Bacon and Newton." — *Cunningham.*

"Some of the most striking and beautiful instances of design in the order of the material world, which occur in the sermons preached at the Boyle Lectures, are borrowed from the works of the founder." — *Dugald Stewart.*

Temple.

Sir William Temple, 1628–1699, a well-known English diplomatist, attained distinction as a writer.

Career. — Temple studied at Cambridge, and afterwards travelled on the continent in company with his tutor, Dr. Ralph Cudworth. Temple entered upon political life and rose to distinction. His chief services were the negotiation of the Triple Alliance between England, Holland, and Sweden, in 1668, the treaty of peace between England and Holland, and the marriage between William, Prince of Orange, and the Princess Mary of England. Temple finally abandoned politics and retired to his country-seat of Moor Park. Here he had, for a number of years, as private secretary, Swift, who was then a young man unknown to fame.

Works. — Temple's works fall into two classes, his Memoirs and his Miscellanies. The former consist chiefly of letters and autobiographical essays. The latter comprise his detached essays on various topics. One of them, the Essay on Ancient Learning, has attained considerable notoriety from the circumstance that its author was totally unfamiliar with the subject, and betrayed his ignorance. Temple's chief merit consists in his style, which has received the almost universal praise of critics.

"Next to Dryden, the second place among the polite writers of the period from the Restoration to the end of the century has commonly been given to Sir William Temple. His Miscellanies, to which principally this praise belongs, are not recommended by more erudition than a retired statesman might acquire with no great expense of time, nor by much originality of reflection. But, if Temple has not profound knowledge, he turns all he possesses well to account; if his thoughts are not very striking, they are commonly just. He has less eloquence than Bolingbroke, but is also free from his restlessness and ostentation. Much also which now appears superficial in Temple's historical surveys was far less familiar in his age; he has the merit of a comprehensive and a candid mind. His style, to which we should particularly refer, will be found in comparison with his contemporaries highly polished, and sustained with more equability than they have preserved, remote from anything either pedantic or humble. The periods are studiously rhythmical; yet they want the variety and peculiar charm that we admire in those of Dryden."— *Hallam.*

Algernon Sidney.

Algernon Sidney, 1621–1683, is known chiefly on political grounds.

Sidney was distinguished for his enlightened and republican principles. Being convicted of treason, and executed, on an accusation which was afterwards proved to be false, he became in the popular estimation a martyr, and his name has been invested with a halo of glory. He belonged to a noble family, and he was himself a man of elegant culture and manners. He wrote Discourses on Government, containing his political views, Letters, and an Essay on Love.

"In all the Discourses of Algernon Sidney upon Government we see constant indications of a rooted dislike to monarchy and an ardent love of democracy; but not a sentence can we find that shows the illustrious author to have regarded the manner in which the people were represented as of any importance."—*Brougham.*

Evelyn.

John Evelyn, F. R. S., 1620–1705, is chiefly known by his Sylva, or a Discourse on Forest Trees.

"Evelyn's Sylva is still the manual of British planters, and his life, manners, and principles, as illustrated in his Memoirs, ought equally to be the manual of English gentlemen."—*Walter Scott.* Evelyn was a man of elegant culture, and both in his life and writings maintained a singular purity of character, the more noticeable on account of the general dissoluteness of manners of the age in which he lived. He was married at the age of twenty-six to a girl not yet fourteen, the daughter of the English ambassador in Paris. Evelyn's plan seems to have been to marry the young lady first, and educate her afterwards. She writes of him after his death:

"His care of my education was such as might become a father, a lover, a friend, and a husband, for instruction, tenderness, affection, and fidelity, to the last moment of his life, which obligation I mention with a gratitude to his memory ever dear to me; and I must not omit to own the sense I have of my parents' care and goodness in placing me in such worthy hands."

Evelyn was one of the earliest members of the Royal Society; his work on forest trees was written at their request, and was the first work published by them. It was written in view of the rapid destruction and disappearance of the forest trees in England, and of the importance of maintaining a proper amount of timber on the island, in order to the naval supremacy of the nation. The work was a seasonable one, and it seems to have had the desired effect.

"Inquire at the Admiralty how the fleets of Nelson have been constructed, and they can tell you that it was with the oaks which the genius of Evelyn planted."—*Disraeli.*

Evelyn's other works are numerous. The following are the chief: Sculpture, a History of the Art of Engraving; Terra, a Philosophical Discourse on Earth; A Parallel of the Ancient Architecture with the Modern; Acetaria, a Discourse of Sallets; Fumifugium, or The Inconvenience of the Air and Smoke of London Dissipated; Numismata, a Discourse of Metals, etc., etc.

Ray.

John Ray (Wray), 1627–1704, attained distinction as a naturalist.

Career.—Ray was the son of a blacksmith; he studied at Cambridge, and was admitted to orders in the Church of England. In 1662 he refused to sign the Act of Uniformity, and resigned his fellowship. In company with his friend and patron, Willoughby, he travelled on the continent for three years, making scientific investigations. He was made a Fellow of the Royal Society in 1667.

Ray was a man of considerable general learning and ability, but is chiefly known as a naturalist. Nearly all his works, which are very numerous, are on natural-history topics. The greatest of them are his Universal History of Plants, and his Synopsis of Quadrupeds and Serpents. Ray's contributions to the study of botany and zoology are extremely valuable. He was the first fairly to establish the great division of plants into monocotyledonous and dicotyledonous, and of animals into those with and those without blood. Cuvier pronounces him "the first true systematist of the animal kingdom." Traces of his influence are everywhere visible in the works of Linnæus, Buffon, and others. Besides his strictly scientific works, Ray published a small collection of English Proverbs and an account of his Travels on the continent.

John Wallis, D. D., 1616–1703, is the author of the first English Grammar published.

Wallis was eminent as an astronomer and a mathematician, was Professor of Geometry at Oxford, and Keeper of the University Archives. He was Secretary to the Westminster Assembly of Divines, and also afterwards was one of the divines appointed on the Presbyterian side, in the Savoy Conference of 1661, to revise the Book of Common Prayer. Wallis published many works of a scientific character, mostly in Latin. He is connected with English literature only by the fact that he wrote on English Grammar, 1653. Even this is in Latin, but as it was the first attempt, of any moment, to reduce the laws of the English language to system and rule, and as this treatise contains the germ of most that has since been accomplished in this line, it deserves at least this passing notice.

Samuel Pepys, 1632–1703, has a permanent place in literature, by virtue of his Diary, which was not known to be in existence until more than a century after his death, and which was not published in full until a few years ago.

Pepys was a native of London, and was educated at Cambridge. For a number of years he was secretary to the Lords of Admiralty. Pepys published during his lifetime two works that are not without value: Portugal History in 1667 and 1668; and Memoirs on the State of the Royal Navy. But these works are completely overshadowed by Pepys's immortal Diary. This unique work lay for more than a century, in shorthand MS, unknown, in the Pepysian library of Magdalen College. It was deciphered and published, but only in a mutilated form, in 1825. In 1849 appeared a fuller edition, but even this leaves much to be desired. The time covered by this diary is from 1659 to 1669. The work is one of intense interest to all who are interested in English literature and history. The writer seems to have seen everybody, and gone everywhere, was an interminable gossip, and an indefatigable searcher after odds and ends. The style is quaint and garrulous, enlivened with the most cheerful naïveté.

"The best book of its kind in the English language. . . . Pepys is marvellously entertaining: the times and the man peep out in a thousand odd circumstances and amusing expressions. . . . The ablest picture of the age in which the writer lived, and a work of standard importance in English literature." — *London Athenæum.*

Sir Roger L'Estrange, 1616–1704, was a political writer who defended without scruple all the enormities of the Court of Charles II. and James II., and was rewarded by being knighted and made Licenser of the Press.

He "was by no means deficient in readiness and shrewdness; and his diction, though coarse, and disfigured by a mean and flippant jargon which then passed for wit in the greenroom and the tavern, was not without keenness and vigor. But his nature, at once ferocious and ignoble, showed itself in every line that he penned." — *Macaulay.*

Besides his political and controversial pieces, he translated a large number of works, chiefly from the ancient classics: Æsop's Fables; Seneca's Morals; Cicero's Offices; Erasmus's Colloquies, Josephus, Quevedo's Visions, etc. The Queen, who had a great contempt for him, made the following anagram on his name, which perhaps did him no injustice:

"Roger L'Estrange,
Lying strange Roger."

Edward Chamberlayne, LL. D., 1616–1703, was a political and miscellaneous writer. The Present War Parallelled; England's Wants; Angliæ Notitia, or The Present State of England; A Dialogue between an Englishman and a Dutchman, concerning the last Dutch War; The Converted Presbyterian; An Academy or College, wherein Young Ladies and Gentlemen may, at a very moderate expense, be educated in the Christian religion, etc. — John Chamberlayne, d. 1723, son of Edward, was distinguished as a linguist, being acquainted with ten different languages. The Angliæ Notitia, begun by the father, was continued by the son. He wrote also Dissertations on the Memorable Events of the Old and New Testaments, and translated a large number of works from the French and Dutch.

Sir Samuel Morland, 1625–1693, was an accomplished scholar in the times of Oliver Cromwell and the Stuarts. He held high positions, and was distinguished for his mechanical genius and inventions. Of his literary works, the one which is of most note is The History of the Evangelical Churches in the Valley of Piedmont, fol. It is often referred to, and is a standard authority on that subject.

Sir George Mackenzie, 1636–1691, a native of Dundee, educated at Aberdeen and St Andrew's, held several high judicial and political appointments in Scotland. Sir George is the author of many works and essays which were held in high repute at one time, but have since fallen into disfavor and neglect. The best known are: Religio Stoica, Moral Gallantry, Jus Regium, a defence of absolute monarchy, On the Discovery of the Fanatick Plot, and Memoirs of the History of Scotland. Sir George's treatment of his subjects is commonplace, and his style affected and pedantic.

Sir Robert Atkyns, 1621–1709, Lord Chief Baron of the Exchequer under William III., and for some time Speaker of the House of Commons, was the author of several learned treatises on Parliamentary law: An Inquiry into the Power of Dispensing with Penal Laws; The Power of Jurisdiction and Privileges of Parliament; The True and Ancient Jurisdiction of the House of Peers; The Jurisdiction of the Chancery in Causes of Equity. Also two pamphlets in defence of Lord Russell. — Sir Robert Atkyns, 1647–1711, son of Sir Robert, was the author of a work entitled "The Ancient and Present State of Gloucestershire,"—a large folio, beautifully printed and adorned with pictures of scenery and of the seats of the nobility and gentry.

John Eachard, D. D., 1636–1697, Master of Catharine Hall, Cambridge, was noted as a writer for the keenness of his ridicule, though as a preacher he was dull and prosy. He wrote Hobbes's State of Nature Considered, in a dialogue between Philautus and Timothy; The Grounds and Occasions of the Contempt of the Clergy; Non-Conforming Preachers, etc. Hobbes, though full of conceit and impervious to direct argument, was very sensitive to Eachard's ridicule.

"I was in company with Hobbes when he swore and cursed, and raved like a madman at the mention of Dr. Eachard's Timothy and Philautus." — *Dr. Hickes.*

"I have known men happy enough at ridicule, who, upon grave subjects, were perfectly stupid; of which Dr. Eachard, of Cambridge, who wrote The Contempt of the Clergy, was a great instance." — *Swift.*

Joseph Glanville, 1636–1680, a learned clergyman of the Church of England, was a scientific man, an active member of the Royal Society, and an advocate of the Aristotelian philosophy. Yet he believed firmly in witchcraft, and published several treatises to prove its truth, and regarded as sceptics and Sadducees those who were otherwise minded. His principal works are: Blow at Modern Sadduceeism, on Witches and Witchcraft; Sadducismus Triumphans, or a Full and Plain Evidence concerning Witches and Apparitions; Plus Ultra, or the Progress of Knowledge since Aristotle; Scepsis Scientifica, or Confessed Ignorance the Way to Knowledge, etc., etc. "The whole work is strongly marked with the features of an acute, an original, and, in matters of science, a somewhat sceptical genius; and when compared with the treatise on witchcraft, by the same author, adds another proof to those already mentioned of the possible union of the highest intellectual gifts with the most degrading intellectual weakness." — *Dugald Stewart.*

George Hickes, D. D., 1642–1715, educated at Oxford, and made Dean of Worcester, was deprived for refusing to take the oath to William and Mary. Hickes was one of the most learned men of his time, and inflexible in his religious principles. He published several theological writings, but is best known by his contributions to the study of Anglo-Saxon and Old English. His two great works are Institutiones Grammaticæ Anglo-Saxonicæ, &c., and Linguarum Veterum Septentrionalium Thesaurus, &c., containing extracts from original A. S. manuscripts now lost.

Andrew Fletcher, of Saltoun, 1653–1716, was a Scottish statesman of high character, and in great respect for his parliamentary eloquence and his zealous championship of the rights of the people. A collection of his Discourses and Speeches has been published. One sentiment of his is often quoted. It occurs in a letter to the Marquis of Montrose: "I knew a very wise man that believed that if a man were permitted to make all the ballads, he need not care who should make the laws of a nation."

Thomas Burnet, 1635–1715, gained great distinction by the publication of a philosophical treatise in Latin, on The Sacred Theory of the Earth. He translated it into English with alterations and additions. Its scheme of geology is utterly absurd,—was so even with the dim light then possessed on this subject; yet the treatise found many readers, and even some disciples, on account of the extreme beauty of its style.

James Drake, M. D., 1667–1707, was a political writer, whose publications produced considerable ferment. His History of the Last Parliament, 1702, and Historia Anglo-Scotica, gave great offence to the Government, and were burnt by the common hangman.

Roger Palmer, Earl of Castlemain, —— 1705, ambassador from James II. to the Pope, was the author of several works: The Present War between the Venetians and the Turks; The Late War between the English and Dutch in Savoy; Apology for the Papists, &c.

Sir Thomas Pope Blount, 1649–1697, eldest son of Sir Henry Blount, was a member of the House of Commons, and for many years commissioner of accounts. He published a book in Latin, which was a sort of Dictionary of Authors, including those of all nations: Censura Celebriorum Authorum — A Critique on the most celebrated Authors. Also, A Natural History, and a volume of Essays on Poetry, Learning, Education, etc.

Charles Blount, 1654–1693, a gentleman of good birth and education, son of Sir Henry Blount, published several works of an infidel tendency, Anima Mundi, Great is Diana of the Ephesians, William and Mary Conquerors, etc. He was a man of irregular desires, and he ended his life by suicide.

Capt. William Dampier, 1652 ——, a famous old navigator, was the author of Dampier's Voyage Round the World, 4 vols., 8vo, etc.

Robert Brady, 1643–1700, wrote several historical works, the chief of which is A Complete History of England, 3 vols., folio. This work is highly commended for its accuracy. Hume is said to have drawn upon it largely for the materials of his work.

John Aubrey, 1627–1697, has no little notoriety as an antiquary.

Aubrey's Miscellanies was published in 1696, and is full of the supernatural, Transportation in the Air, Blows Invisible, Converse with Angels and Spirits, etc., etc. Most of his antiquarian works were left in MS., but have since been published. Perambulation of the County of Surrey, appeared in 5 vols., 1725. His Collection for Wilts was published in 1821, his Lives of Eminent Men in 1813. His character as an antiquary is in dispute, some critics counting him half crazed and unworthy of credit, others believing him credible in his account of whatever passed under his own observation, though not to be trusted in his conjectures. Some of the most interesting of the alleged facts in the early life of Shakespeare depend upon Aubrey's testimony.

ELIAS ASHMOLE, 1617–1693, was an antiquarian of great celebrity.

Ashmole's principal works, besides some Latin treatises on Chemistry and Natural philosophy, were History of Berkshire in 3 vols. folio, and History of the Order of the Garter. The last-named work was one of immense research, and won for him great applause. "It was his greatest undertaking, and had he published nothing else, would have preserved his memory, as it certainly is, in its kind, one of the most valuable books in our language." — *Chalmers.* He made a famous collection of coins, medals, and other curiosities, which with his books and MSS. were bequeathed to the University of Oxford, where they constitute the nucleus of the Ashmolean Museum.

ANTHONY A WOOD, 1632–1695, has great celebrity as the historian of Oxford University.

Wood was born and educated there, receiving his degree of M. A. in 1655; and he spent the remaining forty years of his life in recording the history of the institution and of those who had been connected with it. As a writer, he lacked taste and skill; he was thoroughly prejudiced, never losing an opportunity to laud a high churchman or a Catholic, or to snub a Roundhead or a Presbyterian, or a poet; yet withal so industrious and painstaking a collector of facts that his works are invaluable, constituting the main storehouse for the materials of the early history of English literature. His works were two; The History and Antiquities of the Colleges and Halls in the University of Oxford, 4to; and Athenæ Oxonienses, an exact history of all the writers and bishops who have had their education at Oxford, giving their birth, fortune, preferments, and the fate and character of their writings, 2 vols., fol.

III. THEOLOGICAL WRITERS.

Tillotson.

John Tillotson, D. D., 1630–1694, was greatly distinguished as a pulpit orator. His Sermons were considered the highest models of pulpit eloquence; and though not now held in so great estimation as they once were, they still have an honored place in English literature.

Tillotson was born of Puritan stock, but early left the Presbyterians and conformed to the Church of England. He was educated at Cambridge, and rose through a long series of promotions until he became Archbishop of Canterbury. He is universally esteemed as one of the great lights of the English Church. His special distinctions were his moderation and good sense as an ecclesiast, and his eloquence as a preacher. His reputation in the latter point was prodigious during his life, and for one or two generations after his decease. His collected works, chiefly Sermons, have been frequently printed, formerly in 3 vols., folio, latterly in 12 vols., 8vo.

"Tillotson's highest flights were indeed far below those of Taylor, of Barrow, and of South; but his oratory was more correct and equable than theirs. His style is not brilliant; but it is pure, transparently clear, and equally free from the laxity and from the stiffness which disfigure the sermons of some eminent divines of the seventeenth century. The greatest charm of his compositions, however, is derived from the benignity and candor which appear in every line, and which show forth not less conspicuously in his life than in his writings." — *Macaulay.*

South.

Robert South, D. D., 1633–1716, is generally regarded as the most eloquent preacher of his day.

South was educated, first at the Westminster School, under the famous Dr. Busby, then at Oxford. He was University Orator in 1660, and afterwards obtained some valuable preferments in the Church. He was a zealous Royalist and Episcopalian, and waged unsparing war upon the Puritans with his tongue and with his pen. South's chief distinction was as a preacher. His sermons are masterpieces of vigorous sense and sound English, though not altogether as decorous as modern taste requires in pulpit discourses. His works, chiefly sermons, have been published in 5 vols., 8vo.

"South had great qualifications for that popularity which attends the pulpit, and his manner was at that time original. Not diffuse, not learned, not formal in argument like Barrow, with a more natural structure of sentences, a more pointed, though by no means a more fair and satisfactory turn of reasoning, with a style clear and English, free from all pedantry, but abounding with those colloquial novelties of idiom which, though now become vulgar and offensive, the age of Charles II. affected; sparing no personal or temporary sarcasm; but if he seems for a moment to tread on the verge of buffoonery, recovering himself by some stroke of vigorous sense and language; such was the witty Dr. South, whom the courtiers delighted to hear." — *Hallam's Lit. History of Europe.*

Edward Stillingfleet, 1635–1699, was a learned Bishop of the Church of England.

Stillingfleet was the author of numerous treatises on theological subjects, and after his death his Works were published in 6 vols., fol. The most elaborate and important were the following: Origines Sacræ, or A Rational Account of the Grounds of Natural and Revealed Religion; Origines Britannicæ, or The Antiquities of the British Churches; A Rational Account of the Grounds of the Protestant Religion; Irenicum, A Weapon-Salve for the Church's Wounds, or The Divine Right of Particular Forms of Church Government, etc.

William Beveridge, D. D., 1637–1708, a Bishop of the English Church, was the author of several theological treatises in Latin, and of numerous works in English, the latter being chiefly on the practical

duties of religion. He was exceedingly zealous in his work as a Christian minister, and has received the title of "the great reviver and restorer of primitive piety." The most esteemed of his devotional treatises is his Private Thoughts upon Religion. His English works have been printed in 9 vols., 8vo.

Bishop Ken.

Thomas Ken, D. D., 1637–1710, a learned and amiable Bishop of the Church of England, is especially noted for his devotional works.

The familiar long-metre doxology, "Praise God from whom all blessings flow," is the composition of this good prelate, being the concluding verse of one of his hymns. It is, of itself, sufficient to give him a lasting place in the memory of all God's people.

The following are Bishop Ken's principal works: Poems, Devotional and Didactic; Manual of Prayers; Prayers for the Use of all Persons who come to the Baths of Bath for Cure; Practice of Divine Love; Approach to the Holy Altar, etc. Some of Bishop Ken's Hymns are exceedingly beautiful, and are so catholic in character, that they have been included in the hymnals of nearly all churches.

Theophilus Gale, 1628–1678, a learned Non-conformist divine, educated at Oxford, wrote several works, showing great erudition and industry. The most important was The Court of the Gentiles, 5 vols., 4to.

"This learned and elaborate work, after falling for a time into obscurity, is now in great repute. The leading object of it is to turn all human learning, philosophy, and religion, to the ancient Scriptures and the Jewish Church." — *Orme.*

John Flavel, 1627–1691, an eminent Calvinistic divine, ejected for Non-conformity, was a man of very fervent piety and zeal. After being ejected from his church, he preached in private houses. His works are on topics of practical religion, and have been much in demand. They have been published in 6 vols., 8vo. Among those which have been published as separate treatises are the following: Husbandry Spiritualized; A Saint Indeed; The Touchstone of Sincerity; Personal Reformation; The Method of Grace; The Divine Conduct, etc.

Symon Patrick, 1626–1707, was a learned Bishop of the English Church, educated at Cambridge. His main work was a Commentary on the Old Testament, from Genesis to the Song of Solomon, inclusive, in 10 vols., 4to. This Commentary is usually supplemented by Lowth, Arnold, Whitby, and others, who have written upon the later portions of the sacred volume. Bishop Patrick wrote a large number of other works, mostly on practical religion.

Humphrey Prideaux, D. D., 1648–1724, a celebrated theological historian, is known chiefly by his Connection of the Old and New Testaments. This is a voluminous work,

published originally in 2 vols., folio, taking up the Jewish history where the Old Testament ceases, and continuing the story from other sources down to the point where the Evangelists take it up in the New Testament. It is a work of great learning, and is considered a standard authority on that subject. Some of the other works of Dean Prideaux are A Life of Mahomet; Validity of the Orders of the Church of England, etc.

Samuel Shuckford, —— 1754, a learned scholar, and a clergyman of the English Church, is chiefly known by his Sacred and Profane History of the World Connected, 4 vols., 8vo. The work begins with the Creation, and comes down to the dissolution of the Assyrian empire and the declension of the kingdoms of Israel and Judah, that is, to the point where the work of Prideaux begins. It has been received as a standard work of its class, though not equal in merit to Prideaux, to which it is intended to be a complement.

Daniel Whitby, D. D., 1638–1726, a learned commentator and theologian of the English Church, was born in Northamptonshire, and educated at Oxford. He was bred a Calvinist, but at the age of sixty-four was converted to Arminianism by reading a work of Dr. Clarke's, and thenceforward wrote zealously on that side of the controversy. He lived to be nearly ninety. The works in the earlier part of his life are mainly against the Catholics. His most elaborate work is a Paraphrase and Commentary on the New Testament, 2 vols. folio.

Gilbert Burnet, 1643–1709, was a Bishop of the English Church in the reign of William and Mary. Bishop Burnet entered actively into affairs of State, and he bore a prominent part in bringing about the Revolution, in 1688. He took the Whig side in politics and religion, and was much opposed and criticised by the clergy and writers of the Tory and Anglican party. He wrote very voluminously, and his works are in high repute among historians and theologians. The following are his principal publications: The History of the Reformation of the Church of England, 7 vols., 8vo; History of His Own Time, 6 vols., 8vo; An Exposition of the Thirty-Nine Articles; Lives of James and William, Dukes of Hamilton, of Sir Matthew Hale, the Earl of Rochester, and Queen Mary; and a great variety of other works, both of a practical and a controversial character.

George Bull, D. D., 1634–1710, was a learned Bishop of the English Church. His most important works are in Latin, and are such as to give him rank among the great theologians of all time. In addition to these learned works, he wrote many things which give him a place in English literature, though not commensurate with that which he holds as a theologian and a general scholar. His works, Latin and English, have been printed in 7 vols., 8vo.

Matthew Henry.

Matthew Henry, 1662–1714, one of the leading Non-conformist divines of the seventeenth century, is chiefly known as a commentator on the Scriptures.

Henry showed quickness of intellect from his earliest childhood, and was equally remarkable for a devout spirit and for the purity of his life. He wrote many works, chiefly in the form of Sermons; but that by

which he is most known is his Commentary. This was first published in 5 vols., folio.

Henry's Commentary has passed through almost innumerable editions, both in England and America. The London Religious Tract Society, 1831–1835, published a Commentary made up of selections from Henry and Scott, which had a prodigious sale. As a work replete with devout thoughts, often expressed with a peculiar verbal antithesis which adds to their piquancy and force, Henry's Commentary is unrivalled. But the lack of that philological and linguistic knowledge which must be the basis of all true biblical comment, and the rise since his time of a different and better style of exegesis, have caused his work, with all its merits, to be gradually superseded.

Thomas Comber, D. D., 1644–1699, was a learned divine. Besides numerous controversial works, he wrote one of a devotional character, A Companion of the Temple and the Closet, which has been a general favorite. He held various ecclesiastical positions, and is generally known as *Dean* Comber, from his having been Dean of Durham.

Herbert Croft, D.D., 1603–1691, was educated abroad, at St. Omer's, his father being a Catholic. Herbert renounced Catholicism, and took orders in the English Church, and finally became Bishop. He published a work which led to considerable controversy: The Naked Truth, or The True State of the Primitive Church.

John Edwards, D. D., 1637–1716, was a Calvinistic theologian of the English Church. His works were numerous, and were mostly controversial: Theologia Reformata, or The Substance and Body of the Christian Religion, 2 vols., fol.; Authority, Style, and Perfection of the Books of the Old and New Testaments, 3 vols., 8vo; The Preacher, 8vo; Evangelical Truths Restored, 8vo.

"Edwards was a voluminous writer, of a controversial spirit, who pointed out and endeavored to check the departure from reformation principles in his time, but not in the spirit that would commend his sentiments." — *Bickersteth.*

Ezekiel Hopkins, 1633–1690, was a learned dignitary of the English Church in Ireland, being Bishop of Londonderry. He published a large number of religious and theological treatises, which are in high repute: Treatise of the Vanity of the World; Exposition on the Lord's Prayer; Exposition on the Ten Commandments; Doctrine of the Two Covenants; Doctrine of the Two Sacraments, etc., etc. — Charles Hopkins, 1664–1699, a son of Bishop Ezekiel Hopkins, wrote several works of a literary character: Epistolary Poems and Translations; Pyrrhus, King of Egypt, a Tragedy; Boadicea, Queen of Britain, a Tragedy; Friendship Improved, a Tragedy; The Art of Love, etc. — John Hopkins, b. 1675, another son of Bishop Ezekiel Hopkins, also gave evidence of literary tastes and abilities. The Triumphs of Peace, a Pindaric poem; The Victory of Death, a Pindaric poem; Amasia, or The Works of the Muses, etc.

Samuel Cradock, 1620–1706, was one of the ejected Non-conformist divines. His works are in good repute: Knowledge and Practice; Harmony of the Four Gospels; The Apostolical History; The Old Testament History Methodized; Exposition of the Revelation; Gospel Liberty.

William Assheton, 1641–1711, was the author of several works, mostly of a theological character. The following are the principal: Toleration Disapproved; A Seasonable Vindication of the Blessed Trinity; The Cases of Scandal and Persecution; The Country Parson's Admonition to his Parishioners against Popery; Directions for the Conversation of the Clergy; The Royal Apology.

Joshua Barnes, 1654–1712, was Greek Professor at Cambridge, and a theological writer of considerable note. He wrote a History of Edward III., and published editions of Anacreon, Homer, and Thucydides. He wrote also a Poetical Paraphrase of the Book of Esther, and numerous other works, prose and poetical. His facility in Greek was remarkable. "He could off-hand turn a paragraph in a newspaper, or a hawker's bill, into any kind of Greek metre, and has often been known to do so among his Cambridge friends." — *Allibone.*

Thomas Doolittle, 1630–1707, a Non-conformist divine, published A Complete Body of Practical Divinity, besides other theological works.

John Gother, —— 1704, originally a member of the Church of England, became a Catholic priest, and wrote many works, partly controversial and partly practical. His style is very highly commended by Dryden. His principal works are the following: A Papist Misrepresented and Represented, 4to; Nubes Testium, or The Cloud of Witnesses, 4to; Sincere Christian's Guide on the Choice of Religion; Lessons on the Feasts; Sinner's Complaint to God. A collective edition of his Moral and Devotional Writings was published in 16 vols., 12mo. "The reader of Gother's works will perhaps think, with the present writer, that no composition in the English language approaches nearer to the nervous simplicity of the best writings of the Dean of St. Patrick's." — *Charles Butler.*

Benjamin Keach, 1640–1704, a native of Buckinghamshire, was pastor of a Calvinistic Baptist Church in Southwark, London. He was persecuted for the bold advocacy of his religious opinions. He was the author of a great number of controversial writings and tracts. The principal are Travels of True Godliness; Travels of Ungodliness; Gospel Mysteries Opened; A Golden Mine Opened. Keach was a person of great integrity of soul, but his style is spoiled by an excessive use of metaphor and allegory.

Thomas Ward, 1652–1708, was born at Danby Castle, Yorkshire. Becoming a Catholic, he went to Rome, and remained there some years. In the reign of James II., he returned to England; after the Revolution, he returned to Flanders, and died at St. Germains. His publications were The Errata of the English Bible; Monomachia, a Duel between Dr. Tenison and a Catholic Soldier; Queries to Protestants concerning the English Reformation; England's Reformation, a Poem. This was in the Hudibrastic metre. The following lines are a sample:

"I sing the deeds of great King Harry,
Of Ned his son, and daughter Mary,
Whence England's Common Prayer-Book sprung,
What canticles in kirk are sung."

Ward wrote several other works.

William Wall, D. D., 1646–1728, is noted for his various works in defence of infant baptism; History of Infant Baptism, 2 vols., 8vo; Infant Baptism Asserted and Vindicated; Conference between two men who had Doubts about Infant Baptism, etc.

IV. THE EARLY FRIENDS.

George Fox.

George Fox, 1624–1690, the founder of the Society of Friends, was chiefly distinguished by his apostolic zeal and labors as a preacher. He has also claims to consideration as a writer, both for the amount and character of his writings, and for the relation which they bear to a large and influential society of Christians.

Fox was the son of a weaver, and was in his youth occupied in the service of a grazier; while thus engaged, watching the sheep, he had opportunities for meditation, which, to a mind constituted as his was, produced a powerful impression. Becoming the subject of deep religious convictions, he believed himself specially called by the Holy Spirit to make known to his fellow-men the truths which had been impressed upon his own mind and conscience. He addressed himself accordingly to this work, and went about preaching to people, wherever he could find an audience. It is as a persuasive preacher, and as the founder of a religious Society which has exerted great influence upon the world, that Fox is chiefly known. Yet he wrote a good deal, and his writings are held in high esteem.

The following are Fox's principal works: Journal of his Life and Travels; Collection of Christian Epistles, Letters, and Testimonies; Gospel Truth Demonstrated in a Collection of Doctrinal Books, etc. Fox's Journal particularly is worthy of commendation.

"It is one of the most extraordinary and instructive narratives in the world; which no reader of competent judgment can peruse without revering the virtue of the writer." — *Sir James Mackintosh.*

"I have read through the ponderous folio of George Fox. The kind-hearted owner trusted it to me for six *months*. I think I was about as many *days* in getting through it, and I do not think that I skipped a word of it." — *Charles Lamb.*

Barclay.

Robert Barclay, 1648–1690, was an early member and the most renowned apologist of the Society of Friends.

Career. — Barclay was of noble family, and received a thorough education. He attended the Scots College in Paris, of which his uncle was Principal, and while there became thoroughly adept in the French and Latin tongues, speaking and writing them with facility. Subse-

quently he gained a knowledge of Greek and Hebrew. From his uncommon abilities and his superior education, and from his powerful family connections, in both the Protestant and Catholic branches, worldly prospects of a most brilliant kind awaited him, should he adhere to either of the two great religious parties into which the kingdom was then divided. But he early reached the conviction that the new doctrines proclaimed by George Fox were the true teachings of the Holy Scriptures, and having reached this conclusion, he at once cast in his lot with this despised and persecuted people, and thenceforth to the end of his days devoted his entire energies to the propagation and defence of their opinions. He had a kindred spirit in William Penn, with whom he was on terms of intimacy, and who was like himself a gentleman of birth and education. Barclay suffered much persecution, being repeatedly imprisoned and enduring hardships of various kinds. Having more education than most of the early leaders of the Society, it fell to his lot to be their champion by the pen. As in those days George Fox was their chief preacher, so Barclay was their chief writer.

Works. — Barclay's first publication, written in 1670, when he was at the age of twenty-two, was Truth Cleared of Calumnies, in reply to a pamphlet by William Mitchell against the Quakers. A second treatise soon followed, Some Things of Weighty Concernment, also directed against Mitchell. Still a third treatise, W. Mitchell Unmasked appeared before the close of 1671. In 1675, appeared A Catechism and Confession of Faith, "containing a true and faithful account of the principles and doctrines which are most surely believed by the churches of Christ in Great Britain and Ireland, who are reproachfully called by the name of Quakers." In this work, the author undertakes to set forth affirmatively what the doctrines of his society were, and to show that they were the perfection of Protestantism. The next work, 1676, was The Anarchy of the Ranters, and was intended to show that the Friends were not liable to the objections urged against the Ranters. In 1679, he published A Vindication of "The Anarchy," in consequence of the sharp criticism which it had provoked. His next work was A True and Faithful Account of his Disputes at the University of Aberdeen. Another work, published in 1677, and written while he was in prison, is an appeal for toleration in matters of religion. Its title is Universal Love Considered and Established upon its Right Foundation, etc. In 1686, appeared the Possibility and Necessity of the Inward and Immediate Revelation of the Spirit of God, written both in Latin and English.

The Apology. — The greatest of all Barclay's works, and that for which these special controversies served as a preparative, was An Apology for the true Christian Divinity, as the same is held forth and preached by the People called in Scorn, Quakers. Barclay's Apology is an acknowledged classic in the theological literature of the Society. It has been translated into most of the languages of Europe. Before the close of his life, on the accession of James II., Barclay was in great favor at Court, and his last days were serene and peaceful.

William Penn.

William Penn, 1644–1718, the Founder of Pennsylvania, was, next to Barclay, the ablest advocate and exponent of the doctrines of the Friends. His distinguished social position, and his eminent public services, if they did not add to the force of his arguments, gained for them respectful attention, and helped to give protection and security to the rising sect.

His Career. — William Penn was the oldest son of Admiral Penn. He was entered at Oxford at the age of fifteen, and while there became acquainted with John Locke. He distinguished himself not only in his studies, but in boating and other athletic exercises. Attending the preaching of the Quaker Thomas Loe, Penn and other students adopted the new views, and showed their convictions by abstaining from the religious observances of the University and by holding religious meetings of their own. They even went further, and tore off the surplices from those students who wore them in obedience to the command of the King. For these irregularities the young Non-conformist and his associates were dismissed from the University. The disgrace was a bitter mortification to the old Admiral, who attempted to reclaim his son by entreaties, arguments, and even by blows.

After a partial reconciliation, Penn was sent to the continent with the hope that travel and gay society might dissipate these religious notions. He was recalled from his European tour to take charge of the estate while the Admiral was absent in fighting the Dutch. Penn's seriousness returning, he was sent to Ireland to join the gay court of the Duke of Ormond, and while there had some experience of military life, and almost determined to become a soldier. The only authentic portrait of him was painted at this time, and represents him in military costume. At Cork, where he went on business for his father, he again attended the preaching of Thomas Loe, and all his early convictions were revived.

From that time, Penn's resolution was taken, and he never swerved from it. The breach between him and his father increased, and he was finally driven an exile from his father's house. Soon after this, in 1668, Penn began to preach and to write in defence of the new doctrines. He suffered frequent persecutions and imprisonments, but steadfastly maintained his doctrine and practice. A reconciliation took place between Penn and his father, before the death of the latter.

The death of the Admiral left Penn in the possession of an ample income.

Colonization Scheme. — One item in the property which Penn inherited from his father was a claim against the Government of £16,000 for services rendered. Believing that he could best realize his views in regard to religious and civil liberty in a new country, he sold his claim to the Government for the territory which afterwards became the Province of Pennsylvania, with the right to colonize the same. Penn came to his new colony in 1682, and remained until 1684, regulating its affairs. Returning to England, he took an active part in the political affairs of England, and was a great favorite with James II.

Works. — Penn's writings were numerous and exerted a powerful influence. They were published in a collected form in 1728, in 2 vols., folio. Those of most note are Truth Exalted; The Sandy Foundation Shaken; No Cross, No Crown; Quakerism a New Name for Old Christianity: The Great Law of Liberty of Conscience Debated and Defended; Truth Recovered from Imposture, etc.

Isaac Penington, 1617–1679, was connected by marriage with William Penn, and was a zealous advocate of the doctrines of the Friends.

Penington travelled a good deal as a preacher, and was six times imprisoned. His publications were numerous, and were reprinted after his death in a folio volume, called The Works of the Long-Mournful and Soul-Distressed Isaac Penington. The titles of some of these pieces are A Word for the Common Weal; The Fundamental Right, Safety, and Liberty of the People Briefly Asserted; Testimony Concerning Church Governments and Liberty of Conscience, etc. Mr. John Penington, the late amiable and intelligent bookseller of Philadelphia, to whom, during his life, almost every literary man of that city was under personal obligations, was a descendant in the fifth degree from the good old Quaker, Isaac Penington.

George Whitehead, 1636–1723, a preacher of note among the Friends, was born at Sunbigg, Westmoreland. He labored with great zeal for the spread of the gospel, nothing daunted by persecutions and discouragements. His printed works are the Nature of Christianity in the True Light; The Christian Quaker, written jointly by Penn and Whitehead; Enthusiasm above Atheism; The Way of Life and Perfection Livingly Demonstrated; Christian Progress of George Whitehead, being Memoirs of his Life; An Antidote against the Venom of the Snake in the Grass.

Thomas Elwood, 1639–1713, was a member of the Society of Friends, and one of their preachers. He is connected in a pleasant manner with the history of Milton, having been employed for some time to read to the poet after the latter had become blind. Milton having submitted to Elwood the manuscript of Paradise Lost for his judgment thereon, Elwood replied: "Thou hast said much here of Paradise Lost; but what hast thou to say of Paradise Found?" Whereupon, says Elwood, Milton "made no answer, but sat some time in a muse." This remark is supposed to have first suggested the idea of Paradise Regained. Elwood wrote Davideis, a sacred Poem; The

Foundation of Tithes Shaken; Forgery no Christianity; Sacred History, 2 vols., fol.; Autobiography, etc.

William Sewel, 1650–1726, a member of the Society of Friends, was born in Amsterdam. He was a weaver by trade, but employed his leisure hours in study and in writing. Besides an English and Dutch Dictionary, and some other works of that kind, he wrote A History of the Rise, Increase, and Progress of the Christian People called Quakers. "Reader, if you are not acquainted with it, I would recommend to you, above all church narratives, to read Sewel's History of the Quakers. It is in folio, and is the abstract of the Journals of Fox and the primitive Friends. Here is nothing to stagger you, nothing to make you mistrust, no suspicion of alloy, no drop or dreg of the worldly or ambitious spirit." — *Charles Lamb.*

Edward Burrough, 1634–1668, a member of the Society of Friends, published several popular works in advocacy of his principles: Message to the Present Rulers of England; Wholesale Information to the King of England, etc.

CHAPTER XI.

Pope and his Contemporaries.

The eighteenth century opens with the reign of Queen Anne, the last of the Stuart sovereigns, 1702–1714, followed by the reign of George I., the first of the Brunswick dynasty, 1714–1727.

The first third of the century is made illustrious by many great names in literature. For convenience of treatment, these are considered under four heads, or sections: 1. The Poets, beginning with Pope; 2. The Dramatists, beginning with Wycherley; 3. The Prose Writers, beginning with Addison; 4. Theological Writers, beginning with Butler.

I. THE POETS.

Pope.

Alexander Pope, 1688–1744, reigned supreme in the domain of letters during all the first part of the eighteenth century.

His poetry had not the naturalness and simplicity of Chaucer's, the universality of Shakespeare's, the majestic and solemn earnestness of Milton's, or even the freedom and breadth of Dryden's, nor did it so appeal to the consciousness of the national heart as that of the school which sprang up near the close of the century. It was to a certain degree artificial. Yet its art, it must be confessed, was consummate, and within the scope to which it was limited, it reached a perfection which has never been surpassed. It was pre-eminently the poetry of

the wits. But it could not touch, it never touched, the national heart, like the poetry of Cowper or of Burns.

Career. — Pope was born in London, but passed a large part of his life in retirement at Twickenham, so that he is often called the Bard of Twickenham. His talents evinced themselves very early in life, so that, to use his own words, he "lisped in numbers." His publications gained for him a handsome competence, and his house was a meeting-place for the leading literary men of the times. He had several quarrels with persons who had been intimate friends, such as Lady Montagu, and waged throughout life a sharp warfare against second and third rate authors.

In person, Pope was small and unpretending, very delicate in health, not remarkable for his conversational powers, but rather husbanding his resources for his books and letters. One of the few attractive traits in Pope's character was his devotion to his aged mother. He was by profession a Catholic. But his religion sat easily upon him, so that he has been set down by some as a secret Protestant, through Warburton's influence, and by others as a follower of Bolingbroke.

Works. — Pope's chief works, given in nearly the order of their composition, are: Pastorals, written by him at the age of sixteen; Essay on Criticism; Rape of the Lock; Messiah; Translations of the Iliad and the Odyssey (in which latter he was aided by Broome and Fenton); Essay on Man; and The Dunciad.

Correspondence. — Pope's Correspondence was published in part during his lifetime. It was alleged by Pope that the letters had been obtained by the publisher surreptitiously; but it has since been shown that there was a secret understanding between the two, Pope taking this way to screen himself from the imputation of vanity.

Change in the Estimate of Him. — There was a time when Pope's poetry was considered the model of thought and expression. Throughout the entire eighteenth century his lines were regarded by all except his personal enemies as stamped with profound genius. The modern school of criticism, however, has put a juster estimate upon Pope's merit. It has denied him any equality with the great poets, with Chaucer, Shakespeare, and Milton, and scarcely even allowed him the first place among the second-rate poets.

Faults and Excellencies. — Pope's works are marred by conventionalism and would-be neatness. Rarely if ever does the poet rise to any flight of passion. His uniform use of the rhyming heroic couplet be-

comes excessively monotonous; every couplet and line is so nicely turned and so carefully balanced, that the reader longs for an occasional irregularity. Pope is undoubtedly witty and sarcastic. The tendency to point and polish, which disqualified him for being a true epic poet, has made him the most successful epigrammatist in the language. No one has ever equalled him in the art of turning a couplet.

The reader will search in vain in Pope for any of those broad strokes whereby a truly grand poet delineates a character or suggests a profound truth, any up-welling of emotion, any daring flight of imagination, any sweet play of humor. Still, Pope will remain what he has ever been, an elegant writer of English. His correctness in the structure of phrases and the choice of words, his avoidance of everything bizarre, render him a safe model of study for those whose style is still crude. Pope's verse can scarcely be a stimulant, but it may prove a wholesome corrective.

Character of Particular Works.—Pope's *Translation of Homer* is accurate enough; and yet it is not Homer, for the simple reason that Homer is the naive poet *par excellence* and Pope is the perfect type of the conventional poet. There is not the slightest touch of sympathy between them. The *Essay on Man* contains an immense number of excellent precepts couched in excellent couplets, any one of which by itself would be perfect, but which taken together form a sermon rather than a poem. The *Rape of the Lock* displays more fancy and conceit than imagination. *Abelard and Eloise* find the fire of their passion dampened materially by the Popean measure. *The Dunciad* is probably Pope's best work. In it he had the opportunity of exhibiting to the full his peculiar powers of satire, and the success of his poison-tipped, winged couplets may be estimated by the commotion and wrath which they aroused. His Correspondence is interesting, but the reader's enjoyment is spoiled by the ever recurring impression that the letters are not real letters — the hearty expression of individual feeling — but compositions studied with the public in view.

"In the interval between the end of Milton and the beginning of Pope the art of song had suffered one of its many metamorphoses. It had changed from an inspired message into an elaborate chime of words. Milton, grand, harmonious, and musical as is his utterance at all times, was a man overflowing with high thought and lofty meaning; with so much to say to his generation that the mode of saying it might almost have been expected to become indifferent to him. It never did so, because of the inborn music of the man, that wonderful sense of melody in which he has never been surpassed, if, indeed, ever equalled, in the English tongue. But notwithstanding this great natural gift, his subject was the thing pre-eminent with him; and as his subject was of the highest importance and solemnity, so his verse rose into organ-floods of severest sweetness. Dryden, who succeeded him, did not possess a similar inspiration. He had no message to the world to speak of, and yet he had a great deal to say. Accordingly with him the subject began to lower and the verse to increase in importance. In Pope this phase of poetry attained its highest development. With him everything gave way to beauty of expression. No prophetic burden was his to deliver. The music of the spheres had never caught his ear. Verse was the trade in which he was skilled, not the mere mode of utterance by which a mind overflowing with thoughts of heaven or earth communicated these thoughts to its fellows. He was an admirable performer upon an instrument the most delicate and finest-toned which humanity possessed. His power on it was such that the most trivial *motif*, the most mean topic, became, in his hands, an occasion of harmony. We confess without hesitation that the music of Pope's verse does not enchant and enthral our particular ear,

but it did that of his own generation. It belonged, as does so much of the poetry of France, to an age more marked by culture than by nature; building upon certain doctrines and tenets of literary belief; trusting in style as in a confession of faith, and establishing as strict a severance between the orthodox and heterodox in literature, as ever a community of ecclesiastics has done in a religious creed. Perhaps that was the only period of English literature in which an Academy would have been possible. Pope made himself the poetic standard of the age. His contemporaries were measured by it as by a rule; and no one came up to the height of the great master. He gave to his generation a stream of melodious words such as might have made the whole country sweet, but which, unfortunately, being often employed to set forth nauseous or trifling subjects, gave no nobility to the mind of his period, but only a mathematical music — something which touched the ear rather than the heart. But in Pope his school came to a close. It was impossible to do anything finer, more subtle or more perfect in the art of combining words. If there had been given to him a message to deliver, probably he would not have reached to such perfection in the mode of delivering it; but as it was, he brought to its highest fulfilment and completion the poetical style of which he was capable." — *Blackwood.*

Matthew Prior, 1664–1721, was a poet of considerable celebrity in the reign of Queen Anne.

Career. — Prior was adopted by his uncle, a tavern-keeper of London. In this position he attracted the attention of the guests by his familiarity with Horace, and gained the patronage of the Earl of Dorset, who sent him to Cambridge. Here he graduated, was introduced into public life, and rose rapidly to distinction. He went over to the Tory party in 1701 or 1702, and subsequently became Ambassador at Paris. When the Whigs regained power, Prior was thrown into prison on the charge of treason, but was released, after two years, without a trial.

Works. — Prior's writings are not numerous. The best known longer works are: The Country Mouse and the City Mouse, written by Prior and Montagu together, being a Satire upon Dryden's Hind and Panther; his Carmen Seculare, a panegyric on William III.; Solomon, and Alma, written in prison. His short, fugitive pieces, however, are generally considered preferable.

Character of his Works. — The more elaborate poems are heavy, and spoiled by the conceits of the age. But the tales and apologues are light, graceful, sparkling, and in the tone of good society. His Alma was generally supposed to be an imitation of Hudibras.

"Johnson speaks slightingly of his lyrics; but, with due deference to the great Samuel, Prior's seem to me among the easiest, the richest, the most charmingly humorous of English lyrical poems. Horace is always in his mind, and his song and his philosophy, his good sense, his happy, easy turns and melody, his loves and his epicureanism, bear a great resemblance to that most delightful and accomplished master." — *Thackeray.*

John Gay, 1688–1732, was one of several poets whose

names and fortunes are linked in history with those of Pope and Swift.

Career. — Gay was of good family, but being reduced in circumstances was apprenticed to a silk-dealer. Disliking the employment, he obtained his release, and embarked in literary life. His first publication, Rural Sports, was dedicated to Pope, but did not meet with much success. Next year he obtained the appointment of domestic secretary to the Duchess of Monmouth.

First Literary Success. — The Shepherd's Week, in Six Pastorals, was intended to ridicule Ambrose Philips, but contained so much genuine comic humor, and such pleasant pictures of country life, that it became popular on its own account, rather than for its ridicule of another. The Fan, and Trivia, or the Art of Walking the Streets of London, followed. The latter is in the mock-heroic style, giving an account of the dangers encountered in walking through the crowded streets of the metropolis.

Dramatic Attempts. — Gay next tried his hand at comedy, and brought out The Wife of Bath, but it failed of success. Another play, What D' ye Call It? was more successful, and induced him to try still another, Three Hours after Marriage, which was a failure. An edition of his Poems by subscription, however, brought him £1000, and he received a present of South Sea Stock, which was valued at £20,000, but he unfortunately held on to it, until the bubble burst. Still another drama, The Captives, barely escaped total failure. At last, on the suggestion of Swift, Gay wrote The Beggar's Opera, in which the principal characters are thieves and highwaymen. It had unbounded success, being played for sixty-three nights, and still holding its place occasionally upon the stage. Another opera of the same sort, called Polly, and intended as a sequel to the first, was forbidden to be played, on account of its political allusions. Gay, profiting by the exasperation thus produced, published Polly by subscription, and received £1200 from the sale of it.

The Fables. — Before writing the Beggar's Opera, and while in straitened circumstances, he wrote a volume of Fables. They were composed at the suggestion of the Princess of Wales, and primarily for the instruction of her young son, the Duke of Cumberland. They are the most pleasing of all his works, and the only ones that have any enduring hold upon the public mind, except his ballad of Black-Eyed Susan.

The Beggar's Opera is decidedly objectionable, on account of the looseness of its morals. It is simply employing the arts of music and song to make the life of a highwayman appear agreeable and attractive, and its representation has always been followed by an increase of crime. Gay has been called, indeed, the "Orpheus of Highwaymen."

Ambrose Philips, 1675–1749, was a poet and dramatic writer of considerable note.

Philips was the author of some pastorals, a tragedy called The Distressed Mother, drawn largely from Racine, a translation of Sappho's

Hymn to Venus, and a series of "poems of short lines," or character-pictures of the leading personages of the day.

Like others of his times, Philips became involved in a literary quarrel with Pope. In this, as might be expected, Philips fared badly. Pope ridiculed him severely, and applied to him the novel epithet of "Namby Pamby," which has since been adopted into the language of vituperation.

"Of the Distressed Mother not much is pretended to be his own, and therefore it is no subject of criticism; his other two tragedies, I believe, are not below mediocrity, nor above it. The pieces that please best are those which, from Pope and Pope's adherents, procured him the name of *Namby Pamby*, the poems of short lines, by which he paid his court to all ages and characters, from Walpole 'the steerer of the realm,' to Miss Pulteney in the nursery. The numbers are smooth and sprightly; and the diction is seldom faulty. He has added nothing to English poetry, yet at least half his book deserves to be read." — *Dr. Johnson.*

Thomas Parnell, 1679–1718, is another of the minor British poets of the early part of the eighteenth century.

Parnell was a friend of Swift, Bolingbroke, and Pope; he was a native of Ireland, and he held a living in the Irish Church. His poems are not numerous, nor do they all rank very high. A few, however, such as The Hermit, Death, and the Hymn to Contentment, were much admired by Johnson and Goldsmith for their pure imagery and graceful versification, and they maintain a permanent position among the choice pieces of English literature.

Nicholas Rowe, 1674–1718, has a respectable rank as a poet, but owes his chief celebrity to his connection with Shakespearian criticism.

Career. — Rowe studied law for awhile, but, on the death of his father, gave himself up wholly to letters. He occupied several subordinate situations under the Government, and was made poet laureate in 1714.

Rowe's literary activity was threefold: as an editor, a translator, and a poet.

As an editor Rowe is known by his edition of Shakespeare, with an account of the dramatist's life. This edition, although not possessing great intrinsic merit, is noteworthy as the beginning of that long series of critical editions of Shakespeare which reaches down to our own day. As such, Rowe's work plays a conspicuous part in the history of Shakespeare criticism.

Rowe translated several works from the Latin and the Greek. The only one of them that has attained distinction is his Pharsalia, from the Latin of Lucan. This

received the hearty praise of Dr. Johnson, for its spirit and its fidelity to the original, although the modern school of criticism would scarcely agree fully with the Doctor.

In addition to these labors, Rowe is the author of a number of plays, chiefly tragedies. The more successful were: The Ambitious Stepmother; Tamerlane; The Fair Penitent; Jane Shore; and Lady Jane Grey. The best known is undoubtedly Jane Shore, which was very popular in its day and was retained on the stage until the early part of this century. Mrs. Siddons acted in it with great success. Rowe's style, an attempted imitation of Shakespeare's, was rather florid and declamatory than genial, and the dramatist's insight into character was anything but profound.

James Thomson, 1700–1748, is the best of the descriptive poets of this period. His Seasons, and Castle of Indolence, have taken a permanent place in literature.

His Career. — Thomson studied divinity at the University of Dublin, but abandoned theology for letters. Thomson's life was an uneventful one, diversified only by a tour on the continent, as companion to Charles Talbot. Through the influence of friends, chiefly Lord Lyttleton, he obtained the sinecure of Surveyor-General of the Leeward Isles.

Works. — Thomson is one of the chief pastoral poets of England. His dramatic works — Sophonisbe, Agamemnon, and Edward and Eleanor — and his didactic poem on Liberty were never successful. His Seasons appeared first as detached poems, but were collected and published by subscription in 1730. In 1748, the year of his death, appeared the Castle of Indolence. This last is an allegory suggested by Spenser and Tasso.

Rank as a Poet. — Thomson is one of those minor poets who are read by each successive generation with about equal favor. His fame is as high now as it was during his lifetime, perhaps higher. His descriptions of English scenery, because of their faithfulness to nature, are much read by foreigners, especially by Germans.

"Thomson is the best of our descriptive poets; for he gives most of the poetry of natural description. Others have been quite equal to him, or have surpassed him, as Cowper for instance, in the picturesque part of his art, in marking the peculiar features and curious details of objects; — no one has yet come up to him in giving the sum total of their effects, their varying influences on the mind." — *Hazlitt.*

"Thomson's genius does not so often delight us by exquisite minute touches in the description of nature as that of Cowper. It loves to paint on a great scale, and to dash objects off sweepingly by bold strokes. Cowper sets nature before your eyes, — Thomson, before your imagination." — *Professor Wilson.*

Sir Richard Blackmore, 1650–1729, was a writer of considerable note in the early part of the last century. He was warmly applauded by Addison and Johnson, but ridiculed as a dunce by Pope and other distinguished wits of his day.

Blackmore's first work was Prince Arthur, an Heroic Poem, which was immediately popular. His principal and best work was Creation, a Philosophical Poem. Besides these he published Paraphrases on various parts of the Old Testament; Essays upon several subjects; and numerous medical works.

Thomas Tickell, 1686–1740, was one of the minor poets of this period.

Tickell was educated at Oxford, and gained Addison's favor by his verses in praise of the latter's Rosamond. He became Addison's Under-Secretary, and was afterwards appointed Secretary to the Lords Justices of Ireland.

The Iliad. — Tickell's translation of the first book of the Iliad was supposed for some time to be the work of Addison, written to injure Pope's translation. It is now generally believed, however, that Addison only corrected Tickell's lines. Public opinion has finally settled in favor of Pope, although Tickell's version is in parts superior.

Other Works. — His other well-known poems are Kensington Garden and the ballad of Colin and Lucy, and especially the Elegy on Addison. Although some critics have passed unfavorable opinions upon this poem, it has been extolled by many others, among them Macaulay, who asserts that it unites "the energy and magnificence of Dryden to the tenderness and purity of Cowper." Dr. Johnson even declares that there is not "a more sublime or more elegant funeral poem in the whole compass of English literature."

Richard Savage, 1696–1743, the reputed illegitimate son of the Countess of Macclesfield, was quite as famous for his life of adventures as for his poetical abilities.

Savage's life was written by Dr. Johnson and incorporated in the Lives of the English Poets. This same sketch was afterwards prefixed to Evans's collective edition of Savage's works. Cunningham, in his edition of Johnson's Lives, has amplified and corrected the story by his notes.

Works. — The most conspicuous of Savage's works are The Tragedy of Sir Thomas Overbury, The Bastard (a pasquil against his reputed mother), and The Wanderer. Many of his works were dedicated to prominent persons among the gentry and nobility. Savage forfeited his life by killing a man in a drunken quarrel, but was pardoned. He died while in prison for debt.

"Such were the life and death of Richard Savage, a man equally distinguished by his virtues and vices, and at once remarkable for his weaknesses and abilities. . . . On a bulk, in a cellar or in a glass-house, among thieves and beggars, was to be found the author of The Wanderer, the man of exalted sentiments, extensive views, and curious observations; the man whose remarks on life might have assisted the statesman, whose ideas of virtue might have enlightened the moralist, whose eloquence might have influenced senates, and whose delicacy might have polished courts." — *Dr. Johnson.*

Rev. Robert Blair, 1699–1747, was a Scotch poet and clergyman, distantly related to Dr. Hugh Blair, and the author of a poem of some note, called The Grave.

"The Grave is a complete and powerful poem, of limited design, but masterly execution. The subject precluded much originality of conception, but, at the same time, is recommended by its awful importance and its universal application."— *Chambers.* "The Grave is remarkable for its masculine vigor of thought and expression, and for the imaginative solemnity with which it invests the most familiar truths; and it has always been one of our most popular religious poems."— *Craik.* Blair's Grave was once much read, but later and better works have pretty much crowded it aside. It is now rarely found except on the upper shelves consecrated to forgotten worthies.

John Hughes, 1677–1720, was the author of a number of poems and miscellaneous pieces, and translator of some French works. The Siege of Damascus is the only one of Hughes's original works now known to the general public. He contributed several pieces to The Tatler, Spectator, and Guardian.

"Of this drama (Siege of Damascus), which is still acted, the sentiments and morality are pure and correct, the imagery frequently beautiful, and the diction and versification for the most part clear and melodious. It is defective, notwithstanding, in the most essential quality of dramatic composition, the power of affecting the passions. . . . Hughes has more merit as a translator of poetry than as an original poet. . . . On the prose of Hughes I am inclined to bestow more praise than on his poetry. . . . All the periodical essays of Hughes are written in a style which is, in general, easy, correct, and elegant," etc.— *Drake's Essays.*

George Granville, Viscount Lansdowne, 1667–1735, was educated at Cambridge, and displayed such precocity of merit that he received the degree of A. M. at the age of thirteen. He wrote a number of poems, dramas, and other pieces, of no great merit. He was an imitator of Waller, and was, according to Horace Walpole, "a faint copy of a faint master." His name figures a good deal in the literature of the day to which he belonged.

William Walsh, 1663–1707, was one of the minor poets of the reign of Queen Anne. He was educated at Oxford; was a member of Parliament; and Gentleman of the Horse to the Queen. He wrote A Dialogue Concerning Women, being a defence of the sex; Letters and Poems, Amorous and Gallant. All his poetical pieces were included in The Works of the Minor Poets, published in 1749. "He has more elegance than vigor, and seldom rises higher than to be pretty." —*Johnson.* Walsh befriended both Dryden and Pope, when they were just rising into notice, and had his reward in the good words which they gave him when their own star was in the ascendant. "William Walsh, of Abberley, Esq., who has so long honored me with his friendship, and who, without flattery, is the best critic of our nation." — *Dryden.*

> "Such late was Walsh, the muse's judge and friend,
> Who justly knew to blame, or to commend." — *Pope.*

But for his connection with these great names, Walsh would long since have passed into oblivion.

Elijah Fenton, 1683–1730, was one of those employed by Pope to assist him in translating the Odyssey. Fenton translated Books 1, 4, 19, and 20, in what is known as Pope's Homer. He wrote also Marianne, a Tragedy; Poems on Several Occasions; and Notes on Waller's Poems. He was a classical teacher, and a man of considerable

literary ability. He undertook to revise the punctuation of Milton's poems, on the ground that Milton being blind, and writing by dictation, did not see, and was not responsible for, the punctuation.

Sir Samuel Garth, —— 1719, was an eminent practising physician. On the occasion of a quarrel between two physicians and two apothecaries, about the plan for furnishing the poor with medical advice gratis, and with medicines at cost, a project which originated with the physicians and was opposed by the apothecaries, Garth, who had some poetical ability, published a satirical poem, The Dispensary, in which the apothecaries were held up to ridicule. The poem passed through numerous editions, and in each edition received finishing touches from the author. The poem was famous in its day, but it has not been able to hold its place in the permanent literature of the nation. "The wit of this slight performance may have somewhat evaporated with age, but it cannot at any time have been very pungent."— *Craik.*

Gilbert West, LL. D., 1705–1756, a nephew of Sir Richard Temple, and a relative of William Pitt and of Lord George Lyttleton, attracted considerable attention among his contemporaries by his writings. He wrote A Canto of the Fairy Queen, in imitation of Spenser; The Order of the Garter, a drama; The Odes of Pindar, translated in verse; The History and Evidences of the Resurrection of Christ, prose.

William Broome, —— 1745, was a poet of ability, employed by Pope to translate certain portions of Homer. Pope assigned eight books of the Odyssey to be translated by Broome, and four to be done by Fenton, and translated the remaining twelve himself. The whole passes as "Pope's Homer." Broome was dissatisfied with the amount of money allowed him for his share of the work, and charged Pope with avarice. Pope repaid the charge by putting Broome in the Dunciad.

> "Pope came off clean with Homer; but they say
> Broome went before, and kindly swept the way." — *Henley.*

"Of Broome, though it cannot be said that he was a great poet, it would be unjust to deny that he was an excellent versifier; his lines are smooth and sonorous, and his diction is select and elegant." — *Johnson.*

Isaac Hawkins Browne, 1705–1760, was a poet of some celebrity. The work of his which is supposed to display most genius is a poem in Latin, On the Immortality of the Soul. His most successful hit was The Pipe of Tobacco, in which he imitates with great effect the peculiarities of Pope, Swift, Young, Thomson, Cibber, and Ambrose Philips. He wrote also a poem on Design and Beauty. He was elected to Parliament, but took no part in its debates. "We must not estimate a man's power by his not being able to deliver his sentiments in public. Isaac Hawkins Browne, one of the first writers of this country, got into Parliament, and never opened his mouth." — *Dr. Johnson.*

Thomas Cooke, 1702–1756, was one of the poets ridiculed by Pope in the Dunciad. Standing on that pillory, however, is no evidence of ill-desert, as Pope wrote for revenge rather than in the exercise of a judicial spirit. Cooke was undoubtedly a poet and a man of learning, and his chief offence was that he published a translation of certain passages in the Iliad, showing the errors in Pope's translation. The following are some of Cooke's publications: The Knights of the Bath; The Triumph of Love and Honor; The Eunuch, a Farce; The Mournful Nuptials; Translations from Hesiod, Plautus and Cicero; Life and Writings of Andrew Marvell.

II. THE DRAMATISTS.

A school of dramatists prevailed in the period now under consideration, who were equally distinguished by their abilities and their licentiousness. The writers of this class belong partly to the previous century, as they began their career during the life of Dryden, and took their character from the general corruption of manners which prevailed after the restoration of the Stuart dynasty. The four most conspicuous of these writers were Congreve, Wycherley, Vanbrugh, and Farquhar, of whom Wycherley was the earliest, and Congreve was, by general consent, the greatest. With these writers is indissolubly connected the name of Jeremy Collier, the man who, almost single-handed, undertook to stem this general torrent of licentiousness, and who so effectually exposed the enormous immoralities of the stage as to arouse the nation to a sense of shame, and to bring back dramatic literature once more within the decencies and proprieties of life.

Wycherley.

William Wycherley, 1640–1715, was a prominent dramatist of the age of the Restoration, and the founder of the school of licentious and immoral plays which then prevailed.

Career. — Much of Wycherley's early life was passed on the continent, where, by the influence of Madame Rambouillet, he was induced to embrace the Catholic religion. Having returned to England, he entered Oxford and rejoined the Anglican communion, but under James II. turned back again to the Catholic Church.

Wycherley's career was a chequered one. At the age of forty, having already produced his most celebrated plays, he married a wealthy countess, whose jealousy kept him away from Court, and lost him the royal favor. After his wife's death, her fortune was consumed in a heavy lawsuit, and the property which he inherited from his father was mortgaged and entailed. He was kept in prison for debt seven years. In his seventy-sixth year, eleven days before his death, he married a young girl, merely to defeat the inheritance of his nephew, whom he disliked.

Character. — Wycherley as a man and as a writer is a fit representative of the age in which he lived. Handsome, shiftless, prodigal, dissolute, he was the object of envy, and yet dragged out an uncomfortable, if not an unhappy existence. There seems to have been no real substance in his character, although we cannot call him a bad man at heart.

Works.—The best known of his dramas are Love in a Wood, The Gentleman Dancing-Master, The Country Wife, and The Plain Dealer. He also published a volume of Miscellaneous Poems, which Macaulay disposes of by the trenchant phrase, "this bulky volume of obscene doggerel." His comedies also partake of the immorality of the age, but to a less extent than some others, and are relieved by touches of wit and broad humor.

It is generally assumed by critics that Congreve is much superior to Wycherley as a dramatist. Hazlitt, however, holds that the latter has a broader humor, more natural characters, and more striking incidents; that in Congreve the workmanship overlies the material, and that we forget Congreve's characters and remember only what they say; whereas in Wycherley we remember better the characters themselves and the action. A collection of Wycherley's posthumous works, in prose and verse, was published by Theobald. Wycherley was very intimate with Charles II., and with the Duke of Buckingham and other profligate wits of the day. The anecdotes told of him are curious as illustrative of the manners of the times.

"Wycherley was a very handsome man. His acquaintance with the famous Duchess of Cleveland commenced oddly enough. One day, as he passed that Duchess's coach in the ring, she leaned out of the window and cried out, loud enough to be heard distinctly by him, 'Sir, you're a rascal! you're a villain!' Wycherley from that instant entertained hopes. He did not fail waiting on her the next morning, and, with a very melancholy tone, begged to know how it was possible for him to have so much disobliged her Grace. They were very good friends from that time."—*Spence's Anecdotes.*

"Wycherley was in a bookseller's shop at Bath, or Tunbridge, when Lady Drogheda came in and happened to inquire for the Plain Dealer. A friend of Wycherley's, who stood by him, pushed him toward her, and said, 'There 's the Plain Dealer, madam, if you want him.' Wycherley made his excuses, and Lady Drogheda said that 'she loved plain dealing best.' He afterwards visited that lady, and some time after married her. This proved a great blow to his fortunes; just before the time of his courtship he was designed for governor to the late Duke of Richmond, and was to have been allowed fifteen hundred pounds a year from the Government. His absence from Court in the progress of this amour, and his being yet more absent after his marriage (for Lady Drogheda was very jealous of him), disgusted his friends there so much that he lost all his interest with them. His lady died, and his misfortunes were such that he was thrown into the Fleet, and lay there seven years. It was then that Colonel Butt got his Plain Dealer to be acted, and contrived to get the King (James the Second) to be there. The colonel attended him thither. The King was mightily pleased with the play,— asked who was the author of it; and, upon hearing that it was one of Wycherley's, complained that he had not seen him for so many years, and inquired what was become of him. The colonel improved this opportunity so well that the King gave orders that his debts should be discharged out of the privy purse."—*Spence's Anecdotes.*

"His fame as a writer rests wholly on his comedies, and chiefly on the last two. Even as a comic writer, he was neither of the best school, nor highest in his school. He was, in truth, a worse Congreve. His chief merit, like Congreve's, lies in the style of his dialogue. But the wit which lights up The Plain Dealer and The Country Wife is pale and flickering when compared with the gorgeous blaze which dazzles us almost to blindness in Love for Love and The Way of the World.—In truth, his mind, unless we are greatly mistaken, was naturally a very meagre soil, and was forced only by great labor and outlay to bear fruit, which, after all, was not of the highest flavor. He had scarcely more claim to originality than Terence. It is not too much to say that there is hardly anything of the least value in his plays of which the hint is not

to be found elsewhere. The only thing original about Wycherley, the only thing which he could furnish from his own mind in inexhaustible abundance, was profligacy. It is curious to observe how everything that he touched, however pure and noble, took in an instant the color of his mind. We pass a very severe censure on Wycherley when we say that it is a relief to turn from him to Congreve."—*Lord Macaulay, Comic Dramatists of the Restoration.*

Congreve.

William Congreve, 1666–1729, a native of Ireland, excelled all the men of his generation as a writer of the licentious and immoral plays then in fashion. He was one of those whose indecencies were exposed so unceremoniously by the doughty Jeremy Collier.

At the bringing out of his first play, The Old Bachelor, which could not now be read aloud in any family circle, Congreve had the support of all the great theatrical celebrities, Mr. Betterton, Mr. Powel, Mrs. Bracegirdle, Mrs. Barry; his play was commended by Dryden, as being the best he had ever heard; he received official recognition from the Government, in the bestowal by Lord Halifax of a lucrative office in the Customs; the public were in ecstasies.

Congreve's plays are published in 3 vols., 8vo. The names of some of those best known are The Double Dealer; The Mourning Bride; The Way of the World; The Judgment of Paris. He wrote some other things, but excelled only in the drama. "The powers of Congreve seem to desert him when he leaves the stage, as Antæus was no longer strong than when he could touch the ground." — *Johnson.*

"We have seen in Swift a humorous philosopher, whose truth frightens one, and whose laughter makes one melancholy. We have in Congreve a humorous observer of another school, to whom the world seems to have no moral at all, and whose ghastly doctrine seems to be that we should eat, drink, and be merry when we can, and go to the deuce (if there be a deuce) when the time comes." — *Thackeray.*

Vanbrugh.

Sir John Vanbrugh, 1666–1726, another of those corrupt dramatists, was about equally distinguished as a writer and an architect.

Career. — Vanbrugh was the descendant of a Flemish Protestant family, settled in England. Early in life he entered the French army, but did not remain in it a great while. Returning to England he gained distinction both as an architect and a writer of comedies. In the former capacity he erected Castle Howard for the Earl of Carlisle, and Blenheim for the Duke of Marlborough, besides many other man-

sions for the nobility. In 1714 he was knighted and made Comptroller of Public Works.

Writings. — In 1697, Vanbrugh published the first of his comedies, The Relapse, which was very successful. This was followed by The Provoked Wife, which met with even greater success. The Confederacy, The Country House, The Journey to London, together with some adaptations of Molière's pieces to the English stage, comprise his other plays. He left one, The Provoked Husband, unfinished.

Character as a Writer. — Vanbrugh possessed all the merits and demerits of his age. His plays abound in wit and strokes of comic delineation, but are all disfigured by their tone of profligacy. Like Wycherley and Congreve, Vanbrugh failed to rise superior to the manners of the reign of Queen Anne, although he is perhaps not so wholly abandoned to them as were many of his contemporaries.

"The Relapse and The Provoked Wife of Vanbrugh have attained a considerable reputation. In the former, the character of Amanda is interesting; especially in the momentary wavering and quick recovery of her virtue. This is the first homage that the theatre had paid, since the Restoration, to female chastity; and, notwithstanding the vicious tone of the other classes, in which Vanbrugh has gone as great lengths as any of his contemporaries, we perceive the beginnings of a reaction in public spirit which gradually reformed and elevated the moral standard of the stage. The Provoked Wife, though it cannot be said to give any proofs of this sort of improvement, has some merit as a comedy: it is witty and animated, as Vanbrugh usually was; the character of Sir John Brute may not have been too great a caricature of real manners such as survived from the debased reign of Charles; and the endeavor to expose the grossness of the elder generation was itself an evidence that a better polish had been given to social life."— *Hallam.*

Farquhar.

George Farquhar, 1678–1707, was another dramatic writer of note.

Farquhar was an Irishman by birth, and entered Trinity College, Dublin, but abandoned study and turned player. After playing for some time, he began writing for the stage, and with marked success. His plays are all in the comic vein, either Comedies or Farces, and like the other dramas of those days are licentious and immoral.

Works. — The following are the principal: Love and a Bottle, a Comedy; Constant Couple, a Trip to the Jubilee, a Comedy; Sir Harry Wildair, a Comedy; The Inconstant, or the Way to Win Him, a Comedy; The Stage-Coach, a Farce; The Twin Rivals, a Comedy; The Recruiting Officer, a Comedy; The Beaux Stratagem, a Comedy; Poems, Letters, and Essays.

Colley Cibber, 1671–1757, Poet Laureate to George II., began his career as an actor, but afterwards wrote plays of his own, and acquired great applause both for his authorship and his acting.

Cibber received from George I. a pension of £200, and was made Laureate by George II., in 1730, after which he did not appear on the stage except on rare occasions. A

list of thirty of his Plays is given. His best piece is The Careless Husband. He wrote An Apology for his Life, containing some curious information in regard to the social life of those days. Pope had a spite against Cibber, and gave him a conspicuous place in the Dunciad. The injustice of the thing only recoiled on Pope himself, as Cibber was anything but a dullard, and among his contemporaries had a high reputation for his liveliness and wit.

THEOPHILUS CIBBER, 1703–1758, was son of Colley Cibber, and like him an actor and a dramatist. His pieces are not numerous. He was the reputed author of a work called "Cibber's Lives of the Poets." But Johnson says that the work was written by another, and that Cibber had nothing to do with it except to put his name to it, for which service the publisher gave him ten guineas.

MRS. CHARLOTTE CHARKE, —— 1760, was daughter of Colley Cibber. After separating from her husband, she went upon the stage. Quarrelling with the Manager, she lampooned him in a dramatic piece, called The Art of Management, or Tragedy Expelled. Other pieces: The Lover's Treat; The History of Henry Dumont; A Narrative of her own Life.

THOMAS D'URFEY, —— 1723, generally known as Tom D'Urfey, was of French Protestant descent, and was destined for the law. But a love of gay company and of light literature soon carried him into other paths. He had the dangerous accomplishments of being able both to write and to sing a good song, and consequently was much in demand in scenes of revelry. He wrote many dramatic pieces, which were played, and he had the general reputation of being a good fellow. But his talents brought him little money, and in his old age he was in extremely narrow circumstances. By the influence of Addison, one of D'Urfey's Plays was acted for his benefit, and with considerable pecuniary returns. A collection of his Songs, Satires, etc., was also published with the same benevolent end, under the title of Laugh and Be Fat, or Pills to Purge Melancholy.

THOMAS SOUTHERNE, 1660–1746, a native of Ireland, and educated at Trinity College, Dublin, was a lawyer, a soldier, and a dramatist. It is only in the latter capacity that he gained distinction. His plays were pecuniarily successful. The two most known to readers are The Discovery, and Oroonoko.

"Southerne's Discovery, latterly represented under the name of Isabella, is almost as familiar to the lovers of our theatre as Venice Preserved itself: and for the same reason, that whenever an actress of great tragic powers arises, the part of Isabella is as fitted to exhibit them as that of Belvidera. The choice and conduct of the story, however, are Southerne's chief merits; for there is little vigor in the language, though it is natural, and free from the usual faults of his age. A similar character may be given to his other tragedy, Oroonoko, in which Southerne deserves the praise of having first of any English writer denounced the traffic in slaves and the cruelties of the West India bondage. The moral feeling is high in this tragedy, and it has sometimes been acted with a certain success; but the execution is not that of a superior dramatist." *Hallam.*

JOHN DENNIS, 1657–1734, was noted in his day as a critic, and as a dramatic and political writer. He was a native of London, and was educated at Cambridge. His principal works are: Plot and No Plot; Rinaldo and Armida; Orpheus and Emidia, a Masque; The Comical Gallant, etc. He criticised Addison's Cato and Pope's Essay on Criticism with great severity, and was rewarded for the latter by being put into

the Dunciad. "Dennis attained the ambiguous honor of being distinguished as 'the critic,' and he may yet instruct us how the moral influences the literary character, and how a certain talent that can never mature itself into genius, like the pale fruit that hangs in the shade, ripens only into sourness." — *D'Israeli.*

Mrs. Susannah Centlivre, 1667–1722, was thrice married; the last time to Joseph Centlivre, chief cook to Queen Anne. Mrs. Centlivre was a woman of note in the theatrical world, partly as an actress, but chiefly as a writer of plays. She was in great favor with Steele, Rowe, Budgell, and others of that set. Her works have been published in 3 vols. She wrote nineteen Plays; among them, A Bold Stroke for a Wife, and The Perjured Husband, are considered worthy of special mention. She was celebrated for her wit and beauty, as well as for her literary accomplishments. "If we do not allow her to be the very first of our female writers for the stage, she has but one above her, and may justly be placed next to her predecessor in dramatic glory, the great Mrs. Behn." — *Biog. Dram.*

Mrs. Catherine Cockburn, 1679–1749, had considerable success as a dramatic writer. A Tragedy of hers, written when she was only seventeen years old, was played with great success in the Theatre Royal. The names of some of her plays are: Agnes de Castro, a Tragedy; Fatal Friendship, a Tragedy; The Unhappy Penitent; The Revolution of Sweden. She wrote A Letter in Vindication of Locke's Essay; and Remarks upon Rutherford's Essay on the Nature and Obligations of Virtue.

Robert Dodsley, 1703–1764, is noted both as an author and a publisher. He began life as apprentice to a tradesman, and afterwards he was a footman. His first publication, made when he was twenty-nine years old, was a collection of poems, called The Muse in Livery, or The Footman's Miscellany. His next essay was a drama, The Toy Shop. The manuscript being sent to Pope for examination, he pronounced a warm verdict of approval, which led to its being played at Covent Garden Theatre. Dodsley then opened a bookstore, and was successful in the business. He combined it, however, with authorship and with the patronage of authors. He wrote several other plays, The King and the Miller of Mansfield; The Blind Beggar of Bethnal Green; Cleone, a Tragedy, besides numerous poems. He published a Collection of Old Plays, 12 vols., and wrote The Economy of Human Life, etc. But the greatest service he did to literature was his establishment of the Annual Register, begun in 1758 at the suggestion of Edmund Burke (who had the charge of it for some time) and continued to the present time. Dodsley was the first to give employment to Johnson, and his relations generally with the men of letters in his day were of the most pleasant kind.

Jeremy Collier.

Jeremy Collier, 1650–1726, an English Nonjuring Bishop, and a man of great celebrity, had in a high degree what the English call pluck, and neither fear nor favor could make him swerve a hair from what he deemed to be right and true. Collier was not a dramatist, but he is considered in this connection, because his greatest celebrity grew out of the battle which he had with the play-writers.

The work to which reference has been made was A Short View of the Profaneness and Immorality of the Stage. At no time in the history of the world has there been a

stage so corrupt and licentious as that of England after the downfall of the Puritans and the return of the Stuarts to power. Collier attacked the monstrous evil. His essay "threw the whole literary world into commotion. There is hardly any book of that time from which it would be possible to select specimens of writing so excellent and so various. He was complete master of the rhetoric of honest indignation. The spirit of the book is truly heroic." — *Macaulay*. Some of the dramatists, Vanbrugh and others, attempted a reply, but their defence was lame. The victory was overwhelming. After fighting and floundering for some years, these indecent writers were either silenced, or were obliged to reform the character of their plays; and the English drama ever since has been of a more elevated stamp, in consequence of the terrible castigation which it then received.

Collier was almost always engaged in controversy. For the free expression of his opinion, he was imprisoned and outlawed, but he none the less spoke and wrote what he thought. Besides his controversial works, which need not here be recounted, he wrote Essays upon several moral subjects (Pride, Clothes, Duelling, General Kindness, etc., etc.,) which are highly spoken of. He wrote also an Ecclesiastical History of Great Britain, 2 vols., fol., and translated Moreri's Great Historical Dictionary, 2 vols., fol.

III. THE PROSE WRITERS.

Addison.

Joseph Addison, 1672–1719, one of the greatest ornaments of English literature, excelled, as did some others to be mentioned in this section, both in prose and verse. His greatest distinction, however, was as a writer of prose. He is generally accepted as the prince of English Essayists, and his Essays in The Spectator are held to be the finest models in the language, of that style of writing.

Education. — Addison had every advantage of education which the University of Oxford and the best preparatory schools in England could furnish, and he very early gave evidence of that elegant scholarship and refined taste which marked all his productions. He entered the University at the age of fifteen, and greatly distinguished himself there by his diligence and scholarship. He began his career as an author at the age of twenty-two, and he continued to write and publish, both in prose and verse, to the time of his death.

Career. — A poem addressed to King William on one of his campaigns, and written at the age of twenty-three, secured to the young author an annual pension of £300. At the age of twenty-eight he visited Italy, where he remained for two or three years. On the death of the King, and the discontinuance of the pension, Addison was obliged to look about him for some other means of subsistence. Not long after, however, he was applied to by the leaders of the Govern-

ment under the new sovereign to write a poem commemorative of the celebrated battle of Blenheim. The task was undertaken by Addison, and the poem, called The Campaign, gave great satisfaction, and led to a long series of political preferments. He was married at the age of forty-four to the dowager Countess of Warwick. Johnson says: "This marriage, if uncontradicted report can be credited, made no addition to his happiness; it neither found nor made them equal. She always remembered her own rank, and thought herself entitled to treat with very little ceremony the tutor of her son." Addison died full of honors, and in great serenity of mind, when just entering his forty-eighth year.

Works. — Addison's writings, both prose and poetical, are very numerous. Only a few of them can here be named. The poems best known are The Campaign, already mentioned, and the tragedy of Cato. His principal prose writings are essays contributed to The Tatler and The Spectator. It is as an Essayist that his peculiar excellencies appear to the greatest advantage. His contributions to the papers just named, particularly those to The Spectator, of which paper he was the originator, are generally conceded to be the best specimens of essay writing to be found in the language, and they are held up by the most eminent critics, as models of style. It was in reference to these essays, especially, that Johnson uttered his oft-quoted saying: "Whoever wishes to attain an English style, familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the study of Addison." Says Macaulay: "It is praise enough to say of a writer, that, in a high department of literature, in which many eminent writers have distinguished themselves, he has no equal; and this may, with strict justice, be said of Addison. He is entitled to be considered, not only as the greatest of English Essayists, but as the forerunner of the great English Novelists. His best essays approach near to absolute perfection; nor is their excellence more wonderful than their variety."

Among the smaller poems of Addison are four of the nature of hymns, which seem absolutely perfect, and which have found their way into the hymn-books of nearly every Christian Church. These are "The Lord my pasture shall prepare," "When all thy mercies, O my God," "The spacious firmament on high," and "When rising from the bed of death." They were all published originally in The Spectator.

Addison had considerable celebrity in his day as a writer of Latin. His Odes in that language are highly commended by the critics.

Eustace Budgell, 1685–1736, a writer contemporary with Pope and Addison, contributed about forty papers to The Spectator, some to The Guardian and The Tatler, and published for some time a weekly magazine of his own, The Bee. He published also Memoirs of the Family of the Boyles, and some other things.

Steele.

Sir Richard Steele, 1671–1729, is the writer of this age who comes nearest to the peculiar qualities and the matchless excellence of Addison. Like Addison, too, Steele's chief distinction is as an Essayist. In the Tatler, Spectator,

and Guardian, Steele's papers rank very little below those of his great compeer. If Addison is clearly the first, Steele is with equal clearness the second, of English Essayists.

Early Career. — Steele was a native of Ireland. He was educated at the Charter-house School, and afterwards at Oxford, but did not obtain his degree. He enlisted in the Horse Guards, and rose to the rank of Captain. During this period of his life, and also subsequently, though in a less degree, he was idle, dissipated, and extravagant. Through the influence of Addison, who had been his school-friend, he obtained the position of Gazetteer. He married a West India lady, who lived only a few months. In 1707, he was married again, this time to Mary Scurlock, of Wales, who figures so prominently in his correspondence. Steele continued his extravagances, and became involved more and more in debt.

Literary Undertakings. — In 1709, Steele began The Tatler, which was followed by The Spectator and The Guardian. In these several undertakings he was largely assisted by Addison, and in The Spectator the latter's share was, it is well known, the largest.

Political Course. — Steele was throughout those troublous times a consistent Whig. A member of the House, he was expelled for his political pamphlet entitled The Crisis, in which he set forth freely the great dangers to which the Protestant cause was exposed. On the accession of the House of Hanover, Steele came into favor, was returned to Parliament, and made a baronet. On the occasion of the attempted passage of the notorious Peerage-Bill, limiting the power of royalty to create new peers, Steele took direct issue with his old friend Addison against the measure.

Merits as an Author. — As an author Steele's reputation rests chiefly upon his essays. His comedies were comparatively unsuccessful. The Funeral, or Grief a la Mode, The Tender Husband, and The Conscious Lovers are the best. But as an essayist his fame will be lasting. To The Tatler, The Spectator, and The Guardian he contributed respectively 188, 240, and 82 papers. He and Addison may be justly regarded as the founders of the easy and graceful essay style of English prose, equally removed from the weighty and involved periods of Milton and the puerile conceits of the Restoration.

"The Essays of Steele have eclipsed his dramas. His Bickerstaff, the Spectator Club, allegories, and short tales have the true, ever-living dramatic spirit. In taste and delicate humor he was greatly inferior to Addison. But in invention and insight into human character and motives he was fully his equal. He knew the world better, and fully sympathized with almost every phase of life and character except meanness and cruelty. He seems to have considered it his special mission to reform the minor vices and absurdities of English society. Had his satire been more keen and trench-

ant, or his moral lessons more formal and didactic, he could not have succeeded as he did; his essays were just adapted to the times — they insinuated morality and benevolence, and supplied innocent enjoyment mingled with instruction. The lively, natural writer and companion is never lost in the teacher, nor the gay captain of horse wholly absorbed in the author."— *Chambers.*

Swift.

Jonathan Swift, 1667–1745, was, of all the writers of the age in which he lived, the one possessing the greatest originality and power. His peculiarities, however, both as a writer and as a man, were no less marked, and mostly not of an agreeable character. Hence he has been, deservedly, less esteemed than most of his distinguished contemporaries, by those who have been free to admit his transcendent abilities.

Early Career. — This unique personage in English letters was born in Dublin, of English parents, several months after the death of his father. Young Swift was supported by relatives, and sent by them to school and afterwards to Trinity College, Dublin. Here he did not improve his time after the orthodox fashion, but was chiefly occupied in writing political and personal satires. After remaining seven years at college he removed to England, and entered the service of Sir William Temple, who was a distant relative, as private secretary. He remained in this position about ten years. It was a period of wearisome, galling poverty and dependence. At Temple's death, in 1698, Swift succeeded in obtaining the vicarage of Laracor, and one or two other small appointments, in Ireland.

Life as an Author. — In 1701 Swift published a tract on The Contests and Discussions between the Nobles and Commons of Athens and Rome. This attracted the attention of Somers and Addison, then leaders of the Whig party. In 1704 he published The Tale of a Tub and The Battle of the Books. Swift's hopes of preferment not being gratified by the Whig party, he went over to the Tories. For nearly a year he edited The Examiner, and indulged his powers of satire in attacking Godolphin and Marlborough. He also became intimate with Bolingbroke, Oxford, and Pope. By his able pamphlet "On the Conduct of the Allies," he contributed efficiently to the adoption of the peace of Utrecht, and gained for himself the preferment of Dean of St. Patrick's, in Dublin, 1713.

Interest in Irish Affairs. — After the downfall of the Tory ministry, Swift identified himself with Ireland and the Irish cause. In 1724

appeared the Drapier Letters, which produced great excitement, and caused the English Government to abandon its scheme of flooding Ireland with copper coinage. These Letters appeared anonymously, and the secret was preserved, in spite of the £300 reward offered by the Government for the detection of the author. In 1726 Swift revisited England, and published Gulliver's Travels.

Loss of Health. — In 1727, having returned to Ireland, his health gave way and with it his mental faculties. He had some lucid intervals subsequently, during which he wrote A Rhapsody on Poetry, the Legion Club, some verses on his own death, and The Modest Proposal. This last was an ironical satire on the English government of Ireland, in which the author gravely proposes to relieve the public distress by making the children of the poor serve as food for the rich. For the last two or three years of his life he was hopelessly insane.

Love-Life. — Any sketch, however brief, of Swift's career, would be incomplete without making some mention of his love-affairs. With all his brusqueness and proneness to satire, Swift appears to have exercised considerable powers of fascination over the other sex. There are three women, however, who figure conspicuously in the record of his life — Stella, Varina, and Vanessa. *Varina*, the fictitious name of Miss Jane Warying, was a young lady who at first rejected Swift's offer of marriage, but subsequently repented and renewed the proposal herself. Swift replied, however, with a refusal as decided as her own. *Stella*, Miss Esther Johnson, had been a waiting-maid of Lady Gifford, Temple's sister, residing with him. Swift, as Temple's secretary, had opportunities of daily intercourse with Esther, then a very young girl, and directed her studies. The attachment between them was deep and lasting, — it might almost be called an English version of the loves of Abelard and Eloise, — and it is generally believed that they were privately married in 1716. This has been doubted, however, by some writers. She followed him in 1700 to Ireland and presided at his table when guests were present. She died in 1728. There is still much mystery hanging over this connection between Swift and Stella. The third lady, *Vanessa*, Miss Julia Vanhomrigh, was the daughter of a family in London where Swift was on terms of intimate friendship before his appointment to St. Patrick's. As in the case of Stella, Swift directed her studies, and the young pupil became so enamored of her master as to make a proposal of marriage. These advances Swift neither encouraged nor absolutely repelled. Consequently, on her mother's death in 1714, Vanessa removed also to Ireland, and thus Swift found himself in the awkward predicament of having two ardent admirers at once and in the same place. It is said that Stella, moved by jealousy of her rival, insisted upon a private marriage, and that Vanessa, having suspected as much, wrote to Stella. This led to a violent explosion of wrath from Swift, and Vanessa died a few weeks afterwards, in 1722, of a broken heart.

His Character hard to be Understood. — There is, throughout Swift's entire career, and especially this phase of it, much that is to us incomprehensible. His vagaries and moodiness and reckless defiance of public opinion, however, were largely due to incipient insanity, and this may dispose us to be charitable in our judgment. Swift is one of those weird, demoniacal characters that are ever reappearing under various shapes and in various countries, doomed to see their wonderful gifts employed only in the destruction of themselves and those whom they best love.

Character as a Writer. — As a writer, Swift is without a parallel in English letters. No one since the days of Rabelais has equalled him in humor and satire, unless we except Voltaire and Heine. His style is a model of clear, forcible expression, displaying a consummate knowledge of the foibles and vices of mankind. He has no sympathy with the grander flights of the imagination; he never rises above the earth. But in his sphere he is inimitable. Much of the coarseness that disfigures his writings is due to the spirit of the age — but not all. Swift would have been coarse in any age. Gulliver's Travels is his greatest and most popular work, but, in the opinion of Hallam, the Tale of a Tub is the best. His poem Cadenus and Vanessa gives an account of the early stages of his love-affair with Miss Vanhomrigh. The word Cadenus is a mere transposition of the Latin word *decanus*, dean. In his manners Swift was taciturn and unmoved, even amidst the laughter that his own humor had produced, sparing no one with his satire, yet of a not unkindly disposition to those who knew him well, and as shrewd and original in his conversation as in his writings.

John Arbuthnot, M. D., 1675–1734, was one of that brilliant circle of authors and wits, of which Pope and Swift were the central figures.

The Scriblerus Club, formed in 1714, counted among its members Arbuthnot, Swift, Pope, Gray, Congreve, Atterbury, and Harley. Their object, according to Pope, was "to ridicule all the false tastes in learning, under the character of a man of capacity enough, that had dipped into every art and science, but injudiciously in each." The club did not continue long, but it gave birth to the following works: The First Book of Martinus Scriblerus (by Arbuthnot); The Travels of Gulliver (by Swift); and The Art of Sinking (by Pope).

Works. — Arbuthnot's first publication was An Examination of Dr. Woodward's Account of the Earth, and it brought him at once into notice as a first-class writer. His next productions were: On the Usefulness of Mathematical Learning, and On the Regularity of the Births of Both Sexes. His most brilliant performance was a work of humor, entitled The History of John Bull, and intended to ridicule the Duke of Marlborough. "Never was a political allegory managed with more exquisite humor, or with a more skilful adaptation of character and circumstances."

Popularity. — Arbuthnot was a general favorite among the brilliant authors with whom he was associated. They were filled with jealousies of each other, but they all speak in terms of admiration and kindness of him. "He has more wit than we all have, and his humanity is equal to his wit."—*Swift.* "His good morals were equal to any man's, but his wit and humor superior to all mankind."—*Pope.* Dr. Johnson, referring back to this circle of eminent writers, says, "I think Dr. Arbuthnot the first man among them. He was the most universal genius, being an excellent physician, a man of deep learning, and a man of much humor."

Shaftesbury.—Anthony Ashley Cooper, Earl of Shaftesbury, 1671–1713, was a statesman and writer of illustrious descent, and of equally illustrious abilities.

Works. — Shaftesbury's writings are numerous, and have been held in high estimation, notwithstanding their faults of style. His best known work is Characteristics of Men, Matters, Opinions, and Times, 3 vols., 8vo. He wrote also The Moralist, a Philosophical Rhapsody; Letters concerning Enthusiasm; Advice to an Author; Letters by a Noble Lord to a Young Man at the University; A Letter from a Person of Quality to his Friend in the Country; Essay on the Freedom of Wit and Humor; On the Judgment of Hercules; Inquiry concerning Virtue, etc.

Shaftesbury was educated under the special care of John Locke. As a statesman, he was much trusted by King William. Warburton scented infidelity in the Characteristics, but the sober judgment of subsequent and abler critics has not confirmed the suspicion. "Perhaps there is scarcely any composition of our language more lofty in its moral and religious sentiments and more exquisitely eloquent and musical in its diction [than the Moralist]."—*Sir James Mackintosh.*

Shaftesbury's chief fault of style is a want of simplicity: "His lordship can express nothing with simplicity. He seems to have considered it vulgar, and beneath the dignity of a man of quality, to speak like other men." — *Blair.*

Bolingbroke.

Henry St. John, Viscount Bolingbroke, 1678–1751, was a political writer and speaker, contemporaneous with Pope, Swift, and Addison.

Character. — Bolingbroke, if not the ablest and most profound, was at least the most brilliant of the illustrious company of authors that flourished in the early part of the eighteenth century. He owed no little of his celebrity, in his own time, to his fascinating manners, the charm of his conversation, and even his personal beauty. It is not to be denied, however, that he had talents of a very high order, though he used them for ends thoroughly selfish and often ignoble, and he has left behind no monument of genius worthy of the large space which he occupied in the public estimation while he lived. His youth was notorious for its profligacy and libertinism, his meridian of public life was one of splendid intrigue rather than of statesmanship, and he bequeathed in dying a posthumous work of an irreligious character, which he had not the courage to avow when living.

Political Career. — Bolingbroke belonged to the political party which was opposed to the Duke of Marlborough and to the Hanoverian succession. He reached various high offices, ending with that of Prime Minister, in the closing year of Queen Anne. On the death of the Queen, being accused of an attempt to bring back the Stuarts, he was driven into exile, and openly entered the service of the Pretender. He was impeached for treason and attainted, but was afterwards allowed to return to England and to regain his estates, though not to enter Parliament.

Works. — Bolingbroke's literary executor, David Mallet, brought out a sumptuous edition of his lordship's works, in 1754, in 5 vols., 4to, besides 2 vols., 4to, additional, of Correspondence, State Papers, etc., which appeared in 1798. The works which obtained the greatest notoriety were The Idea of a Patriot King, Dissertations upon Parties, The State of Parties on the Accession of George I., The Spirit of Patriotism, The Study and Use of History, Reflections upon Exile.

Johnson's Verdict. — In reference to the works of a sceptical kind which Bolingbroke left to Mallet to be published posthumously, Dr. Johnson said: "Sir, he was a scoundrel and a coward: a scoundrel, for charging a blunderbuss against religion and morality; a coward, because he had not the resolution to fire it off himself, but left half a crown to a beggarly Scotchman to draw the trigger after his death."

"Bolingbroke's abilities were exactly of that stamp which astonish and fascinate those who come into personal contact with their possessor, — more brilliant than solid, — more showy than substantial. His mind was not a profound one; but what it wanted in this respect was atoned for by its readiness and acuteness. He seemed to grasp everything by intuition, and no sooner had he made himself master of a proposition or an argument, than his astonishing memory enabled him to bring forth vast stores of information and illustration at a moment's warning. Endowed with a brilliant imagination, a prodigious flow of words, a style which fascinates the reader by the incomparable beauty of the language and the bounding elasticity of the sentences, and an extraordinary power of presenting his conceptions in the clearest light — his contemporaries looked upon him as one of those rare beings who seem to be endowed with a nature superior to that of common mortality, and who stoop down to the world only to evince their mastery of all its lore, and their superiority to its inhabitants. But, dazzled as they were by the vast surface of the stream, they forgot to inquire into its depths. We, in modern times, who know nothing of the artificial splendor with which a 'form excelling human' — a manner that seemed given to sway mankind, and a most dazzling style of conversation — invested the name of Bolingbroke, are perhaps inclined, by the exaggeration of the praise once lavished on him, to do him but scanty justice." — *Cunningham's Biog. Hist.*

Bishop Atterbury. — Francis Atterbury, 1662–1732, Bishop of Rochester, was the intimate friend and associate of Swift, Pope, Bolingbroke, and the other eminent men of that day.

Career and Character. — Being suspected of an intrigue to bring in the Pretender, on the death of Queen Anne, Atterbury was deprived of his offices and banished by George I., in 1722, and spent the remainder of his days in exile. He was a man of brilliant parts, bold and self-reliant in temper, always ready to lend a hand in a literary or a political contest, and better fitted for such work probably than for that to which he was ordained. His sermons, however, are exceedingly able, and in a literary view are among the best that we have. He took an active part in the virulent controversy between Bentley and Boyle about the authenticity of the Epistles of Phalaris, more than half of Boyle's portion being written by Atterbury. He engaged actively also in the Convocation controversy against Burnet, Hoadley, and Wake.

Works. — Atterbury's chief publications were: The Voice of the People no Voice of God; Rights, Powers, and Privileges of an English Convocation; Sermons, Discourses, and Correspondence. He translated Dryden's Absalom and Achitophel into Latin verse. His Sermons and his Letters give him his best claim to a place in literature. "His sermons, it must be confessed, are clear, forcible, and, though never sublime, occasionally eloquent and pathetic; and his letters, on which his fame as a writer must principally depend, are superior even to those of Pope."— *Georgian Era.*

Bishop Berkeley.

George Berkeley, D. D., 1684–1753, Bishop of Cloyne, was highly distinguished as a philanthropist and a philosophical writer.

Career. — Berkeley was a native of Ireland and a graduate of Trinity College, Dublin; and the associate of Pope, Swift, Addison, Steele, Atterbury, and Arbuthnot. Among his philanthropic schemes was one for the conversion of the American savages, and as preparatory to this, the founding of a University in the Bermudas. He obtained a Parliamentary grant of £20,000 for this purpose, and several large private subscriptions. A charter was granted, providing for the appointment of a President and nine Fellows. The Queen offered Berkeley a Bishopric, if he would remain at home, but he preferred the headship of his new College, and sailed for America. He remained in Newport, R. I., for two years, waiting for the arrival of the money promised by the Government. Finding that it was not likely to come at all, he returned to England, leaving behind him in the new world pleasant memories of his sojourn. He preached much during his stay at Newport. To the libraries of Harvard and Yale he gave important donations of books; and to the former, for the establishment of scholarships in Latin and Greek, the farm of Whitehall which he had bought near Newport, and which has since become very valuable. The Berkleian scholars of Yale form a noble list of more than two hundred names, nearly one hundred of them ministers of the gospel, among them President Wheelock, the founder of Dartmouth.

Works. — Berkeley's writings were numerous. The works of greatest note were those in which he published his leading philosophical idea, denying the existence of matter. This idea was first set forth in the New Theory of Vision, and then more fully in The Principles of Human Knowledge. Berkeley's theory was of course an easy subject for ridicule.

> "When Bishop Berkeley said 'there was no matter,'
> And proved it, 't was no matter what he said."— *Byron.*

An advocate of Berkeley's theory having been in conversation with Dr. Johnson,

and being about to take his leave, Johnson said, "Pray, sir, don't leave us: we may perhaps forget to think of you, and then you will cease to exist."

Notwithstanding these squibs, the Bishop's essays made a profound impression, and modified perceptibly the current of metaphysical opinion, though his views did not meet general acceptance.

Another work of his, The Minute Philosopher, written during his residence at Newport, is a defence of religion against the various forms of infidelity, and is highly spoken of. The Analyst also is a work of the same kind, but addressed particularly to mathematicians. The Bishop published also several essays on the use of Tar Water, and had a renowned controversy on the subject.

The Estimate of Him.— Berkeley is spoken of in terms of unwonted commendation, not only by the distinguished men of his own day, who seem to have been charmed by the benevolence and genial warmth of his private character, but by astute critics, such as Dugald Stewart and Sir James Mackintosh. "So much understanding, so much knowledge, so much innocence, and such humility, I did not think had been the portion of any but angels, till I saw this gentleman."— *Atterbury.* "Of the exquisite grace and beauty of his diction, no man accustomed to English composition can need be informed. His works are, beyond dispute, the finest models of philosophical style since Cicero."— *Mackintosh.*

No single writing of Berkeley's is so well known as the brief poem which he wrote under the enthusiasm excited by the prospect of his going to the new world to found his University. The last stanza seems to have been prophetic:

> Westward the course of empire takes its way;
> The four first acts already past,
> A fifth shall close the drama with the day;
> Time's noblest offspring is the last.

Lord John Somers, 1650–1716, was a conspicuous lawyer and statesman of the age of the English Revolution.

Career.— Somers studied at Oxford, was admitted to the bar, and was one of the counsel for the famous seven bishops, in 1681. In 1692 he became Attorney-General, and in 1697 was made Lord Chancellor, and raised to the peerage. He was afterwards deprived of his Chancellorship and impeached, but was acquitted. Somers was chairman of the committee that drafted the celebrated Declaration of Right, in 1689.

Works.— The works that Somers has left are scarcely proportionate to his great fame as a jurist. His speeches were never preserved. The most important of his published works are A Brief History of the Succession of the Crown, and The Security of Englishmen's Lives, a treatise on grand juries. Besides his graver works, Somers is the author of the translation of Dido's Epistle to Æneas, and of Plutarch's Alcibiades, in Tonson's English versions of Ovid and Plutarch. The Declaration of Right is conjectured to have emanated wholly from him, and also King William's last Speech to Parliament.

William Pulteney, Earl of Bath, 1682–1764, was a statesman of considerable note in the time of Walpole and Bolingbroke.

Pulteney wrote a number of political pamphlets, partly on the National Debt and the Sinking Fund, and partly on the partisanships of the day. He was remarkable for his Parliamentary eloquence, and, like most English statesmen, prided himself on his knowledge of the classics.

"While Sir Robert Walpole was prime minister, a question arose one day in the House between him and Pulteney, Earl of Bath. It related to a passage in Horace, on which they wagered a guinea. The bet was won by Pulteney; and the identical guinea may still be seen in the British Museum, with the following note in the winner's own hand: 'This guinea I desire may be kept as an heirloom. It was won of Sir Robert Walpole, in the House of Commons, he asserting the verse in Horace to be "*Nulli pallescere culpæ*," whereas I laid the wager of a guinea that it was "*Nulla pallescere culpa*." He sent for the book, and, being convinced that he had lost, gave me this guinea. I told him I could take the money without a blush on my side, but believed it was the only money he ever gave in the House where the giver and receiver ought not to blush. This guinea, I hope, will prove to my posterity the use of knowing Latin and encourage them in their learning.'" — *Brougham.*

Bentley.

Richard Bentley, D. D., 1661–1742, Master of Trinity College, and Regius Professor of Divinity, Cambridge, is probably the greatest classical critic that England has yet produced. He is often called The British Aristarchus.

Bentley's chief work was his Dissertation upon the Epistles of Phalaris, in which he undertook to prove that those and certain other oft quoted ancient documents were modern forgeries. The discussion excited a furious controversy, in which nearly all the great scholars and wits of the nation were enrolled against him,—Boyle, Atterbury, Conyers Middleton, Pope, Swift, and the whole posse of scholars hailing from Oxford, to which rival University Boyle, his nominal antagonist, belonged. Bentley held his ground single-handed against them all, and in the course of the argument displayed such amazing resources of learning, and such critical acumen, as raised him to the highest pinnacle of fame as a classical scholar and a critic.

Two other works of Bentley's which also gained him great applause, and for which his critical learning and abilities were well adapted, were his Editions of Horace and Terence. He began also a new critical edition of Homer, but did not live to complete it. His design was to restore to the text the old Greek Digamma, a letter which has been dropped in all modern editions of the poet.

Merits as a Critic. — Bentley was the most skilful of all critics in the matter of conjectural emendation. He was bold even to audacity in this respect, and yet his most important emendations have stood the test of scrutiny, and have for the most part become a part of the received text of the authors so amended. He was not always so

fortunate, however. He attempted in this way the emendation of Paradise Lost, under the idea that those who transcribed the poem for the blind poet had mistaken his words. His attempt thus to improve the text of Milton was a signal and almost ridiculous failure.

Bentley published also numerous Sermons and some other works; but his Dissertations on the Epistles of Phalaris and his Editions of Horace and Terence form the enduring monument of his fame.

Hon. Charles Boyle, 1676–1731, Earl of Orrery, and nephew of the celebrated philosopher, Robert Boyle, was himself a man of distinguished abilities, and was held in high estimation by the dignitaries at Oxford, and by Swift, Atterbury, Pope, and others.

Boyle published an edition of the Epistles of Phalaris, and in an evil hour was tempted into a controversy with Bentley, in regard to their authenticity. Atterbury helped him in his defence, writing, it is supposed, the greater part of it, and all of that set joined in the hue and cry against the merciless critic. But jibes and sarcasms were no protection against the "swashing blows" delivered by Bentley. Besides his part in this celebrated controversy, Boyle wrote As you Find it, a Comedy; and some other pieces.

John Boyle, 1707–1762, Earl of Cork and Orrery, and son of Charles Boyle, like his father, and like most of that noble family for several generations, gained for himself a name in the republic of letters. His chief publications were Poems to the Memory of the Duke of Buckingham; Imitations of the Odes of Horace; Translations of Pliny's Letters; Memoirs of Robert Cary, Earl of Monmouth; Letters from Italy; Remarks on the Life and Writings of Dr. Jonathan Swift. The publication last named led to some controversy. The Earl had been very intimate with Swift, and in this work, written after Swift's death, made some revelations in regard to Swift which were censured as dishonorable and as a breach of confidence. Dr. Johnson, however, defends the Earl, and contends that the publication was due to the truth of history.

Conyers Middleton, 1683–1750, was a voluminous writer, belonging to what may be called the quarrelsome class.

Middleton studied at Cambridge, and took orders in the Church of England. In calling him quarrelsome, it is not meant to affirm that there was anything malicious in his disposition, but the fact was, he never seemed so well suited as when he had put forward in a dogmatic and irritating manner some disputed point and thereby provoked violent contradiction.

Literary Quarrels.—Early in life Middleton had a quarrel, ending in a lawsuit, with the renowned Bentley, concerning excessive fees demanded by the latter. Middleton became involved in a controversy with Bishop Pearce over some remarks of Middleton's upon Waterland's Vindication of Scripture, which controversy nearly cost him his place as Librarian at Cambridge, on the ground of his unorthodox opinions. His celebrated treatise, Free Inquiry into the Miraculous Powers of the Christian Church, was the cause of an angry dispute, and no sooner had this in a manner subsided than Middleton started a fresh commotion by his attack upon Bishop Sherlock's theory of the chain of prophecy running through the Old Testament. Of Mid-

dleton's controversial writings as a whole, it may be said that they probably had no definite aim, as they certainly have not had any definite result.

His Life of Cicero. — The author's fame rests chiefly upon his Life of Cicero, which was, until the appearance of Forsyth's Cicero, the standard work upon the subject. Middleton's Cicero is an able and well-written biography, although open to criticism. The style is easy and vigorous, but disfigured here and there by the use of slang phrases. The chief objection to the conception of the work is that it extols Cicero unduly.

De Foe.

Daniel De Foe, 1661–1731, was the author of the world-renowned Robinson Crusoe.

Career. — De Foe was the son of a butcher, James Foe, the prefix being assumed by Daniel. He was educated among the dissenters, and was expected to become a minister, but he did not carry out the plans of his friends. He was for a time a soldier; he was a political negotiator; he engaged in several kinds of trade. But his chief occupation was that of authorship.

The amount that he wrote was enormous. The complete edition of his works, by Walter Scott, was in 20 vols., 12mo. A large part of his writings was on political subjects. He entered freely into the discussion of public affairs, and not always on the winning side. The ups and downs of his own life were numerous and great:

> "No man hath tasted differing fortunes more;
> And thirteen times I have been rich and poor.

I have seen the rough side of life, as well as the smooth; and have, in less than half a year, tasted the difference between the closet of a King and the dungeon at Newgate."

A Piece of Irony. — One of De Foe's publications was the Shortest Way with the Dissenters. "In this playful piece of irony, the author gravely proposed, as the easiest and speediest way of ridding the land of Dissenters, to hang their ministers and banish the people. Both Churchmen and Dissenters viewed the whole matter in a serious light; and while many of the former applauded the author as a staunch and worthy Churchman, as many of the latter, filled with apprehensions dire, began to prepare for Tyburn and Smithfield." The House of Commons declared the book a libel, and ordered it to be burnt by the hangman, and the author to stand in the pillory. To this Pope refers:

> "Earless on high stood unabashed De Foe." — *The Dunciad.*

De Foe took the matter very coolly, and wrote an ode to the Pillory,

> "A hieroglyphic state-machine
> Condemned to punish fancy in."

Works. — De Foe's works number more than two hundred; all of them were on subjects of popular interest, and were at the time much read. He is now known, however, almost exclusively as a novelist, and most of all by his one novel, The Adven-

tures of Robinson Crusoe. Of his other novels, the most noted are Moll Flanders, Colonel Jack, Roxana, and Captain Singleton.

"While all ages and descriptions of people hang delighted over Robinson Crusoe, and shall continue to do so, we trust, while the world lasts, how few comparatively will bear to be told, that there exist other fictitious narratives by the same writer, — four of them, at least, of no inferior interest, Roxana, Singleton, Moll Flanders, Colonel Jack, — all genuine offspring of the same father." — *Charles Lamb.*

"We are compelled to regard him as a phenomenon, and to consider his genius as something rare and curious, which it is impossible to assign to any class whatever. Throughout the ample stores of fiction in which our literature abounds, more than that of any other people, there are no works which at all resemble his, either in the design or the execution. Without any precursor in the strange and uncarved path which he chose, and without a follower, he spun his web of coarse but original materials, which no mortal had ever thought of using before; and when he had done, it seems as though he had snapped the thread, and conveyed it beyond the reach of imitation. To have a train of followers is usually considered as adding to the reputation of a writer: it is a peculiar honor to De Foe that he had none. Wherever he has stolen a grace beyond the reach of art, wherever the vigor and freshness of nature are apparent, there he is inaccessible to imitation." — *Retrospective Review.*

"Was there ever anything written by mere man that the reader wished longer, except Robinson Crusoe, Don Quixote, and The Pilgrim's Progress?" — *Dr. Johnson.*

William Wollaston, 1659–1724, a clergyman of leisure, educated at Cambridge, published in 1722 a work called The Religion of Nature, which was much read, and is often quoted in religious and philosophical treatises of the eighteenth century.

Wollaston wrote other things, but this is the only one by which he is known. In it he maintains that Truth is the supreme good, and the source of all morality, laying down, as a foundation of his argument, that every action is a good one which expresses in act a true proposition.

Samuel Clarke, D. D., 1675–1729, was a celebrated philosophical writer. His chief book was his Demonstration of the Being and Attributes of God, being one of the Boyle courses of Lectures. This work is intended as a confutation of the works of Spinoza and Hobbes. He wrote also The Scripture Doctrine of the Trinity, and some other works.

John Norris, 1657–1711, was a learned metaphysician and divine. He was a Platonist in his views, and strongly inclined to mysticism. He wrote a treatise on the Platonic theory of innate ideas, advocating the system of Malebranche on that subject, and arguing against the theory of Locke. The following are his chief publications: An Essay towards the Theory of the Ideal or Unintelligible World, considering it absolutely in Itself, 2 vols., 8vo; A Philosophical Discourse concerning the Natural Immortality of the Soul; Two Treatises concerning the Divine Light; An Account of Reason and Faith; Reason and Religion; Christian Blessedness, or Practical Discourses on the Beatitudes; An Idea of Happiness; Miscellanies, consisting of Poems, Essays, Discourses, and Letters.

"Norris is more thoroughly Platonic than Malebranche, to whom, however, he pays great deference, and adopts his fundamental hypothesis of seeing all things in God. He is a writer of fine genius, and a noble elevation of moral sentiments, such as predisposes men for the Platonic schemes of theosophy. He looked up to Augustine with

as much veneration as to Plato, and respected more, perhaps, than Malebranche, certainly more than the generality of English writers, the theological metaphysicians of the schools. With these he mingled some visions of a later mysticism. But his reasonings will seldom bear a close scrutiny." — *Hallam's Lit. Hist of Europe.*

JOHN HUTCHINSON, 1674–1737, was the founder of the Hutchinsonian school of interpretation.

Hutchinson was a native of Yorkshire. He was a layman, without the advantages of University education, but he acquired by private study a good deal of linguistic and scientific knowledge, and he wrote many works in support and illustration of a new scheme of biblical interpretation, which went by his name and was for a time much in vogue. The pivotal idea of his system was that the Hebrew Scriptures contain the elements of science and philosophy as well as of religion, and that science is to be interpreted by the Bible.

Works. — Hutchinson's principal works are the following: Moses's Principia; Moses sine Principio; The Confusion of Tongues and Trinity of the Gentiles; The Hebrew Writings Complete; A Treatise on Power, Essential and Mechanical; Glory of Gravity, Essential and Mechanical; Glory, Mechanical; The Human Frame, or Agents that circulate the Blood explained; the Religion of Satan, or Antichrist Delineated, etc.

"The works of Hutchinson are entitled to notice, as their author was the founder of a school of philosophy and theology to which some of the most celebrated men of the last century belonged. However absurd many of its speculations seem to be, there must be a plausibility in the leading principles of a system which engaged the attention and support of such men as President Forbes and Bishop Horne, Mr. Parkhurst and Bishop Horsley. The leading idea of Hutchinson is that the Hebrew Scriptures contain the elements of all rational philosophy as well as of genuine religion. That philosophy he opposes to the Newtonian; and hence he wrote his Moses's Principia, or a commentary on the Mosaic account of the creation and the deluge. His Moses sine Principio contains an account of the fall, and of other subjects connected with it. His work on the confusion of tongues is very ingenious; in which he attempts to prove that it was not a diversity of languages, but of religion, that took place at Babel. His Trinity of the Gentiles gives a view of ancient mythology and idolatry, considered chiefly as a corruption of the true religion. In the Covenant of the Cherubim he gives a view of the perfection of the Hebrew Scriptures, and of the Covenant of the Divine Three for the redemption of man. Hutchinson is an obscure, and, at the same time, a most dogmatical and abusive writer. It is often exceedingly difficult to ascertain his meaning, and still more difficult to acquiesce in it when ascertained. That he and his scholars have contributed considerably to the interpretation of the Bible, it would be wrong to deny. They have done a good deal, at the same time, to injure and clog the science of criticism."—*Orme's Bibl. Bib.*

ANDREW WILSON, M. D., a Scotchman, and an advocate of the Hutchinsonian theories, published, 1750–1767, several works on that subject, opposing the Newtonian Philosophy, and contending that all philosophy should be deduced from the Hebrew Bible: The Creation the Groundwork of Revelation, and Revelation the Language of Nature; Human Nature Surveyed by Philosophy and Revelation; The Principles and Moving

Powers assumed by the Present System of Philosophy; Subjects in Dispute between the Author of the Divine Legation of Moses [Warburton] and a Late Professor in the University of Oxford [Lowth]. Dr. Wilson published also several works on medical subjects.

FRANCIS HUTCHESON, 1649–1747, was a metaphysical writer of considerable celebrity.

Hutcheson was a native of the north of Ireland, and a graduate of the University of Glasgow. He was Professor of Moral Philosophy in the University of Dublin. His writings on metaphysical science, though not numerous, exerted a large influence by their originality and the clearness and beauty with which his thoughts were presented. He is even sometimes considered as the founder of the modern Scottish school of philosophy. The doctrine which he particularly advocated was the existence of an innate moral sense. His principal works are: A System of Moral Philosophy; An Inquiry into the Originals of our Ideas of Beauty and Virtue; An Essay on the Passions and Affections; Letters on Virtue.

DAVID HARTLEY, M. D., 1705–1757, was a writer of some note on metaphysical science.

Hartley was educated at Cambridge. He is the author of several medical treatises, but is best known by his Observations on Man, his Frame, etc., and by his Theory of the Human Mind. This theory regards the brain, nerves, and spinal chord as the direct instruments of sensation, by means of vibrations communicated to and through them by external objects. Although overthrown subsequently, the theory is still interesting as marking an important step in the investigation of psychological phenomena.

SIR ISAAC NEWTON, 1642-1727, does not belong, strictly speaking, to the department of English literature, inasmuch as nearly all his most celebrated works were published in Latin.

Newton's English works are: A Treatise on the Reflections, etc, of Light, Observations on the Prophecies of Daniel, etc., and Historic Account of Two Notable Corruptions of Scripture (on the reading of 1 John v. 7, and 1 Tim. iii. 16). Sir Isaac Newton is the most distinguished name in the annals of English science. It is not too much to say that his great discoveries in the laws of gravitation and of light, and his invention of the system of fluxions, reconstructed all the processes of scientific investigation hitherto employed, and placed them upon a broad and stable basis. His labors as a Bible critic cannot claim the same honor, and are of little value as compared with the results of modern exegesis.

WILLIAM WHISTON, 1667–1752, notorious in his own day for his theological heresies, and the persecution and controversy to which they gave rise, is now chiefly known for his translation of Josephus.

Whiston was educated at Cambridge, where he became tutor, fellow, and finally successor to Sir Isaac Newton in the professorship of Mathematics. He was expelled from the University in 1710, in consequence of his Arianism and his rejection of infant baptism. Whiston's works are exceedingly numerous, but are chiefly scientific

or theological. His New Theory of the Earth, (a defence of the Mosaic account,) attracted much attention when it appeared, but is now wholly worthless.

The remainder of Whiston's life, after his expulsion from the University, was spent in writing and publishing works in defence of Arianism. An attempt to expel him from the communion of the Church of England was made, and was continued for five years, but failed. This suit forms a curious chapter in the history of the times.

Works. — Whiston's theological works are now almost forgotten, and he is remembered almost exclusively by his translation of Josephus. This translation has gone through a number of editions, and is still much read, although superseded by the work of Dr. Robert Traill. Whiston's Autobiography is a curious record of the times, and displays the author in all his disinterested zeal and curious proneness to superstition.

Rt. Hon. Duncan Forbes, 1685–1747, a distinguished Scotch scholar and advocate, studied at Edinburgh, Utrecht, Leyden, and Paris, and rose to high distinction in civil affairs. He wrote Thoughts on Religion, Natural and Revealed; Reflections on the Sources of Incredulity with regard to Religion; Letters on some Important Discoveries in Philosophy and Theology, etc. "I knew and venerated the man; one of the greatest that ever Scotland had, both as a judge, a patriot, and a Christian."— *Warburton.*

John Asgill, —— 1738, was the author of a number of books, chiefly legal. For one of his books, entitled Argument proving that men may be translated to Heaven without dying, he suffered much persecution. It was regarded as impious, and on account of it he was expelled first from the Irish House of Commons, and then from the English, and finally he lay for thirty years in prison. The quotations from the book given by Southey in The Doctor convict the author of absurdity rather than of blasphemy. He berated men for dying, when, as he said, there was no necessity for it; it was merely a foolish custom into which they had fallen! As he himself lived to be almost a hundred years old, some people began to think that possibly there might be something in his theory. But finally he knocked it all in the head by dying himself, just like other people.

Anthony Collins, 1676–1729, a writer on Theology and Metaphysics. Works: Essay concerning the Use of Reason; Priestcraft in Perfection; Vindication of the Divine Attributes; Discourse on Free Thinking; Philosophical Inquiry concerning Human Liberty and Necessity; A Discourse of the Grounds and Reasons of the Christian Religion, etc. Collins was a Deist, and an acute and subtle disputant. His opponents were some of the greatest men of his time, Bentley, Sam. Clarke, Sherlock, and others.

John Toland, 1669–1722, another of the deistical writers of England at the beginning of the last century, was born in Londonderry, Ireland. He was of Catholic parentage; but in his sixteenth year became a Protestant, and afterwards a Deist, or rather a Pantheist. He studied at the Universities of Glasgow, Edinburgh, and Leyden, and afterwards spent much time in literary research at Oxford. His chief work was Christianity not Mysterious, published in 1696.

Matthew Tindal, LL.D., 1657–1733, was the leading deistical writer at the close of the seventeenth and the beginning of the eighteenth century. He was educated at Oxford, and was elected to a Law Fellowship there. He resided chiefly in London. He published several works, but the only one much known is that entitled Christianity as Old as the Creation, or the Gospel a Republication of the Law of Nature. It cre-

ated great controversy, and was the chief object had in view by Butler in writing his Analogy.

Nicholas Tindal, 1687–1774, nephew of the deistical writer, Matthew Tindal, translated Rapin's History of England from the French to the English, and continued it to his own time. Tindal's Rapin, published formerly in 5 vols., fol., and latterly in 21 vols., 8vo., is a valuable thesaurus of facts, but heavy in style, and consequently not much read except by profound students of history. Tindal was the author of several works, but this was the chief.

Charles Davenant, LL.D., 1656–1714, had considerable notoriety in his day as a dramatist and a writer on political economy. His Tragedy of Circe was written at the age of nineteen, and he himself took part in the performance of it. His works were published in 5 vols., 8vo. The following are the titles of some of them: An Essay on the Ways and Means of Supplying the War; An Essay on the Trade of India; Discourses on the Public Revenues, etc., etc.

Mrs. Mary Astell, 1668–1731, was one of the earliest of her sex in England to gain celebrity by the pen.

Mrs. Astell wrote a number of works, which were well received and gained for her the respect of some of the most distinguished persons of her day. Her works are partly of a religious kind, and partly directed to the improvement and elevation of her own sex. One of her works, Reflections on Marriage, is said to have been occasioned by a disappointment of her own on that subject, and betrays, not unnaturally, some acerbity of temper. "Some people [men?] think that she has carried her arguments with regard to the birthrights and privileges of her sex a little too far; and that there is too much warmth of temper discovered in this treatise." The old story!

Another of her books was Six Familiar Essays upon Marriage, Crosses in Love, and Friendship. Another, "a witty piece," was an Essay in Defence of the Female Sex. The titles of some of her other works are: A Serious Proposal to the Ladies for the Advancement of their True and Greatest Interest, A Fair Way with Dissenters and their Patrons, Letters concerning the Love of God, Bart'lemy Fair, or an Inquiry after Wit, The Christian Religion as practised by a Daughter of the Church of England. The last named work was for a time attributed to Bishop Atterbury.

"Mrs. Astell was a truly exemplary character, and devoted her talent to the best ends, the interests of true religion, and the improvement of her own sex; indeed, of all capable of appreciating moral excellence and intellectual elevation." — *Allibone.*

Mrs. Elizabeth Rowe, 1674–1737, was another lady writer of some note.

Mrs. Rowe was the daughter of a Dissenting minister, Walter Singer, and was noted at an early age for her beauty and accomplishments. She had Matthew Prior for a suitor, Bishop Ken and Dr. Watts for advisers, and no lack of adulation and compliment. She was married at the age of thirty-six to Mr. Thomas Rowe, a gentleman a

little turned of twenty. The marriage was a happy one, and on the death of Mr. Rowe, at the age of twenty-eight, she remained a widow. Mrs. Rowe published many works, all of a religious character. The principal are: Devout Exercises of the Heart in Meditation, Soliloquy, Praise, and Prayer; Letters, Moral and Entertaining; Poems on Various Occasions.

Bernard de Mandeville, 1670–1733, was a native of Holland, who finally settled in London. He was the author of a number of miscellaneous works in prose and verse, but is chiefly known by his Gambling Hive, 1714. This work having been severely censured, he published a new edition in 1723, enlarged, and furnished with notes, under the title, The Fable of the Bees, or Private Vices Public Benefits. It abounds in shrewd observations, and the style is vigorous, but is founded upon the paradox that private vices are public benefits. As Dr. Johnson shrewdly observed, "the fallacy of the book is that Mandeville defines neither vices nor benefits." The author reasons well on the motives of human action, and his analysis of character is close.

Jonathan Richardson, 1665–1745; a prominent portrait-painter of the eighteenth century, is better known, however, as an art-critic than as a painter. His chief works are an Essay on the Theory of Painting, which exercised a decisive influence on the development of Sir Joshua Reynolds, and Two Discourses on the Art of Criticism. In connection with his son, he also published a volume of notes on Milton's Paradise Lost, with a likeness of the poet. This engraving, made by Richardson himself, is said to bear a striking resemblance to Wordsworth, and to be a better likeness of him than any of those made expressly for him. Richardson's poems have no great merit.

Lewis Theobald, —— 1744, is chiefly known as one of the early editors of Shakespeare, and as one of the heroes of the Dunciad. He possessed much industry, and was conscientiously accurate, but had little taste and no genius. He published an edition of Shakespeare in 7 vols., 8vo, which is of considerable value, and exposed therein many of the inaccuracies of Pope, for which Pope took exemplary vengeance in the Dunciad.

Aaron Hill, 1685–1750, published a number of writings on a great variety of subjects, historical, poetical, politico-economical. He is principally known by his Progress of Wit, a satire aimed at Pope, who had introduced Hill into the Dunciad.

Thomas Sprat, 1636–1713, is one of the minor authors of this period. He wrote both prose and verse, and is chiefly known by the latter, though his merits as a poet are much inferior to his merits as a prose writer.

Sprat studied at Oxford, and took orders in the Church of England, finally becoming Bishop of Rochester. He is the author of several works, both in prose and verse. The latter are of little merit. They are An Account of the Plague of Athens, and a Poem on the Death of Oliver Cromwell. His prose works are a History of the Royal Society of London, etc., A True Account of the [Rye House] Conspiracy, etc., and several volumes of sermons and discourses to the clergy, which have been highly praised.

"Unhappily for his fame, it has been usual to print his verses in Collections of the British poets; and those who judge of him by his verses must consider him as a servile imitator, who, without one spark of Cowley's admirable genius, mimicked whatever was least commendable in Cowley's manner; but those who are acquainted with Sprat's prose writings will form a very different estimate of his powers. He was, indeed, a great master of our language, and possessed at once the eloquence of the author, of the controversialist, and of the historian." — *Macaulay.*

John Sheffield, Earl of Musgrave, Duke of Buckinghamshire, 1649–1720, a prominent English statesman of this period, was the author of several works which were much praised at the time, but which are now comparatively unknown. The principal one is an Essay on Poetry, in which Dryden was for awhile supposed to have had a share. Besides this, Sheffield published two Dramas — Julius Cæsar and Marius Brutus — mere alterations of Shakespeare.

Simon Ockley, 1678–1720, a clergyman of the Church of England and Professor of Arabic at Cambridge, was the author of several works upon oriental literature and history. He is known almost exclusively, however, by his History of the Conquests of the Saracens. Although oriental studies have made immense progress since the eighteenth century, Ockley's work still retains a large share of its original value. It was the work which Gibbon chiefly consulted for information upon Saracenic conquests. "The very curious history of the Saracens, given by Ockley, should be consulted, and is somewhat necessary to enable the student more exactly to comprehend the character of the Arabians, which is there displayed, by their own writers, in all its singularities." — *Smyth.*

John Oldmixon, 1673–1742, was the author of a number of historical works: The British Empire in North America, History of England, Clarendon and Whitlock compared, etc. Oldmixon is so bigoted a Whig that writers of even his own party, Macaulay, for instance, reject his works as of no authority. His Prose Essay on Criticism had no other effect than to elicit from Pope a satirical passage in the Dunciad.

Thomas Salmon, —— 1742, was an English historian of some note. His principal works are Modern History, in 32 vols., published in 1725, and his Abridgment and Review of State Trials from Richard II. to George II. His Modern History was much read in its day, and has been made the text for numerous abridgments since.

Robert Wodrow, 1679–1734, the historian of the Church of Scotland, was born and educated at Glasgow, and was minister of Eastwood from 1703 to his death in 1734. His chief work was A History of the Sufferings of the Church of Scotland, 2 vols., fol. Besides this, he published A Life of James Wodrow, Professor of Divinity at Glasgow and father of Robert; Analecta, materials for a history of remarkable providences; and numerous other Collections, Letters, etc.

Thomas Carte, 1686–1754, was a careful and voluminous writer of English history. He was suspected of being in collusion with the exiled Stuarts, and was obliged in consequence to flee from the country, but was permitted afterwards to return and complete his historical works. These were: History of the Life of James, Duke of Ormond, 1610–1688, containing a full account of the Irish Rebellion, 3 vols., fol.; History of England, 4 vols., 4to. Both these works were the fruit of original research, and are counted of great value for their facts, though the style is not such as to attract

the general reader. "Carte's Life of the Duke of Ormond is considered a book of authority; but it is ill written. The matter is diffused in too many words; there is no animation, no compression, no vigor. Two good volumes in duodecimo might be made out of the two [three] in folio."—*Dr. Johnson.*

George Sale, 1680–1736, the distinguished orientalist, was by profession a lawyer. He contributed largely to Bower's Universal History, and to Birch's General Dictionary, but is chiefly known by one work, A Translation of the Koran. He was extremely poor, and "often wandered in the streets in search of some compassionate friend who would supply him with the meal of the day."—*Disraeli.*

Edward Spelman, —— 1767, great-grandson of the celebrated antiquary, Sir Henry Spelman, is chiefly known by his translations of Xenophon's Anabasis and Cyropædia (pronounced by Gibbon, and lately by Dr. Smith, to be the best English rendering), and of The Roman Antiquities of Dionysius of Halicarnassus. Spelman also translated a Fragment of the Sixth Book of Polybius, and wrote a History of the Civil Wars between York and Lancaster.

John Potter, D. D., 1674–1747, Archbishop of Canterbury, was celebrated for his profound learning as a Greek scholar. His chief work, Archæologia Græca, or The Antiquities of Greece, in 2 vols., 8vo, was long the only standard text-book on this subject. Some of his other publications are Theological Works, 3 vols, 8vo, containing Charges, Sermons, Addresses, etc.; Critical Editions of Clemens Alexandrinus, Plutarch, and Lycophron.

Robert Ainsworth, 1660–1743, has been well known to many successive generations of school-boys. For a full century, almost the only road to classical learning in England and America was by "Ainsworth's Latin Dictionary." This work, which cost the author twenty years of labor, was first published in 1737; it soon displaced those which had preceded it, and held undisputed sway among students of the English-speaking race until comparatively recent times.

Nathan Bailey, —— 1742, was author of the English Dictionary which was in current use previous to that of Dr. Johnson.

Bailey's Dictionary was published in folio and in various other forms, and was for a long time almost the only acknowledged standard of the language. Mr. Bailey was a good philologist for that day, and his work was a worthy contribution to the cause of letters.

Dr. Allibone records a curious anecdote in regard to Bailey's Dictionary. It was studied through twice, word by word, by Mr. Pitt, afterwards Earl of Chatham, the import and mode of construction of each word being carefully examined, so that the strength, the significance, and the beauty of the English language might be properly understood, and enlisted in the service of oratory when required. "Probably no man, since the days of Cicero, has ever submitted to an equal amount of drudgery." A somewhat similar story is told of Dr. Archibald Alexander, of Princeton. When Webster's large Dictionary was first published, in 1827, in 2 vols., 4to, Dr. Alexander is said to have read it regularly through, from beginning to end. Such was the tradition at the time among the college students.

LAWRENCE ECHARD, 1671–1730, was a clergyman of the English Church, and a writer of some note on history and geography.

Works. — Compend of Geography: The Gazetteer, a Geographical Index to Europe; Classical Geography; Roman History, 5 vols., 8vo; General Ecclesiastical History, 2 vols., 8vo; History of England, 3 vols., folio.

The work last named was for a time very popular, and bid fair to become a standard authority on the subject. But it was superseded by Napier and others. The contrast between Echard's history and that of Gilbert Burnet is thus sketched in a witty epigram of the day:

Gil's History appears to me
Political anatomy;
A case of skeletons well done,
And malefactors every one.
His sharp and strong incisive pen
Historically cuts up men,
And does with lucid skill impart
Their inward ails of head and heart.
Lawrence proceeds another way,
And well-dressed figures does display;
His characters are all in flesh,
Their hands are fair, their faces fresh,
And from his sweeting air derive
A better scent than when alive.
He wax-work made to please the sons
Whose fathers were Gil's skeletons.

JOSEPH AMES, 1689–1759, is the author of an antiquarian work of considerable celebrity, called Typographical Antiquities, being an historical account of printing in England, with some memoirs of ancient printers, and a register of the works printed by them from 1471 to 1600. Mr. Ames was an ironmonger of London, who took a fancy for occupying his leisure hours in this kind of literary employment, and who produced, after years of laborious research, a work of real excellence for the time, though it has since been superseded by later works based upon it.

THOMAS BAKER, 1656–1740, was one of those learned and laborious antiquaries for which England has always been famous. The only work which he published was Reflections on Learning. It had great popularity and passed through eight editions. He occupied himself through his long life in collecting and transcribing documents in regard to the history and antiquities of the University of Cambridge. His MSS. on this subject amount to 39 vols., fol., and 3 vols., 4to, besides large collections relative to other portions of English history. If he had undertaken less, and had stopped to arrange and prepare for publication some portion of his accumulations, he would have done a greater service to letters.

"As the employment [of antiquaries] consists first in collecting, and afterwards in arranging, or abstracting, what libraries afford them, they ought to amass no more than they can digest; but when they have undertaken a work, they go on searching and transcribing, call for new supplies — when they are already overburdened, and at last leave their work unfinished. It is the business of a good antiquary, as of a good man, to have mortality always before him." — *Hearne.*

JOHN LEWIS, 1675–1746, a clergyman of the Church of England, a native of Bristol

and a graduate of Oxford, wrote several works on religious subjects, Baptism, The Litany, etc.; also several antiquarian works, History and Antiquities of the Isle of Thanet; History and Antiquities of the Abbey Church of Feversham; Antiquity and Use of Seals, etc. But his chief claim to commemoration is his connection with the memory of Wyckliffe. He wrote A Life of John Wyckliffe, and he published an edition of Wyckliffe's New Testament, prefixing to it a History of the Translators of the Bible into English. Besides these valuable works, and in the same line with them, he wrote A Life of Master William Caxton. Lewis's style is disfigured by carelessness and want of order, but he has collected and transmitted, in these works, valuable materials.

Sir John Chardin, 1643–1713, a celebrated traveller, a native of Paris, but a resident of England, and knighted by Charles II., wrote Travels into Persia and the East Indies.

Chardin was a jeweller by trade, and it was on this business partly that he went to Ispahan, where he remained for six years. He was employed by the King of Persia as an agent for the purchase of jewels. "The faculty of seizing, by a rapid and comprehensive glance, the character of a country and people, was possessed in the highest degree by Chardin, and secures him an undisputed supremacy in that department of literature." — *Sir James Mackintosh.*

John Whiting, 1655–1722, is chiefly known by his descriptive "Catalogue of Friends' Books." He was a native of Somersetshire, resident in London. Besides his "Catalogue," Whiting published An Abstract of the Lives, Precepts, and Sayings of the Ancient Fathers; Judas and the Chief Priests Conspiring to Betray Christ, an answer to George Keith; The Admonishers Admonished; Truth and Innocence Defended, an answer to Cotton Mather's "lies and abuses of the people called Quakers," etc.

John Dunton, 1659–1733, was an eccentric man who turned his hand alternately to bookselling and bookmaking, and whose work of chief value is his own autobiography: Life and Errors of John Dunton, with Lives and Characters of more than a thousand contemporary divines. He published for twenty years The Athenian Mercury, somewhat on the plan of Notes and Queries; also, Religio Bibliopolæ, or Religion of a Bookseller, etc.

Edward Cave, 1691–1754, an English printer, is honorably connected with English literature as the originator of The Gentleman's Magazine, begun by him in 1731, and still continued on the same spot. Dr. Johnson, at the beginning of his career, drew his first support from this magazine. Edmund Burke also contributed largely to it.

Edward Moore, 1712–1757, an unsuccessful linen-draper, turned his attention to literature, and with considerable success. He wrote Fables for the Female Sex; The Foundling, and Gil Blas, Comedies; and The Gamester, a Tragedy. He also wrote a large number of the best papers in The World, a daily paper, of which he was for several years the editor.

William Wotton, D. D., 1666–1726, wrote several works of value, but is chiefly noticeable for his extraordinary intellectual precocity.

There is not probably on record another authentic instance of such early intellectual development as that of Wotton. He translated chapters from the Hebrew, Greek, and Latin into English at the age of five. He was admitted to College, Catherine Hall, Cambridge, at the age of nine years and eight months, the record of him by the Head of the College being *Gulielmus Wottonus, infra decem annos, nec Hammondo nec Grotio secundus,* "William Wotton, less than ten years old, and not inferior to Hammond or to Grotius." When scarcely twelve, his skill in Hebrew, Arabic, Syriac, Chaldee, Greek, and Latin, in arts, sciences, logic, philosophy, mathematics, and chronology, was celebrated by the learned Head of Magdalen College in a Latin poem, *In Gulielmum Wottonum, stupendi ingenii et incomparabilis spei puerum, vixdum duodecim annorum,* "On William Wotton, a boy of amazing genius and incomparable hope, not yet twelve years old." At the age of twelve years and five months he took his degree of Bachelor of Arts, being then acquainted with twelve languages. He took his Master's degree at seventeen, and was elected Fellow at nineteen. He did not die young, as is often the case with those of precocious genius, but lived to the age of sixty.

Wotton wrote several important works, but his achievements were not in proportion to the prodigious promise of his boyhood. The following are the chief: Reflections upon Ancient and Modern Learning, occasioned by Sir William Temple's essay on that subject; A History of Rome; Discourse on the Confusion of Language at Babel; Miscellaneous Discourses on the Traditions and Usages of the Scribes and Pharisees in the Time of Our Blessed Saviour Jesus Christ.

Thomas Wilson, D. D., LL.D., 1663–1755, was for fifty-seven years Bishop of Sodor and Man. On account of his extraordinary merits, he received from the King frequent offers of promotion to other dioceses, generally considered more desirable, but he uniformly declined, and remained in his original Episcopal charge, fulfilling its duties, to the ninety-third year of his life.

Bishop Wilson's publications are held in great respect: The Principles and Duties of Christianity; Short and Plain Instructions for the Better Understanding of the Lord's Supper; The Knowledge and Practice of Christianity made easy to the Meanest Capacities; Observations on Reading the Historical Parts of the Old Testament; Parochialia, instructions to the clergy in the discharge of their parochial duty; Maxims of Piety and Christianity; Plain Sermons on the Sacraments; Private Meditations.

"During the fifty-eight years that he had the bishopric, he never failed, unless on occasion of sickness, to expound the Scriptures, to preach, or to administer the sacrament, every Sunday, at one or other of the churches in his diocese; and if absent from the island, he always preached at the church where he resided for the day." — *Life.*

"His style and language are adapted to the understanding and capacity of all orders

and degrees of men: at the same time, he delivered his sentiments with all the dignity and authority of an inspired apostle." — *Rev. P. Moore.*

Thomas Rymer, 1638–1714, a scholar of Cambridge, was appointed in 1692 historiographer to William III. In this capacity he published the collection of documents relating to the transactions between England and foreign powers, in twenty volumes folio, commonly known as *Rymer's Foedera.* The last five volumes, it must be observed, were published by Sanderson after Rymer's death. The treaties in this work extend from 1101 to 1654. It is perhaps unnecessary to say that Rymer's Foedera is indispensable in the historian's library, Clark's attempt to amend and enlarge it having failed. It is, as yet, the only collection that gives, in an accessible and continuous form, the documents relating to England's foreign policy. Besides his labors as an editor, Rymer made some pretensions to being a critic, publishing a few essays on the English dramatists of the sixteenth century, which earned from Macaulay the epithet, "the worst critic that ever lived." Rymer made also a few translations from the Greek, Latin, and Italian.

John Harris, D. D., 1667–1719, was the earliest English encyclopedist. He published in 1704 Lexicon Technicum, or a Universal Dictionary of Arts and Sciences, 2 vols., fol. He made also a valuable collection of Voyages and Travels, 2 vols., fol., and some other antiquarian works.

Ephraim Chambers, —— 1740, was the author of Chambers's Cyclopædia.

Chambers began as an apprentice with Mr. Senex, a globemaker in London. Acquiring, while in this business, a strong taste for scientific pursuits, he withdrew from the work of globemaking, and gave himself up entirely to the preparation of his dictionary. It was published by subscription, in 2 vols., fol., and had a large sale, bringing the author both money and fame. The work was enlarged from time to time, and finally led to, or was merged in, Rees's Cyclopædia, 45 vols., 4to.

"While the second edition of Chambers's Cyclopædia, the pride of booksellers and the honor of the English nation, was in the press, I went to the author, and begged leave to add a single syllable to his magnificent work; and that, for Cyclopædia, he would write *En*cyclopædia. I told him that the addition of the preposition *en* made the meaning of the word more precise; but Cyclopædia might mean the instruction of a circle, as Cyropædia is the instruction of Cyrus; but that if he wrote *En*cyclopædia, it determined it to be from the dative of cyclus, — instruction in a circle." — *W. Bowyer.*

IV. THEOLOGICAL WRITERS.

Butler.

Joseph Butler, D. D., 1692–1752, a learned Bishop of the English Church, wrote several important works, but the others are thrown into the shade by that one with which the world is familiar, The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature.

Butler's Analogy has been accepted almost universally as a standard work on the subject of which it treats, and it is used as a text-book in a large proportion of the higher institutions of learning. The distinction which it has gained is due, however, more to the soundness of the argument than to the lucid or attractive style in which the argument is presented. It has been alleged, indeed, that the difficulty referred to is owing entirely to the abstruse character of the subjects discussed. But this is a mistake. His style is not to be commended or imitated. He is dry, obscure, and dull, where Locke, Berkeley, or Brown would have been vivacious and lucid.

"No thinker so great was ever so bad a writer. Indeed, the ingenious apologies which have lately been attempted for this defect, amount to no more than that his power of thought was too much for his skill in language. How general must the reception have been of truths so certain and momentous as those contained in Butler's discourses, — with how much more clearness must they have appeared to his own great understanding, if he had possessed the strength and distinctness with which Hobbes enforces odious falsehood, or the unspeakable charm of that transparent diction which clothed the unfruitful paradoxes of Berkeley." — *Sir James Mackintosh.*

"Bishop Butler is one of those creative geniuses who give character to their times. His great work, The Analogy of Religion, has fixed the admiration of all competent judges for nearly a century, and will continue to be studied so long as the language in which he wrote endures." — *Bishop Wilson.*

Leslie.

Charles Leslie, 1650–1722, a native of Ireland, and a graduate of Trinity College, Dublin, was ordained in the English Church, but being a strong Jacobite, and refusing to take the oath of allegiance to William and Mary, he applied himself to the use of his pen only.

Leslie wrote much, both on political and religious subjects. Of the latter, the works most known are A Short and Easy Method with the Deists; A Short and Easy Method with the Jews; and The Snake in the Grass, against the Quakers. His "Short and Easy Method with the Deists" has acquired great celebrity, and is always quoted in lists of works on the evidences of Christianity.

"His abilities and his connections were such that he might easily have obtained high preferment in the Church of England. But he took his place in the front rank of the Jacobite body, and remained there steadfastly through all the dangers and vicissitudes of three-and-thirty troubled years. Though constantly engaged in theological controversy with Deists, Jews, Socinians, Presbyterians, Papists, and Quakers, he found time to be one of the most voluminous political writers of the age. Of all the non-juring clergy he was the best qualified to discuss constitutional questions; for before he had taken orders he had resided long in the Temple, and had been studying English history and law, while most of the other chiefs of the schism had been poring over the Acts of Chalcedon, or seeking for wisdom in the Targum of Onkelos."—*Macaulay.*

Thomas Sherlock, D. D., 1678–1761, a celebrated divine and Bishop of the English Church, was born in London and educated at Cambridge. His Works complete are

published in 5 vols., 8vo. The following are the two most noted: The Use and Intent of Prophecy; Trial of the Witnesses of the Resurrection of Jesus. "The Sermons of Sherlock are masterpieces of argument and eloquence. His discourses on Prophecy and the Trial of the Witnesses are perhaps the best defences of Christianity in our language."—*Dr. Joseph Warton.*

Thomas Secker, LL. D., 1693–1768, Archbishop of Canterbury, was held in high esteem both as a writer and a preacher. His writings have been published in 12 vols., 8vo. Of these, one volume consists of Charges to his clergy, and 2 vols. are Lectures on the Catechism; the remaining nine are Sermons.

Thomas Stackhouse, 1680–1752, a theologian of the English Church, is well known for his Complete Body of Divinity, published originally in folio, and more recently in 3 vols., 8vo, and for his History of the Bible, published originally in 2 vols., folio, and afterwards in 6 vols., 8vo. Besides these, his chief works, he published also The Miseries and Great Hardships of the Inferior Clergy in and about London; Reflections on the Nature and Property of Languages; Defence of the Christian Religion; Memoirs of Bishop Atterbury, etc. The two works first named form a part of the standard literature of theology.

John Strype, 1643–1737, a learned clergyman of the English Church, was a most laborious student and writer. He died in his ninety-fifth year. His works have been printed in 27 vols., 8vo. They are chiefly historical, and though valuable as storehouses of information, are of the Dryasdust order. The following are the chief: Annals of the Reformation in England, 4 vols., folio; Ecclesiastical Memorials, 3 vols., folio; Lives of Archbishops Cranmer, Grindal, Parker, and Whitgift, each in 1 vol., folio; Lives of Bishop Aylmer, 8vo, of Sir Thomas Smith, 8vo, and of Sir John Cheke, 4to, with a great number of Sermons.

William Wake, D. D., 1657–1737, Archbishop of Canterbury, was born at Blandford, Dorsetshire, and educated at Oxford. He published An Exposition of the Doctrines of the Church of England; Present State of the Controversies between the Churches of England and Rome; The Genuine Epistles of the Apostolical Fathers, Translated; The Authority of Christian Princes over their Ecclesiastical Synods; An Appeal in behalf of the King's Supremacy; Preparation for Death; Sermons and Discourses.

William Fleetwood, D. D., 1656–1723, a Bishop of the English Church, was the author of several valuable works: Essay on Miracles; Chronicum Preciosum, an account of money, prices, etc.; Sermons. Bishop Fleetwood's Sermons are highly praised: "surnamed the silver-tongued;—remarkable for easy and proper expressions."—*Doddridge.*

White Kennett, D.D., 1660–1728, was an eminent Bishop of the English Church, and a zealous antiquary. His publications were very numerous. Among these the following are noted: Parochial Antiquities of Oxford and Bucks, 2 vols., 4to; A Complete History of England, with the Lives of all the Kings and Queens thereof, 3 vols., fol.; Register and Chronicle, Ecclesiastical and Civil, towards discovering and correcting the True History of England, from the Restoration of Charles II., fol., etc.

John Balguy, 1686–1748, a theological writer who flourished in the early part of the last century, attacked Lord Shaftesbury in A Letter to a Deist. His other publications were: The Foundation of Moral Goodness, being an answer to Hutcheson's theory of the origin of our ideas of Beauty and Virtue; Brief Inquiry concerning the Moral Perfections of the Deity; and An Essay on Redemption. The last was one of his

most popular works. — Thomas Balguy, D. D., 1716–1795, son of John B., and archdeacon of Winchester, wrote several works on religious subjects: Divine Benevolence Asserted and Vindicated from the Reflections of Ancient and Modern Sceptics; Discourses on Various Subjects.

Rev. John Bampton, 1689–1751, has a place in English letters, not for what he did himself, but for what he has caused to be done by others. He left his estates in trust to the University of Oxford, for the endowment of eight Divinity Lectures, to be delivered yearly, in confirmation and establishment of the Christian faith. These Bampton Lectures began in 1780, and a new volume has been published every year since, with only two or three exceptions.

Richard Arnald, 1696–1756, a Fellow of Emanuel College, Cambridge, was the author of a Commentary on the Apocrypha, which is held in high estimation. This commentary is usually printed with those of Patrick, Lowth, and Whitby, the whole making a continued exposition of the whole of the Sacred Volume. Arnald published several other treatises, chiefly theological, but the Commentary on the Apocrypha was his chief work.

Thomas Bennett, 1673–1728, an eminent English divine, engaged largely in theological discussion. His works are directed chiefly against the Catholics and the Quakers. Discourses on Schism; A Confutation of Popery; A Confutation of Quakerism; A Brief History of Set Forms of Prayer; Annotations on the Book of Common Prayer; Essay on the Articles.

Waterland.

Daniel Waterland, D. D., 1683–1740, is a standard writer on the Arian controversy. He was born in Lincolnshire, and educated at Cambridge. He held various ecclesiastical preferments, and was, at the time of his death, Archdeacon of Middlesex.

Waterland's writings are mostly on the divinity of Christ, and are in high repute: Vindication of Christ's Divinity; Defence of the Divinity of Our Lord Jesus Christ; Case of Arian Subscription Considered; Critical History of the Athanasian Creed; Scripture Vindicated, an answer to Tindal's book "Christianity as old as the Creation;" Importance of the Doctrine of the Holy Trinity. Dr. Waterland also wrote on The Eucharist, and Regeneration. His Works have been printed in 12 vols., 8vo.

Joseph Bingham, 1668–1723, one of the most learned and laborious of English divines. His great work, to the preparation of which he devoted more than twenty years of labor, was his Origines Sacræ, or The Antiquities of the Christian Church, in 10 vols. "It discovers a prodigious fund of reading, especially in the Fathers, united with great judgment, sincerity, and candor. It remains to the present day the text-book on the important subject of which it treats." — *Darling.*

Henry Dodwell, 1641–1711, a native of Ireland, educated at Trinity College, Dublin, adopted London as his place of residence, and was chosen Professor of History at Oxford. He was a man of great learning and industry. His most important works were in Latin. The following are his English works: Separation of Churches from Episco-

pal Government Schismatical; Discourse concerning the One Altar and the One Priesthood; A Discourse concerning the Soul, etc. This last advanced a curious theory, in some respects like that of the modern Annihilationists, and led to considerable controversy. — Henry Dodwell, Jr., eldest son of Henry, was an infidel, and published in 1742 Christianity not Founded on Argument. — William Dodwell, 1709–1785, younger son of Henry, Sr., wrote Rational Faith, in reply to his brother Henry's essay. He wrote also Free Answer to Middleton; Inquiry into the Miraculous Powers of the Primitive Church; The Sick Man's Companion; Practical Discourses, etc.

Patrick Delany, 1686–1768, a native of Ireland and a Fellow of Trinity College, Dublin, was an intimate friend of Swift's. Delany wrote: Revelation Examined with Candor; Reflections on Polygamy; The Life and Reign of David; The Tribune, a periodical paper like The Spectator, etc., and running through twenty numbers; Strictures on Lord Orrery's Remarks on Swift, etc.

Doddridge.

Philip Doddridge, 1702–1751, was a Dissenting minister of great repute among all branches of the Protestant Church.

Career. — Doddridge was the twentieth child of a London merchant, and lost both parents while he was still young. His first religious instruction was given by his mother, who told him the Bible stories which were represented on the figured Dutch tiles in the chimney of his apartment. He was aided in obtaining his education by Dr. Samuel Clarke. He commenced preaching in his twentieth year to a small country congregation, where he remained several years, leading a retired and studious life, and laying up those treasures of useful learning which he afterwards poured forth in such profusion. He had at one time an academy for training young men for the ministry, and several very eminent dissenting ministers received their theological training from him. He was exceedingly methodical in all his arrangements and habits of life, and especially in the distribution and employment of his time. One of his habits was to rise invariably at five, at all seasons of the year. It was this method and economy in the use of his resources that enabled him to accomplish so much more than many who have had far greater and more brilliant abilities.

Works. — Doddridge's collected Works fill 10 vols., 8vo, besides 4 vols. of Sermons published posthumously, and 5 vols. of Life and Correspondence, — in all, 19 vols. The works best known are: The Family Expositor, which occupies 6 vols. in the collected edition here mentioned, and The Rise and Progress of Religion in the Soul. The Family Expositor has been extremely popular, and it is still used to some extent. The author seems to have had an instinctive sagacity in knowing just what was needed in such a work, to fit it for family use. The Rise and Progress has long since become a classic in the list of books on religious experience. Doddridge wrote also some very excellent Hymns, which have found their way into the hymnals of most Protestant churches. His Evidences of Christianity is used as a text-book at Cambridge, England.

William Cave, D. D., 1637–1713, was "an excellent and universal scholar, an elegant writer, and a very eloquent preacher. His works are compiled with extensive knowledge of his subject, and great industry."—*Darling.* The following are his principal publications: The Lives of the Apostles; Lives of the Most Eminent Fathers in the first Four Centuries; Primitive Christianity; A Dissertation concerning the Government of the Ancient Church by Bishops; Historia Literaria, a work in Latin, giving an account of ecclesiastical writers from the Christian era to the fourteenth century.

Leland.

John Leland, D.D., 1691–1766, a Presbyterian minister, settled in Dublin, is distinguished as a writer of apologetics.

Some of his works in defence of Christianity are considered as among the best that have ever been written. The following are the chief: A Defence of Christianity, 2 vols, 8vo, in answer to Tindal; The Divine Authority of the Old and New Testament asserted, 2 vols., 4to, in answer to Morgan: Remarks on "Christianity not Founded on Argument," 2 vols., 8vo, in answer to Dodwell; Remarks on Bolingbroke's Letters on the Study and Use of History; A View of the Deistical Writers, 3 vols., 8vo; The Advantage and Necessity of the Christian Revelation, 2 vols., 4to, etc. Leland's View of the Deistical Writers is specially celebrated.

Rev. Simon Browne, 1680–1732, a Dissenting minister, and a popular preacher and writer, became insane on one particular subject, though in full possession of his faculties on all other subjects. He believed that God had "annihilated in him the thinking substance, and divested him of consciousness; that, though he retained the human form, and the faculty of speaking, in a manner that appeared to others rational, he had all the while no more notion of what he said than a parrot." He continued in this delusion for the rest of his life, and on the strength of it gave up his ministerial charge, though while in this condition he produced some of his ablest works, among others his Reply to Wollaston's Discourse on the Miracles of our Saviour, and Strictures on Tindal's Christianity as old as the Creation. He compiled also a Greek and Latin Dictionary. This work he regarded as no evidence of his having a soul: "I am doing nothing that requires a reasonable soul; I am making a Dictionary; but you know thanks should be returned to God for everything, and therefore for Dictionary makers." Among his other works are: A Disquisition on the Trinity; The True Character of the Real Christian; Hymns and Spiritual Songs, etc.

Henry Grove, 1683–1738, was a Dissenting minister. He contributed four numbers to The Spectator. His works, chiefly theological, fill 12 vols. Among the subjects treated are Prayer, The Lord's Supper, Faith, A Future State, and a System of Moral Philosophy. "He resembles Watts, but is more nervous. His sermons are written with elegance of diction rarely to be met with. He has many judicious and new thoughts, disposed in a method quite peculiar, and expressed with force and elegance. Every paragraph he wrote is worthy of attentive perusal." — *Doddridge.*

Thomas Halyburton, 1674–1712, a distinguished divine of the Church of Scotland, was born near Perth. He was Professor of Divinity in the University of St. Andrew's. He published Natural Religion Insufficient; The Great Concern of Salvation, still in current demand; and Sermons on various subjects.

Thomas Delaune, 1667–1728, a Dissenting clergyman, wrote A Plea for the Non-con-

formists, which his opponents answered by having him put in the pillory, having his ears cut off, fining him, and casting him in prison, where he died.

Benjamin Bennet, 1674–1726, was an eminent Non-conformist divine, some of whose works produced a marked effect. They were chiefly theological. A Memorial of the Reformation, and a Defence of the same; Irenicum, a work on the Trinity; Christian Oratory, or Devotions of the Closet; The Inspiration of the Holy Scriptures.

Thomas Ridgley, D. D., 1667–1734, an Independent Calvinistic divine, is chiefly known by his work, A Body of Divinity, being the substance of a course of lectures on The Assembly's Larger Catechism. This work, published originally in 1733, in 2 vols., folio, and now in 4 vols., 8vo, is still in current use, and is a standard work on theology among Presbyterians, and indeed among all Calvinists.

Daniel Neal, 1678–1743, a Dissenting minister, educated partly at Rowe's Academy, and partly in Holland, wrote many works, but is known almost exclusively by one, The History of the Puritans, 4 vols., 8vo. This is the story of the Non-conformists, as seen and told by themselves; and it is usually applauded or condemned, according as the judge is a dissenter, or a member of the Church of England. There is no question, however, of its being a work of ability and research. "Heylin, in his History of the Presbyterians, blackens them as so many political devils; and Neal, in his History of the Puritans, blanches them into a sweet and almond whiteness." — *D'Israeli.*

Boston.

Rev. Thomas Boston, 1676–1732, was a Scotch preacher of great note, whose Fourfold State used to be one of the household treasures in almost every religious family.

Boston's complete works were printed in London in 1852, in 12 vols., 8vo. The following are the ones best known: The Doctrines of the Christian Religion, comprising a complete body of divinity, and filling 3 vols.; The Crook in the Lot; and Human Nature in its Fourfold State, of primitive integrity, entire depravation, begun recovery, and consummate happiness or misery. "If another celebrated treatise is styled The Whole Duty of Man, I would call this The Whole of Man, as it comprises what he *was* originally, what he *is* by transgression, what he *should be* through grace, and what he *will be* in glory." — *Hervey.*

John Abernethy, 1680–1740, of Ireland, noted as a Presbyterian divine, wrote Sermons on the Being and Perfections of God, and Posthumous Sermons (4 vols.). The former of these was famous in its day, and went through many editions.

George Benson, D. D., 1699–1763, an English dissenter, educated at Glasgow, was the author of numerous works. He was educated a Calvinist, but early went over towards Arianism. "His works are held in high reputation for learning and accuracy."— *Darling.* They are: A Paraphrase and Notes on Six Epistles of Paul, 2 vols., 4to; The History of the First Planting of the Christian Religion, 2 vols., 4to; The Reasonableness of the Christian Religion, 2 vols., 8vo; The History of the Life of Jesus Christ, 4to.

Samuel Chandler, D. D., 1693–1756, was a Dissenting minister, who in connection with his preaching kept a book-store, and did a good deal in the way of authorship. A Vindication of the Christian Religion; Plain Reasons for being a Christian; Para-

phrase and Commentary on Joel; Paraphrase and Notes on Galatians, Ephesians, and Thessalonians; A Vindication of the History of the O. Testament; A Critical History of the Life of David; Sermons, etc. "He possessed great learning, very strong sense, inflexible resolution, and was a zealous advocate of revelation." — *Dr. E. Williams.*

James Foster, D. D., 1697–1753, was a Dissenting minister in London, whose pulpit eloquence attracted great crowds of hearers. He began, in 1728, a series of Sunday Evening Lectures, which were continued for twenty years, and which were thronged by people of all ranks, — by those of all religions and of no religion. "Here was a confluence of persons of every rank, station, and quality — wits, free-thinkers, numbers of clergy; who, whilst they gratified their curiosity, had their professions shaken and their prejudices loosened." — *Dr. Fleming.*

"Let modest Foster, if he will, excel
Ten Metropolitans in preaching well." — *Pope.*

Foster's principal publications are the following: Discourses on Natural Religion and Social Virtues, 2 vols., 4to; Sermons, 4 vols., 8vo; Essay on Fundamentals; Defence of the Christian Religion, written against Tindal.

John Shute Barrington, 1678–1734, in the earlier part of his career engaged in politics, and became Lord Viscount of Ireland. At the age of forty-five he retired from political life, and devoted himself to theological research. He published a work in two vols., Miscellanea Sacra, which was considered as of high value.

Richard Claridge, 1649–1723, was an eminent writer among the Society of Friends. He was educated for the Church of England and took orders in that church. He afterwards became a Baptist, and finally a Friend. Some of his works are in Latin. His chief English writings are: Answers to Richard Allen; Mercy Covering the Judgment Seat; The Novelty and Nullity of Dissatisfaction; Gospel Light, etc.

Charles Dodd, —— 1745, a Catholic priest, wrote The Church History of England, 3 vols., folio, intended as a reply to Burnet. The author is said to have spent thirty years in its compilation. A new edition, 14 vols., 8vo, was begun in 1839.

Thomas Chubb, 1679–1746, a Unitarian writer of some notoriety, wrote the following works: The Supremacy of the Father Asserted; The Previous Question with regard to religion; A Discourse Concerning Reason with regard to Religion and Divine Revelation; Tracts, etc.

Thomas Evelyn, 1663–1743, a learned divine, wrote much in advocacy of Arianism, and was prosecuted and imprisoned for it. His chief work was An Inquiry into the Scripture Account of Jesus Christ. His Works, with a Memoir, have been published in 3 vols., 8vo. He believed Jesus to be the first of created beings, the Creator of the world, and an object of worship, but not strictly divine or equal to the Father.

John Taylor, D. D., 1694–1761, was a learned Unitarian clergyman, for a long time at the head of an Academy at Warrington, Lancashire. His works elicited replies from John Wesley, Jonathan Edwards, and others of equal note. Taylor wrote the following works: The Scriptural Doctrines of Original Sin proposed to Free and Candid Examination; The Scripture Doctrine of Atonement Examined: A Scheme of Scripture Divinity; A Paraphrase and Notes on the Epistle to the Romans.

CHAPTER XII.

Dr. Johnson and His Contemporaries.

After the death of Pope, 1744, the person who for the next forty years figured most largely in literature was Dr. Samuel Johnson. The time of Johnson's supremacy covers, in round numbers, the first twenty-five years of the reign of George III., 1760–1785. It includes among its political events the celebrated trial of Warren Hastings, and the still more important issue, the American Revolutionary War.

The writers who belong to this period are divided into four sections: 1. Miscellaneous Prose Writers, beginning with Dr. Johnson; 2. Novelists, beginning with Richardson; 3. Poets, beginning with Goldsmith; 4. Theological Writers, beginning with Warburton.

I. MISCELLANEOUS PROSE WRITERS.

Dr. Johnson.

Samuel Johnson, LL. D., 1709–1784, was for nearly an entire generation the acknowledged autocrat of English letters. He was the centre of attraction for such men as Goldsmith, Burke, Fox, Sheridan, Garrick, Reynolds, and Gibbon; his presence and conversation were everywhere courted as though he had been the great Mogul of literary opinion.

Early Career. — Dr. Johnson was born at Lichfield, the son of a bookseller. He was afflicted from boyhood with scrofula, which weakened his eyesight and otherwise indisposed him to bodily exertion. Notwithstanding these obstacles, he was, on his admission to the University, uncommonly well versed in the preparatory studies. After remaining three years at Oxford, he left for want of means to continue his residence, and did not take his degree. He taught for a short time as usher in an academy, but found the duties irksome and gave up the position. He then formed an engagement in Birmingham to write for a paper. His first book, a translation from the French, brought him the sum of five guineas.

Marriage. — At the age of twenty-seven he was married to a widow nearly twice his age, with vulgar manners, a loud voice, and a florid complexion. They seem, however, to have lived happily together, and on her death, sixteen years afterwards, he mourned her loss to a degree that for some years unfitted him for literary labor. She brought him a fortune of £800, and with this he attempted to set up an Academy. He obtained, however, only three pupils, one of them the celebrated Garrick. The academy failing, Johnson determined to go to London and enter upon a life of authorship. Garrick went with him to seek fame and fortune as an actor.

Hardships in London. — The first few years of Johnson's life in London were miserable enough. He often suffered from actual hunger, and at times he and the poet Savage walked the streets together at night, because too poor to pay for lodgings. The first work of his which brought him into note was London, a Satire, in imitation of Juvenal. There were in this short piece a vigor of thought and a polish of expression, that marked the author as a man of no common order. Pope, then in his meridian, recognized at once the unknown author as a dangerous competitor, yet had the generosity to help to bring him into notice and favor.

Better Times. — Johnson's fortunes after this gradually improved. He found employment for his pen in a variety of literary enterprises, so that he was no longer in actual want, and in 1762, at the age of fifty-three, he received from King George III. the grant of an annual pension of £300. His last days were spent in comparative ease and comfort. He became the centre of a circle of men rarely equalled for brilliancy and genius; he was honored with titles from the Universities; his voice was everywhere listened to as that of the greatest literary magnate of the realm.

Works. — His principal works are the following: London, a Satire, already mentioned; The Vanity of Human Wishes, his only other poem of note or value; Irene, a Tragedy, generally admitted to be a failure; Rasselas, or The Happy Valley, a story with little incident, but embellished with a sonorous and flowing eloquence; The Rambler, of which he wrote 204 out of the 208 numbers; The Idler, another series of essays of a like character; A Life of Savage, the poet: The Lives of the Poets, filling many volumes; A Journey to the Hebrides; A volume of Political Essays, originally published as pamphlets; An Edition of Shakespeare, with Preface and Notes; and lastly, A Dictionary of the English Language.

Merits as a Lexicographer. — Johnson was not a linguist; he knew nothing of the science of language, and next to nothing of the requirements of lexicography, as now understood. Yet, in the preparation of his English Dictionary, he achieved a great and lasting work, the most important single contribution to English letters of the age in which he lived. The collection of examples which he made from his own reading and research, in illustration of the meaning of the words, and the surpassing clearness with which in most cases he expressed the meaning in his definitions, have won the admiration of all competent judges, and have made his work the basis of all subsequent efforts in the same line.

Character as an Essayist. — As an Essayist, Johnson lacks the grace and simplicity and exquisite humor which were the peculiar charm of Addison; yet he was a fearless advocate of morals and religion, when it was the fashion among men of wit to decry them both; and he undoubtedly, by his courage in this matter, and by the masculine force of his understanding, gave a tone to the public mind on this subject, the effects of which have been felt ever since.

Critical Judgments. — Johnson was a man of violent prejudices, an ultra Tory in politics, and, as such, opposed to republicanism in every shape. He was not only bitter against the Americans, but he did scant justice to Milton, as the poet of the Commonwealth. His judgments, indeed, in matters of poetry, are the least valuable of his opinions. He could appreciate didactic or satiric poetry, like his own, or like that of Dryden, but he would have been as incompetent to feel the finer beauties of Tennyson, as he was to feel those of Shakespeare. His edition of Shakespeare, indeed, except portions of the Preface, was an utter failure. His Lives of the Poets, however, contains some of the best things he has written, and the work, with all its acknowledged shortcomings, is a valuable part of the permanent literature of the language.

Boswell's Life of Johnson. — In enumerating the works of Johnson, Boswell's Biography of him should always be included. That biogra-

phy consists mainly of the sayings of Johnson, as recorded by Boswell from day to day, and these sayings are probably a better exponent of Johnson's mind than any of his own writings. When he put pen to paper, his mind was at once on stilts, and he gave utterance to his thoughts according to the false ideas of style which he had formed. But in his table-talk, he was idiomatic and simple, and his thoughts came with a directness that added to their native force.

"Nobody now reads The Rambler or The Idler, and the colossal reputation of Johnson rests almost entirely upon his profound and caustic sayings recorded in Boswell." — *Sir Archibald Alison.*

"All his books are written in a learned language; in a language which nobody hears from his mother or his nurse; in a language in which nobody ever quarrels, or drives bargains, or makes love; in a language in which nobody ever thinks. Mannerism is pardonable, and is sometimes even agreeable, when the manner, though vicious, is natural. Few readers, for example, would be willing to part with the mannerism of Milton or Burke. But a mannerism which does not sit easy on the mannerist — which has been adopted on principle, and which can be sustained only by constant effort,—is always offensive, and such is the mannerism of Johnson." — *Macaulay.*

"In massive force of understanding, multifarious knowledge, sagacity, and moral intrepidity, no writer of the eighteenth century surpassed Dr. Samuel Johnson. His various works, with their sententious morality and high-sounding sonorous periods— his manly character and appearance — his great virtues and strong prejudices — his early and severe struggles — his love of argument and society, into which he poured the treasures of a rich and full mind — his wit, repartee, and brow-beating — his rough manners and kind heart — his curious household, in which were congregated the lame, the blind, and the despised — his very looks, gesticulations, and dress — have all been brought so vividly before us by his biographer, Boswell, that to readers of every class Johnson is as well known as a member of their own family.

"In literature his influence has been scarcely less extensive. No prose writer of that day escaped the contagion of his peculiar style. He banished for a long period the naked simplicity of Swift, and the idiomatic graces of Addison; he depressed the literature and poetry of imagination, while he elevated that of the understanding; he based criticism on strong sense and solid judgment, not on scholastic subtleties and refinement; and though some of the higher qualities and attributes of genius eluded his grasp and observation, the withering scorn and invective with which he assailed all affected sentimentalism, immorality, and licentiousness, introduced a pure and healthful and invigorating atmosphere into the crowded walks of literature. These are solid and substantial benefits which should weigh down errors of taste or the caprices of a temperament constitutionally prone to melancholy and ill health, and which was little sweetened by prosperity or applause at that period of life when the habits are formed and the manners become permanent." — *Chambers.*

"Johnson's work, as everybody knows, is conducted on the most capricious and irregular plan. Besides these defects of plan, the critic was certainly deficient in sensibility to the more delicate, the minor beauties of poetic sentiment. He analyzes verse in the cold-blooded spirit of a chemist, until all the aroma which constituted its principal charm escapes in the decomposition. By this kind of process, some of the finest fancies of the Muse, the lofty dithyrambics of Gray, the ethereal effusions of Collins, and of Milton, too, are rendered sufficiently vapid." — *Prescott.*

"It has been asked, with emphasis, 'Who reads The Rambler?' and it is indubitable that this book, which once exerted so mighty an influence on the English language and people, has given place, at least in general reading, to works of far inferior merit and interest. The reason seems to be that its object is well-nigh accomplished. It commenced with a standard of morals and language elevated far above the prevailing style of morals and of writing. It has elevated both, and has brought the English language and the English notions of morality to its own level. Nor is it wonderful that men should regard with less interest a work which now is seen to have no very extraordinary elevation. It is a component part of English literature, having fixed itself in the language, the style, and the morals of the English people, and taken its place as an integral, almost undistinguished, part of the national principles of writing and morality. The result is that, while the benefits of The Rambler may be diffusing themselves, unperceived, to almost all the endearments of the fireside and the virtues of the community, the book itself may be very imperfectly known and unfrequently perused. Johnson may be almost forgotten, except in praise; but his mighty power is yet sending forth a mild influence over lands and seas, like the gentle movements of the dew and the sunbeam." — *Rev. Albert Barnes.*

James Boswell, 1740–1795, a Scotch lawyer and writer, is known almost exclusively by his Life of Dr. Johnson, already referred to.

Boswell was on intimate terms with Johnson, and wrote down from day to day what that great man said. These off-hand utterances of Johnson are more remarkable, more stamped with genius, more thoroughly Johnsonian, than even Johnson's own writings. They constitute really a part, and the best part, of his works.

"Boswell's Life of Johnson is one of the best works in the world. It is assuredly a great, a very great work. Homer is not more decidedly the first of heroic Poets, Shakespeare is not more decidedly the first of Dramatists, Demosthenes is not more decidedly the first of Orators, than Boswell is the first of Biographers. He has distanced all his competitors so decidedly that it is not worth while to place them: Eclipse is first, and the rest nowhere. We are not sure that there is in the whole history of the human intellect so singular a phenomenon as this book. Many of the greatest men that ever lived have written biography; Boswell was one of the smallest men that ever lived, and he has beaten them all." — *Macaulay.*

Burke.

Edmund Burke, 1728–1797, was a man of commanding abilities, and one of the leading writers and statesmen of his age. He was a native of Dublin, and a graduate of Trinity College of that city.

First Work. — Burke's first publication of any note was The Vindication of Natural Society, by a Late Noble Writer. It was written in imitation of Bolingbroke, and published anonymously. "The object

was to expose his Lordship's mode of reasoning, by running it out into its legitimate consequences. He therefore applied it to civil society. He undertook, in the person of Bolingbroke, to expose the crimes and wretchedness which have prevailed under every form of government, and thus to show that society is itself an evil, and the savage state the only one favorable to virtue and happiness. It was the most perfect specimen the world has ever seen of the art of imitating the style and manner of another. He went beyond the mere choice of words, the structure of sentences, and the cast of imagery, into the deepest recesses of thought; and so completely had he imbued himself with the spirit of Bolingbroke, that he brought out precisely what every one sees his lordship *ought* to have said on his own principles, and might be expected to say, if he had dared to express his sentiments." The effect was the more remarkable, because in the opinion of all the eminent critics of that day, both friends and foes, Bolingbroke's style was "not only the best of that day, but in itself wholly inimitable." Yet the critics were completely taken in. The essay was accepted almost universally as a posthumous work of Bolingbroke's. Johnson, Chesterfield, and even Warburton pronounced it genuine. "You see, sir, the fellow's [Bolingbroke's] principles; they come out now in full blaze." — *Johnson.*

Essay on the Sublime and Beautiful. — In the course of the same year (1756, æt. 28), Burke published his celebrated work, A Philosophical Inquiry into the Origin of our Ideas of the Sublime and Beautiful, which has become an acknowledged English classic, as much so as any writing of Aristotle is classical in Greek. The publication of this work brought the author at once into public notice, and led to the acquaintance and friendship of Johnson, Reynolds, and other celebrities.

The Annual Register. — Dodsley's Annual Register, which was begun in 1758, owed its origin to a suggestion of Burke's, and most of the matter in the early volumes was prepared by him. An Account of the European Settlements in America, which appeared about the same time, is also ascribed to Burke.

Political Career. — In 1766, Burke entered Parliament, and for the next twenty years his pen and his tongue were occupied mainly with affairs of state. The most beautiful and eloquent of all his productions was called out by the excesses and the frenzy of the French republicans, after the overthrow of the monarchy. His own party was in sympathy with the revolutionists in France. But Burke became alarmed at the lengths to which they were going, and in 1790 he gave

utterance to his feelings in the work just referred to, Reflections on the Revolution in France. On no one of his works did he bestow such care. While going through the press, more than a dozen proofs were made before his critical taste was satisfied. The effect of the publication was prodigious, not only in England, but throughout Europe; and honors and emoluments were showered upon the author from every quarter.

Impeachment of Warren Hastings.—The greatest work of Burke's public life was his Impeachment of Warren Hastings. Unfortunately, his speech on this occasion was not written out by the author. The traditions of it that remain, however, leave little doubt that it was one of the greatest efforts of parliamentary eloquence in ancient or modern times.

Burke was offered a peerage. Having just lost his only surviving son, he declined the barren honor; and in A Letter to a Noble Lord, written soon after, he gives expression to his feeling of loneliness and bereavement in terms of singular beauty and pathos. Burke's Parliamentary Speeches fill several volumes, and form an enduring monument to his fame as a great philosophical statesman, while his essay on The Sublime and Beautiful, and his Reflections on the Revolution in France, challenge to themselves a foremost place among the great English classics.

"No one can doubt that enlightened men in all ages will hang over the Works of Mr. Burke. He was a writer of the first class, and excelled in almost every kind of prose composition. The extraordinary depth of his detached views, the penetrating sagacity which he occasionally applies to the affairs of men and their motives, and the curious felicity of expression with which he unfolds principles, and traces resemblances and relations, are separately the gift of few, and, in their union, probably without any example. When he is handling any one matter, we perceive that we are conversing with a reasoner and a teacher to whom almost every other branch of knowledge is familiar. His views range over all the cognate subjects; his reasonings are derived from principles applicable to other matters as well as the one in hand; arguments pour in from all sides, as well as those which start up under our feet, the natural growth of the path he is leading us over; while, to throw light round our steps, and either explore its darker places or serve for our recreation, illustrations are fetched from a thousand quarters; and an imagination marvellously quick to descry unthought-of resemblances, pours forth the stores, which a lore yet more marvellous has gathered from all ages and nations and arts and tongues. We are, in respect of the argument, reminded of Bacon's multifarious knowledge, and the exuberance of his learned fancy; while the many-lettered diction recalls to mind the first of English poets and his immortal verse, rich with the spoils of all sciences and all times.

"All his works, indeed, even his controversial, are so informed with general reflection, so variegated with speculative discussion, that they wear the air of the Lyceum as well as the Academy. His narrative is excellent; and it is impossible more harmoniously to expose the details of a complicated subject, to give them more animation and interest, if dry in themselves, or to make them bear by the mere power of statement more powerfully upon the argument. In description he can hardly be surpassed, at least for effect; he has all the qualities that conduce to it, — ardor of purpose, some-

times rising into violence, — vivid, but too luxuriant fancy, — bold, frequently extravagant, conception, — the faculty of shedding upon mere inanimate scenery the light imparted by moral associations.

"He now moves on with the composed air, the even, dignified pace of the historian; and unfolds his facts in a narrative so easy, and yet so correct, that you plainly perceive he wanted only the dismissal of other pursuits to have rivalled Livy or Hume. But soon this advance is interrupted, and he stops to display his powers of description, when the boldness of his design is only matched by the brilliancy of his coloring. He then skirmishes, for a space, and puts in motion all the lighter arms of wit; sometimes not unmingled with drollery, sometimes bordering upon farce. His main battery is now opened, and a tempest bursts forth of every weapon of attack — invective, abuse, irony, sarcasm, simile drawn out to allegory, allusion, quotation, fable, parable, anathema." — *Lord Brougham.*

Fox.

Rt. Hon. Charles James Fox, 1749–1806, was probably the most brilliant parliamentary debater that England has ever produced.

Fox was of honorable birth, being second son to Lord Holland. He was educated at Eton and Oxford, and in both places distinguished himself by the accuracy of his classical scholarship. He also became proficient in modern languages, and at different times visited the continent, where he acquired the love for gaming, which was the greatest blot upon his life. He entered Parliament at the age of twenty, and devoted himself exclusively to the cultivation of parliamentary eloquence. "I knew him when he was nineteen; since which time he has risen by slow degrees to be the most brilliant and accomplished debater the world ever saw." — *Burke.*

Fox was at first a supporter of the Tory party, but afterwards went over to the Whigs, and became finally their acknowledged leader. He advocated the American cause in the House of Commons. He was associated with Burke in the impeachment of Warren Hastings. The warm friendship between Burke and Fox was interrupted by the French Revolution, Burke being frightened by its excesses, while Fox palliated and defended them. On the ascendency of Pitt and the war against France, Fox was steadfastly in the opposition.

Works. — Fox's Speeches have been published, in 6 vols., 8vo. He also began A History of the Reign of James II.

"The most accomplished debater that ever appeared on the theatre of public affairs." — *Brougham.*

"He certainly possessed, above all moderns, that union of reason, simplicity, and vehemence which formed the prince of orators. He was the most Demosthenean speaker since Demosthenes." — *Mackintosh.*

LORD CHESTERFIELD. — Philip Dormer Stanhope, Earl of Chesterfield, 1694–1773, "the philosopher of flattery and dissimulation," occupied a conspicuous position in society and in affairs of state, and was ambitious of equal distinction in the world of letters.

"He was at the head of the *ton*, in days when in order to be at the head of the *ton* it was not sufficient to be dull and supercilious."—*Macaulay.* Chesterfield was intimate with Pope, Swift, Voltaire, Montesquieu, etc. Seeking to play the patron to Dr. Johnson, the latter addressed to him that celebrated and rather churlish letter which is so often quoted. Chesterfield's Speeches in Parliament were often of a high order of eloquence. His claim to a permanent place in literature, however, rests almost entirely upon his Letters to his Son. These are graceful and elegant compositions, but are noted for the worldly, selfish, and even at times immoral character of the advice given. "Their publication is much to be regretted by every friend of this accomplished, witty, and eloquent peer."— *Chambers.*

Junius—Sir Philip Francis.

Sir Philip Francis, 1740–1818, was an accomplished political writer, contemporary with Burke, Fox, and Pitt.

Sir Philip took an active part in the famous trial of Warren Hastings, and was conspicuous as a statesman and a member of Parliament. The conjecture that he was the author of the Letters of Junius, was early broached, and after much discussion was nearly abandoned, notwithstanding the advocacy of such men as Macaulay and Brougham, until the year 1871, when the authorship of the Letters was put almost beyond question by the examination of the handwriting of Junius and of Sir Philip Francis by a professional expert.

Letters of Junius. — The Letters of Junius appeared at intervals in the Public Advertiser, of London, during the years 1769–72. By the boldness of their invective and the masterly style in which they were written, they attracted universal attention, and they exerted a prodigious influence upon the public mind. That influence was intensified by the impenetrable secrecy in which the authorship was shrouded. The writer was evidently well acquainted with important state secrets; he was one whose abilities were of the first order, and who could not well live in obscurity; yet of all the men eminent in letters and position, then living, there was not one whom it seemed possible to asso-

ciate with the authorship of these Letters. Conjectures pointed to one after another, but some fatal mark was found that seemed to exclude each in succession, until the hunt was almost given up in despair. The public mind had well-nigh settled down in the conclusion that the mystery was insoluble. At length, in 1871, a volume appeared, entitled The Handwriting of Junius Professionally Investigated, by Mr. Charles Chabot, an Expert, which seems to settle the question. Its object is to prove by a minute and exhaustive examination of the Junian manuscripts and of the letters of Sir Philip Francis, that both were written by the same hand. The proof is of the strongest kind, amounting almost to a demonstration, and will go far to put this vexed question at rest.

As specimens of style, the Letters of Junius are, in their kind, absolutely perfect.

"The classic purity of their language, the exquisite force and perspicuity of their argument, the keen severity of their reproach, the extensive information they evince, their fearless and decisive tone, and above all, their stern and steady attachment to the purest principles of the Constitution, acquired for them, with an almost electric speed, a popularity which no series of letters have since possessed, nor, perhaps, ever will; and, what is of far greater consequence, diffused among the body of the people a clearer knowledge of their constitutional rights than they had ever before attained, and animated them with a more determined spirit to maintain them inviolate. Enveloped in the cloud of a fictitious name, the writer of these philippics, unseen himself, beheld with secret satisfaction the vast influence of his labors, and enjoyed, though, as we shall afterwards observe, not always without apprehension, the universal hunt that was made to detect him in his disguise. He beheld the people extolling him, the Court execrating him, and ministers, and more than ministers, trembling beneath the lash of his invisible hand."—*John Mason Good.*

William Murray, *Lord Mansfield*, 1704–1793, is known as one of the most eminent and upright of English judges.

Lord Mansfield was a native of Perth. He was educated at Oxford; rose to be Attorney-General, and finally Lord Chief-Justice of England. His reputation as an orator and statesman was second only to that of Pitt, but to the present generation he is known almost exclusively as one of the purest and most eminent judges that ever sat upon the English bench. All that is left to us of his labors is embodied in a Treatise on the Study of Law (the joint production of Mansfield, Ashburton, and Thurlow), and in the law reports of Cowper, Douglass, and Burrow, containing his decisions. Lord Mansfield may be said to be the author of the English Commercial Law. What, before his time, was a mass of crude beginnings and isolated cases, became, under him, an admirable system of sound principles. During the Junius controversy,

Lord Mansfield was the object of much popular dislike, on the suspicion of being opposed to the liberty of the press.

Sir William Blackstone, 1723–1780, one of the most celebrated of English jurists, is known everywhere by his Commentaries on the Laws of England.

Blackstone's Commentaries is a standard text-book in the legal profession throughout England and America. Though strictly professional, it has given the author a place in letters, because of the excellence of its style. Indeed there is little doubt that much of the celebrity of Blackstone is due, not merely to his legal learning and acumen, but to the purity of his English and the clearness and elegance with which he expresses himself. "A good gentleman's law book, clear, but not deep."— *Horne Tooke.*

Rt. Hon. William Pitt, *Earl of Chatham,* 1708–1778, "was the most powerful orator that ever illustrated and ruled the senate of this empire. For nearly half a century he was not merely the arbiter of the destinies of his own country, but the foremost man of all the world." — *London Quarterly.*

Works. — Chatham took no pains to write out and publish his great speeches, and the reporting art did not then exist as it does now. The specimens of his oratory that survive, therefore, are meagre and unsatisfactory. We have, however, Letters to his Nephew, and the Chatham Papers, containing his official correspondence.

Hume.

David Hume, 1711–1766, is universally known as the author of the most popular History of England yet written, and as a writer of great power on subjects connected with political economy, morals, and religion. In the works last named he is a thorough-going infidel, attacking Christianity on metaphysical grounds chiefly. This class of his writings has been of most baleful tendency.

Hume was a Scotchman, a native of Edinburgh. He abandoned business and the study of the law for literature; was Secretary of the French Embassy, 1763–4; and Under-Secretary of State, 1767–8. His life was always uneventful, and, with the exception of the few years when he served in Government offices, was passed in studious retirement, chiefly in London.

Publications. — In 1737 he published his Treatise of Human Nature; in 1741, his Essays, Moral and Political; in 1748, his Philosophical Essays on the Understanding; in 1751, An Inquiry concerning the Principles of Morals; in 1752, Political Discourses; in 1755, Natural History of Religion. The History of England was published in the interval between 1754 and 1762.

As a writer alone, no one, perhaps, in England, has been made the object of more violent attack than Hume. Each of his writings has been alternately extolled and denounced. Inasmuch as they cover such debatable ground, and discuss their subjects with the utmost freedom of opinion, it is only natural that they should find favor with no party in particular.

Merits as a Historian. — With regard to Hume's merit as a historian, it is not easy to arrive at any very decided opinion. His history has ever been, and will continue to be, until superseded by a better, the most readable general work on the English past. In one respect, at least, its merits are unquestionable — the pureness and grace of his style. Gibbon declares that he always closed one of Hume's volumes "with a mixed sensation of delight and despair." As an investigator into the facts and truths of history, on the other hand, Hume is undoubtedly weak and untrustworthy — not merely because he wrote his work from the point of view of one political party (the Tory), or that he is guilty of many inaccuracies; but because, as is evident from the time spent in its composition, and from outside evidence as to Hume's mode of study and composition, the writer was superficial and careless. In this respect, Hume differs widely from his contemporary Gibbon, whose work was the result of protracted years of the most exhaustive study. Besides, the official publication, in the present century, of old records and state papers has thrown upon the world an immense mass of hitherto buried knowledge, which the English historian who would be true to his mission must carefully digest and assimilate, at the expense, perhaps, of a radical change of his views on many a fundamental point. For instance, Queen Elizabeth, as revealed in the light of contemporaneous documents, is anything but the "Good Queen Bess" of popular tradition.

Influence of his Philosophical Opinions. — Hume's influence as a writer on morals and philosophy is even greater, perhaps, than that as a historian. His position, as before remarked, is that of a thorough-going infidel. His "Essay on Miracles," the most celebrated of all, is still, in one form or another, the battle-ground between believer and unbeliever. By reason of the vigor and grace of its style, it has always been the most formidable engine of attack upon Christianity. Hume was not merely a metaphysical thinker, however. His politico-economical essays are masterpieces of clear thinking applied to practical subjects. They have been highly praised by subsequent leaders in the science, and may be considered as the forerunner, and in methodical arrangement the superior, of Adam Smith's celebrated dissertation.

Gibbon.

Edward Gibbon, 1737–1794, by his great work, The Decline and Fall of the Roman Empire, created for himself a permanent place in literature.

Career. — Gibbon belonged to an ancient family in Kent. He studied first at the Westminster school, and then at Oxford, but his health was delicate, and his progress in knowledge was but little; and he left the University after a residence of fourteen months. Falling in with the writings of Bossuet and Parsons, he was convinced of the unsoundness of Protestantism and became a Catholic. Partly for the benefit of his health, and partly to separate him from certain unfavorable influences, his father placed him under the care of a Protestant minister at Lausanne, in Switzerland. After residing here for eighteen months, Gibbon abjured his new faith, and was received again into the communion of the Protestant Church. He continued to reside at Lausanne for several years, pursuing his studies.

Love Affair. — Gibbon formed an attachment for a beautiful and accomplished lady of Lausanne, Susan Curchod; and the devotion of the young Englishman was understood to be acceptable to the lady. But his father interposed, and the matter was dropped. The lady afterwards became the wife of the celebrated Necker, and the mother of the equally celebrated Madame de Staël. Gibbon says that the wound was insensibly healed by time, but he never married. "Since the failure of my first wishes, I have never entertained any serious thoughts of a matrimonial connection."

Literary Ambition. — On returning to England, in 1758, after an absence of five years, Gibbon was dazzled and stimulated by the literary fame of Addison, Swift, Hume, Robertson, and others, and he formed the purpose of emulating in some way their illustrious example. He made several attempts at authorship, with only indifferent success.

First Inception of his Great Work. — It was about six years later, in 1764, in his twenty-eighth year, while on a visit to the Eternal city, that the idea of his great work first flashed upon him. "It was at Rome, on the 15th of October, 1764, as I sat musing amidst the ruins of the Capitol, while the barefooted friars were singing vespers in the temple of Jupiter, that the idea of writing the decline and fall of the city first started to my mind."

Publication. — The first volume of The Decline and Fall came out in 1776. Its success was immediate and great. "I am at a loss to describe the success of the work, without betraying the vanity of the writer. The first impressions were exhausted in a few days; a second and third edition were scarcely adequate to the demand; and the bookseller's property was twice invaded by the pirates of Dublin. My book was upon every table, and almost on every toilette; the historian was

crowned by the taste or fashion of the day." The second and third volumes appeared in 1781, after an interval of five years. The author then carried into effect a plan which he had long contemplated, and returned to Lausanne for his permanent residence. There, in cheerful seclusion, he wrote the remaining volumes of his history, and he thus commemorates the conclusion of his labors:

"It was on the day, or rather night, of the 27th of June, 1787, between the hours of eleven and twelve, that I wrote the last lines of the last page in a summer-house in my garden. After laying down my pen, I took several turns in a berceau, or covered walk of acacias, which commands a prospect of the country, the lake, the mountains. The air was temperate, the sky was serene, the silver orb of the moon was reflected from the waters, and all nature was silent. I will not dissemble the first emotions of joy on the recovery of my freedom, and, perhaps, the establishment of my fame. But my pride was soon humbled, and a sober melancholy was spread over my mind, by the idea that I had taken an everlasting leave of an old and agreeable companion, and that, whatsoever might be the future fate of my history, the life of the historian must be short and precarious. I will add two facts, which have seldom occurred in the composition of six, or even five quartos. 1. My first rough manuscript, without any intermediate copy, has been sent to the press. 2. Not a sheet has been seen by any human eyes excepting those of the author and the printer; the faults and the merits are exclusively my own." — *Autobiography.*

Gibbon proceeded at once to England with his manuscripts and superintended the printing. The final publication took place on the anniversary of his fifty-first birthday. His profit on the sale of his work was £6000, that of his publisher was £60,000.

In 1788 Gibbon returned to his seclusion at Lausanne, with the intention of ending his days there. But the commotion of the French Revolution produced a feeling of insecurity, and in 1793 he reluctantly bade the place a final adieu, and went back to England.

Character of the Work. — The Decline and Fall is universally acknowledged to be one of the greatest masterpieces of historical composition, — having the artistic finish of the classic models and the exhaustive learning and research of modern history. It is subject, however, to one great blot. The author's prejudices against Christianity warped his judgment whenever that subject was introduced.

"Christianity alone receives no embellishment from the magic of Gibbon's language; his imagination is dead to its moral dignity; it is kept down by a general tone of jealous disparagement, or neutralized by a painfully elaborate exposition of its darker and degenerate periods. There are occasions, indeed, when its pure and exalted humanity, when its manifestly beneficial influence, can compel even him, as it were, to fairness, and kindle his unguarded eloquence to its usual fervor; but in general he soon relapses into a frigid apathy; affects an ostentatiously severe impartiality; notes all the faults of Christians in every age with bitter and almost malignant sarcasm; reluctantly, and with exception and reservation, admits their claim to admiration — the glories of Christianity, in short, touch no chord in the heart of the writer; his

imagination remains unkindled; his words, though they maintain their stately and measured march, have become cool, argumentative, and inanimate." — *Milman.*

In the mere matter of style, Gibbon is obviously open to the criticism of being wanting in simplicity. If not too ornate and elaborate, the ornament and elaboration are at least too apparent.

"He will not condescend to be plain; he forgets that the very business of the historian is to relate the history of events as they happened. He must always shine; but, laboring for effect, he wholly omits the obvious consideration that relief is absolutely necessary to produce it; and forgets that a strong, unbroken light may dazzle without pleasing, or may shine rather than illuminate, and that a broad glare may be as confused and uninteresting as darkness itself. The main fault of his style is the perpetual effort which it discloses. Hume may have concealed his art better than Robertson, yet the latter is ever at his entire ease, while Gibbon is ever in the attitudes of the Academy: he is almost agonistic. He can tell you nothing in plain terms, unadorned with figure, unseasoned with epigram and point." — *Brougham.*

Gibbon wrote some other works besides The Decline and Fall, but the only one of them of any note was his Autobiography, written to amuse his leisure hours after his great work was off his hands and he had become famous. It is considered one of the happiest efforts in that line of composition.

"It is perhaps the best specimen of autobiography in the English language. Descending from the lofty level of his history, and relaxing the stately march which he maintains throughout that work, into a more natural and easy pace, this enchanting writer, with an ease, a spirit, and a vigor peculiar to himself, conducts his readers through a sickly childhood, a neglected and desultory education, and a youth wasted in the unpromising and unscholarlike occupation of a militia officer, to the period when he resolutely applied the energies of his genius to a severe course of voluntary study, which, in the space of a few years, rendered him a consummate master of Roman antiquity, and lastly produced the history of the decline and fall of the mighty empire." — *London Quarterly Review.*

Robertson.

William Robertson, 1721–1793, is another of the great historians of this period,— Hume, Gibbon, and Robertson constituting an illustrious trio, whose names always go together, although both their works and they themselves are quite unlike.

Robertson's chief works were A History of Scotland, A History of America, and A History of Charles V.

Career.—Robertson, a native of Scotland, the son of a Scotch minister of straightened means, studied at the University of Edinburgh, and entered the ministry, where he soon distinguished himself by his pulpit eloquence. Soon after the appearance of his History of Scotland, he

was chosen one of the Chaplains-in-ordinary to the King, and made Principal of the University of Edinburgh in 1763, which position he retained until his death. In 1764 Robertson was appointed his Majesty's Historiographer for Scotland.

Works.—Of Robertson's merits as a preacher we have but little means of judging, as he published but one sermon, and that on a historical subject, The Situation of the World at Christ's Appearance. This short but able monograph still possesses decided value. In 1758 appeared his first great work, A History of Scotland under Queen Mary and James VI. (I. of England). It established immediately the author's reputation as a historian. The History of Charles V. appeared in 1769, and the History of America in 1777. Robertson's last work, An Historical Disquisition Concerning the Knowledge which the Ancients had of India, based upon Major Rennell's Memoirs of a Map of Hindostan, has lost somewhat of its importance through the progress of discovery in the present century.

Merits as a Historian.—There has been some conflict of opinion as to Robertson's merits as a historian. His works were welcomed with almost unmixed applause. Scarcely was there a dissenting voice to be heard. Subsequent critics, however, have not been so unqualified in their praise; and some, indeed, have been severe in their strictures. In fact, the only historians of the eighteenth century that seem likely to hold their own are Hume and Gibbon,—the former, probably, because he has no competitor on exactly the same ground. The modern school exacts of historians certain fundamental qualities, without which no one can be accepted; and these qualities are zeal and judgment in the quest of original authorities, and fidelity and impartiality of statement. The absence of these qualities cannot be compensated for by any graces of style or depth of philosophy. Judged by such a test, then, Robertson must be pronounced wanting. Like Hume, he failed to consult state papers, which were, or might readily have been, placed within his reach. Of his three great works, the History of America is the one that has been most severely criticized. Robertson has been blamed for his unwarranted partiality towards the Spanish conquerors. Even Lord Brougham admits that this is a great stain upon the work. Robertson's best work is his History of Scotland. His style is here fresh and vigorous, and his familiarity with this subject much greater than with the others which he undertook.

His Style.—Robertson's style was extremely admired in his day. At present we should say that it is too rhetorical; that it has too much of what Lamb called the three-membered period; *i. e.*, a period balanced in three phrases, and each phrase consisting of three predicates. With all his shortcomings, however, Robertson (and the same applies to his contemporaries, Hume and Voltaire,) marked a new era in the writing of history. It was evident that henceforth the historian was not to be confounded with the garrulous or the dry chronicler, but that he was expected to display philosophic culture. He was not to content himself with the bare description of events, but to show the causal relations existing among them. The historian was to show himself capable of seizing the spirit of an age or a reign, and representing it in its essential features. The historians of the eighteenth century, and Robertson prominent among them, did good service—not so much by the results which they attained, as by the novel spirit and aim which they gave to the study.

Richard Watson, 1730–1780, was also a historian of some note, but by no means equal to the three already named.

Watson was educated at the University of Edinburgh, and at Glasgow and St. Andrew's; he entered the Scottish Church, and finally became Principal of St. Leonard's. He is the author of two historical works, the Life of Philip II., and the Life of Philip III. (of Spain). These works are written in a graceful and spirited style, but are not original, either in tone or in research. The author followed Dr. Robertson too closely to be independent, and was not sufficiently aware of the prime necessity of authentic contemporary documents in writing the history of any period. His Philip II., moreover, has been completely superseded by Prescott's great work, so far as this last extends.

Macpherson.

James Macpherson, 1738–1796, one of the literary celebrities of this period, is chiefly distinguished for his connection with the publication of the Poems of Ossian.

Macpherson was a native of Scotland. He was educated at Aberdeen and Edinburgh, and held various political appointments under the English and East India Governments. He is the author of several historical works, of comparatively little value, such as the History of Great Britain from the Restoration to the House of Hanover; also of a reply to the Declaration of Independence. But he is almost exclusively known by his celebrated Ossianic publications.

History of the Ossianic Poems.—The external history of these poems is briefly as follows. While a tutor in the family of Mr. Graham, Macpherson exhibited to John Home, the author of Douglas, specimens of translations from Gaelic poetry such as was recited among the inhabitants of the Highlands. Home communicated these to Blair, Robertson, Ferguson, and others, who encouraged Macpherson to publish his translations. Accordingly, in 1760, appeared Fragments of Ancient Poetry Collected in the Highlands of Scotland and Translated from the Gaelic. The work attracted so much attention that a subscription was raised to enable Macpherson to extend his researches. This he did, making a tour through the Highlands in company with Lachlan and Ewan Macpherson and Capt. Alexander Morrison. The materials thus collected were arranged and translated by James Macpherson in the winter of 1761–2, and were presented to the world shortly afterwards, 1762 and 1763, in the shape of two Epic poems, Fingal and Temora, purporting to be translated from the Gaelic of Ossian, son of Fingal.

Effect of the Publication.—These two books created a new era in literature. Their fame ran like wildfire throughout Europe; they were admired, read, and trans-

lated into all the leading languages of the continent, and were eagerly taken up by some of the most distinguished men of letters of the day, such as Goethe, Wieland, Hume the historian, and others. On the other hand, there were many who rose in opposition, headed by Dr. Johnson. The great English lexicographer did not hesitate to pronounce the entire body of poetry an imposition, and Macpherson the originator. Ever since then the contest has been waged hotly, with more of vituperation, it must be admitted, than of argument on either side. Dr. Johnson was, as usual, thick-headedly obstinate, and Macpherson lost his temper.

State of the Controversy.—General opinion had, until recently, settled down in favor of Johnson's view of the case. But of late the matter has been most carefully and elaborately investigated by the Highland Society, and by Dean Lismore, J. F. Campbell, Archibald McNeil, and Rev. Archibald Clerk. The last mentioned has fairly exhausted the subject, at least so far as Macpherson's sincerity is concerned. From the very beginning of the controversy, one thing is evident — that neither Dr. Johnson nor any one of his immediate school knew a word of Gaelic, and they were, for that very reason, incapable of forming a correct opinion. They demanded direct evidence for or against an allegation of forgery in a case where nothing would answer but the most delicate investigation by experts. The haste with which they jumped at their conclusions, and the recklessness with which they enforced them, are characteristic of Dr. Johnson in particular, and of the eighteenth century in general.

The Result.—The result of seventy years of philological investigation may be briefly summed up thus: that Macpherson did collect, on his journey, a mass of native poetry, principally from recitation; that he worked up these fragments into shape, in Gaelic, by means of omissions and transposition, so as to form a continuous manuscript, which is now extant; and that the Fingal and Temora are pretty close translations from this manuscript. Macpherson's character is thereby cleared from the charge of imposture, and his work may be justly regarded as a valuable contribution to literature. The task of exploring Gaelic poetry has been scarcely begun, but it already promises much. The character of the Ossianic poetry itself is familiar to all, and is as unique, in its way, as that of Iceland or of ancient India. It is probable that the connection between it and Irish on the one hand and Welsh on the other may yet be fully made out.

John Hawkesworth, LL.D., 1715–1773, is known as one of the English classical Essayists, ranking in that respect with Addison, Johnson, and Steele.

Hawkesworth was a native of London. His paper, The Adventurer (1752–1754), was continued for one hundred and forty numbers, of which he wrote seventy. In addition to this, which was his chief literary work, he contributed to the Gentleman's Magazine, edited Swift's Works, and wrote Zimri, an Oratorio, and other Plays. He was also employed by the Government, at a remuneration of £6000, to prepare An Account of the Voyages of Byron, Wallis, Carteret, and Cook, 3 vols., 4to.

Sir John Hawkins, 1719–1789, was a member of the literary club of which Dr. Johnson was the centre.

Being in possession of a large fortune, and having a taste for literature, Hawkins bestowed a good deal of his leisure time to pursuits of this kind. He edited the complete works of Dr. Johnson, and made some contributions to Shakespearian criticism. His chief work was A General History of the Science and Practice of Music, 5 vols., 4to. This was an original work, coming into competition with Dr. Burney's great work on the same subject. The latter has been much the more popular of the two, being written in a more graceful style; but the work of Hawkins is regarded as extremely valuable for its accuracy.

Sir Joshua Reynolds, 1723–1792, celebrated chiefly as a painter, is also known as an author by his Discourses on Painting, delivered before the Royal Academy. The Discourses are ably written, but the art-theories which they set forth have been called in question. Sir Joshua was, next to Vandyke, the greatest portrait painter of England. His historical pieces, however, are not so successful. In his manners Sir Joshua was extremely genial; he enjoyed throughout life a high degree of popularity, and accumulated a large fortune.

Horace Walpole.

Horace Walpole, 1717–1797, is one of the literary celebrities of the last century. Although he achieved no great work of his own, he is so mixed up with the works and the personal affairs of others who did achieve greatness, that no history of the period is complete which does not include him as one of the leading figures.

Career. — Walpole was the youngest son of Sir Robert Walpole, and eventually succeeded his father in the title of Earl of Orford. After figuring for a while in politics, and holding for several years a seat in Parliament, he retired to private life. Purchasing a small estate near Twickenham, which he called "Strawberry Hill," he gave himself up to the decoration of the house and grounds and to the gratification of his whims. He had a private printing-press at Strawberry Hill, which he used in printing his own works and some others. The house itself he filled with odds and ends of all kinds, antique armor, books, engravings, and articles of *vertu*.

Character. — In his personal character Walpole decidedly affected the paradoxical. A royalist at heart, he professed to be republican, even hanging up in his study a fac-simile of the death-warrant of Charles I., with the title *Major Charta*. Ostensibly shunning court life, he was an eager collector of every scrap of court gossip. He professed aversion to being regarded as a man of letters, and yet he craved praise, and was unusually sensitive to criticism. It may be observed, however, that Macaulay's sketch of his life and character is palpably overdrawn. Miss Berry, who had every opportunity of knowing Walpole intimately, especially in the latter portion of his life, gives in her Memoirs a much more favorable estimate of his talents and character. According to her, Walpole was a true and amiable friend to those whom he really liked, and his taste as a collector was really remarkable.

Works.—Walpole's works are not of great importance, being all more or less spoiled by dilettanteism. Among them are his *Aedes Walpolianæ*, or catalogue of his father's pictures, his Catalogue of Royal and Noble Authors, his Catalogue of Engravers (handsomely illustrated), his Castle of Otranto, a wild romance which is commonly regarded as the parent of the Radcliffe and Lewis school of fiction, and the Mysterious Mother, a powerful but revolting drama much admired by Byron. Walpole's literary remains are much more important than the works published during his life. They consist of his Correspondence, first published complete in 1857, by Peter Cunningham, and his Memoirs of the last ten years of the reign of George II., and the first twelve of that of George III. Both letters and memoirs are alike in tone, spicy, clever, gossipy. They can scarcely be regarded as furnishing material for history, inasmuch as they are too one-sided and prejudiced. But they certainly give a good insight into the political, social and literary feuds of the time, and are, through their style and caustic humor, among the most entertaining personal records in the language.

John Wilkes.

John Wilkes, 1727–1797, one of the notorieties of English politics, is known to literature by his violent partisan writings in The North Briton.

Career.—Wilkes was educated at the University of Leyden, where he acquired a life-long fondness for the classics. In 1749 he married an heiress, and was for a while the centre of an extensive social circle. But his dissipated habits and immorality led to a separation. He turned his attention to politics, was elected Sheriff of Buckinghamshire, and also returned to Parliament. In 1762 he founded The North Briton, in which he attacked Lord Bute's ministry unsparingly. No. 45 of the paper boldly charged the King with having uttered falsehood. His papers were seized and he himself was imprisoned in the Tower on a general warrant, but was released by Chief-Justice Pratt. Wilkes was expelled from the House of Commons, and was re-elected four times by the same constituency, but each time rejected by the House. He was then elected Sheriff of London, and finally admitted to the House in 1774. During all this stormy period, Wilkes was looked upon by his admirers as a political martyr. His success, in fact, was due to the blunders of the Government. His arrest on general warrant was clearly unconstitutional, and so also was his rejection by the House. Many were forced to side with him, on principles of abstract justice, who thoroughly mistrusted and despised him.

Conviction for Obscenity.—While absent at one time in France, he was convicted of having published an obscene poem. It is doubtful whether Wilkes was really the author of this poem. The work was printed privately, was only begun, not finished, and, according to Wilkes's statement, not a copy of this fragment was ever distributed. In no legal sense, therefore, can he be said to have published the work. The copy on which the Government accusation rested was stolen from his office. In

looking back upon the entire Wilkes trouble it certainly seems that the English Government was bent upon stultifying itself.

Works.— Wilkes merits some place in the history of English literature in virtue of his articles in The North Briton, and of his Collected Speeches, published by himself in 1786. His Letters to his Daughter was published in 1804, with a Sketch of his Life, and his General Correspondence in 1805. He possessed a sharp, incisive style, and unparalleled audacity. The chief interest of his writings, however, lies not so much in their intrinsic excellence as in the political tempest which they aroused.

"Wilkes had, till very lately, been known chiefly as one of the most profane, licentious, and agreeable rakes about town. He was a man of taste, reading, and engaging manners. His sprightly conversation was the delight of the green-rooms and taverns, and pleased even grave hearers when he was sufficiently under restraint to abstain from detailing the particulars of his amours and from breaking jests on the New Testament. His expensive debaucheries forced him to have recourse to the Jews. He was soon a ruined man, and determined to try his chance as a political adventurer. In Parliament he did not succeed. His speaking, though pert, was feeble, and by no means interested his hearers so much as to make them forget his face, which was so hideous that the caricaturists were forced, in their own despite, to flatter him. As a writer he made a better figure."—*Macaulay.*

James Ralph, —— 1762, was a native of Philadelphia, but went in 1724 to London in company with Franklin, and there led a somewhat irregular life as a political pamphleteer, dramatist, and poet.

Ralph espoused the cause of the Prince of Wales, was "bought off" by Walpole, and on the accession of George III. received a pension. The titles of his poetical pieces are the following: The Muse's Address to the King, an Ode; The Terror of Death, a Poem; Night, a Poem; Clarinda, or the Fair Libertine, a Poem; The Law of Liberty, a Poem; The Fashionable Lady, a Comedy; Fall of the Earl of Essex, a Tragedy; The Lawyer's Feast, a Farce; The Astrologer, a Comedy. Franklin tried to dissuade Ralph from attempting poetry, which was evidently not his vocation, but "he continued scribbling verses till Pope cured him." The dose which is supposed to have wrought this cure, was the following lines from the *Dunciad:*

> "Silence, ye wolves, while *Ralph* to Cynthia howls,
> And makes night hideous: answer him, ye owls."

The Groans of Germany, a political pamphlet, had a large sale, fifteen thousand copies. The Case of Authors by Profession, or The Case Stated in regard to Booksellers, the Stage, and the Public, was an essay of considerable merit and of sober sense. Ralph wrote also A History of England during the Reigns of King William and Queen Anne, and George I., which is commended by Fox.

Abraham Tucker, 1705–1774, was born in London, and studied at Oxford. He purchased a country-seat near Dorking, in 1727, and resided there in retirement till his death. He wrote several works, but is known by one only, The Light of Nature. It has passed through many editions, and is usually in several volumes. It is a metaphysical work, but is discursive and entertaining, and was greatly admired by Paley and Mackintosh, Paley acknowledging himself in-

debted to Tucker for some of his best thoughts, and especially for his illustrations of abstract truth.

Soame Jenyns, 1704–1787, educated at Cambridge, was for nearly forty years a member of Parliament. He was noted as a wit and conversationist, and was the author of several poems and a number of religious and political essays.

Jenyns's two most noted works are his Free Inquiry into the Origin of Evil, published in 1757, and his View of the Internal Evidence of the Christian Religion, in 1776. In the interval between these two works, Jenyns had been converted from scepticism, and the latter work was intended by the author to counteract the former. Neither can be said to have any permanent value. During the American Revolution Jenyns published a Tract on American Taxation, in which he defended the right and expediency of taxing the Colonies, and ridiculed the idea of an independent Parliament. His complete works, with a biography, were published in 1790, 4 vols., 8vo.

Kames.

Henry Home, *Lord Kames*, 1696–1782, has an honorable place in literature by his essay on the Elements of Criticism, which has a permanent value, and is one of the standard works on that subject.

Kames was a native of Berwickshire, Scotland. He studied law and was made Judge of the Court of Sessions, and, in 1763, one of the Lords of Justiciary. He published a number of legal treatises and pamphlets of value. Apart from these, his fame as a writer rests upon the work already named, The Elements of Criticism, which was published in 1762, and has run through fourteen or fifteen editions down to the present day. Although much in it has been discarded, the work is still freely used and approved.

"The Elements of Criticism, considered as the first systematical attempt to investigate the metaphysical principles of the fine arts, possesses, in spite of its numerous defects, both in point of taste and of philosophy, infinite merits, and will ever be regarded as a literary wonder by those who know how small a portion of his time it was possible for the author to allot to the composition of it, amidst the imperious and multifarious duties of a most active and useful life." — *Dugald Stewart.*

James Harris, 1709–1780, is known as the author of Hermes, an ingenious work on Language and Grammar.

Harris was a nephew of Shaftesbury and a member of Parliament. He occupied various civil offices of high distinction. He was a man of great erudition, and was particularly versed in the Greek and Latin classics. His chief publications are the following: Hermes, or a Philosophical Inquiry concerning Language and Universal Grammar; The Spring, a Pastoral; Philosophical Arrangements; Philological Inqui-

ries; Treatises on Art, Music, Painting, and Poetry, etc. Harris's Hermes is his best work, and is even yet often quoted.

David Fordyce, 1711–1751, was a native of Aberdeen, and a graduate of Marischal College, in which institution he was afterwards Professor of Moral Philosophy. He was drowned off the coast of Holland, on his return from a continental tour, in 1751, at the age of forty. He wrote Dialogues concerning Education, 2 vols., 8vo; Theodorus, a Dialogue concerning the Art of Preaching; Elements of Moral Philosophy; The Temple of Virtue, a Dream. — James Fordyce, D. D., 1720–1796, was a brother of David Fordyce, and, like him, a native of Aberdeen and a graduate of Marischal College. He was minister to a dissenting congregation in London. He published, besides several Sermons and Poems, Addresses to Young Men; Character and Conduct of the Female Sex; Sermons to Young Women. The last is the one best known.

John Brown, D.D., 1716–1766, was a writer on theological and general subjects, whose works had an extensive circulation about the middle of the last century. His publications are the following: An Estimate of the Manners and Principles of the Times; Essays on Shaftesbury's Characteristics; Dissertation on Poetry and Music; Honor, a Poem; A Defence of Pitt. The reply to Shaftesbury was written at the suggestion of Pope and Warburton, and passed through many editions. The work first named passed through several editions in a little more than a year. Dr. Brown committed suicide in a fit of temporary insanity.

Sir John Hill, M.D., 1716–1775, originally an apothecary, wrote many books, on almost all sorts of subjects, medicine, botany, natural philosophy, natural history, dramas, novels, etc. The Essays on Natural Philosophy and History are considered his best. He managed to quarrel with the Royal Society, with Garrick, and to make himself generally notorious. "A large volume might be written on the life and adventures of this extraordinary man, as affording a complete history of literary quackery, every branch of which he pursued with a greater contempt for character than perhaps any man in our time." — *Chalmers's Biog. Dict.*

Joseph Spence, 1699–1768, is now known almost exclusively by his Anecdotes.

Spence studied at Oxford, and took orders in the Church of England. He travelled on the continent as companion to the Duke of Dorset and the Duke of Newcastle. Upon his return he was appointed Professor of Modern History at Oxford, and subsequently prebendary of Durham Cathedral. Spence was the author of numerous works and essays, the most important of which are Polymetis, or an Inquiry into the Agreement between the Ancient Poets and the Ancient Artists, and an Essay on Pope's Translation of the Odyssey. Spence's valuable collection of Anecdotes of Books and Men was not published until 1820, although it had been previously used in manuscript by Warton, Johnson, and others.

Tyrwhitt.

Thomas Tyrwhitt, 1730–1786, a distinguished critic of the last century, has secured for himself a permanent place in English literature by his valuable labors in the elucidation of Chaucer.

Tyrwhitt was born in London, and educated at Eton and at Oxford. He was Under-Secretary of War in 1756, and Clerk of the House of Commons from 1762 to 1768; also, Curator of the British Museum. The last eight years of his life were spent in literary retirement. Mr. Tyrwhitt published several learned works, Latin and English, but is now known almost exclusively by his labors on Chaucer.

Tyrwhitt's editio of The Canterbury Tales, 1775–78, was the first serious and creditable attempt to rescue any part of the text of Chaucer from the shockingly corrupt state in which it had appeared in the earlier editions. Nothing is more disgraceful to English scholarship than the long-continued neglect on this subject; the greatest poet in the language, before Shakespeare, remaining for four centuries almost unintelligible for want of proper editing. Tyrwhitt, by his edition of The Canterbury Tales, did an immense service, by showing what a mine of wealth here lay hidden. The vein thus opened has been followed up by other explorers. But we still lack a really good text of England's first great poet.

Thomas Leland, D. D., 1722–1785, was a native of Dublin, and a graduate of Trinity College, of that city. He was an eloquent preacher and writer, but is chiefly known in literature as a translator. "Leland's Demosthenes" is familiar to school-boys to the present day. Dr. Leland's Translation of the Orations of Demosthenes is a scholarly performance, and besides its accuracy possesses great literary merit. It was originally published in sumptuous style, in 3 vols., 4to. Some of Leland's other works are the following: The Orations of Æschines and Demosthenes on the Crown, translated into English, with notes; History of the Life and Reign of Philip, King of Macedon, 2 vols., 4to; Dissertations on the Principles of Human Eloquence; History of Ireland, 3 vols., 4to, etc.

Christopher Smart, 1722–1770, the well-known classical scholar and translator, was a student and Fellow of Cambridge. The latter part of his life was made wretched by intemperance, and its natural attendant, poverty. He died while a prisoner of the Court of the King's Bench. His principal works are the Hilliad, a satire against Sir John Hill, and the prose translations of Horace and Phædrus. Smart's Horace, although not satisfying the demands of present scholarship, has long been and continues to be the favorite "crib" or "pony" for each successive generation of school-boys. Smart also translated into verse the Psalms of David and The Parables of Christ.

William Smith, D. D., 1711–1787, a graduate of Oxford and a dignitary of the Church of England, is known chiefly by his Translations of Longinus on the Sublime, Thucydides's History of the Peloponnesian War, and Xenophon's History of Greece.

William Melmoth, 1666–1743, a learned jurist, is known to general literature by a work, The Great Importance of a Religious Life, of which more than one hundred thousand copies were sold between 1743 and 1782. — William Melmoth, 1710–1799, was a son of the preceding, and, like his father, a jurist. He lived, however, chiefly in retirement, and devoted himself to literary pursuits. He is known mainly by his Letters on various subjects and by his Translations. "Melmoth's Letters" was once a work in great demand, which everybody was expected to read who professed to be acquainted with polite literature. Melmoth translated Pliny's Letters, Cicero's Letters, and Cicero's essays on Friendship and Old Age. He published some other works, but his Letters and his Translations from Pliny and Cicero are the chief. He lived to his ninetieth year, and was greatly respected.

"William Melmoth, Esq., was a most elegant and distinguished writer, 'near half an age with every good man's praise.' His translations of Cicero and Pliny will speak for him while Roman and English eloquence can be united. Mr. Melmoth is a happy example of the mild influence of learning on a cultivated mind; I mean of that learning which is declared to be the aliment of youth and the delight or the consolation of declining years. Who would not envy the 'fortunate old man' his most finished translation and comment on Tully's Cato? or, rather, who would not rejoice in the refined and mellowed pleasures of so accomplished a gentleman and so liberal a scholar?"—*Pursuits of Literature.*

John Logan, 1748–1788, was a native of Scotland, and a minister in the Scottish Church, but left his congregation and removed to London. There he became a contributor to the English Review, and the author of several works. The best known are: Essay on the Manners of Asia; Review of the Principal Charges against Warren Hastings (pronounced, by Macaulay, "of great ability"); two volumes of Sermons, and one volume of Poems.

"The sermons of Logan, though not so exquisitely polished as those of Blair, possess in a high degree the animated and passionate expression of Massillon and Atterbury."—*Dr. Anderson.*

Gilbert Stuart, 1742–1786, was a native of Scotland, and son of George Stuart, Professor in the University of Edinburgh. Gilbert Stuart was a man of decided ability, but of an extremely unhappy disposition. His life appears to have been frittered away in literary quarrels or wasted away in dissipation. He was associated with William Smellie in the old Edinburgh Magazine and Review. One of the many objects of his envy and dislike was Dr. Robertson, the historian.

Stuart's principal works are: A Historical Dissertation on the Antiquity of the British Constitution; A View of the Society of Europe in its Progress from Rudeness to Refinement, and A History of Scotland from the Establishment of the Reformation till the Death of Queen Mary. In this last work he intentionally took a view of Mary's conduct diametrically opposite to that of Robertson. Stuart was pronounced by Professor Smyth to be "a very able, though somewhat impetuous, inquirer into the earlier parts of our history."

Lord Lyttleton.

Lord George Lyttleton, 1708–1773, is the author of an ingenious essay, of permanent value, on the Conversion of St. Paul, proving from it the divine origin of Christianity.

Lyttleton was educated at Eton and Oxford, and entered Parliament with prospects of a brilliant career. After a brief experience of political life, however, he resigned his office, that of Chancellor of the Exchequer, and retired to private life.

Lyttleton employed his leisure in literary pursuits. Among his early productions are Letters from a Persian in England to his Friend in Ispahan; Progress of Love, a

Poem; Monody to the Memory of a Lady Lately Deceased (his wife). The Persian Letters are mentioned very slightingly by the critics of the day. The Monody is often quoted, and usually with respect. His next production, Observations on the Conversion and Apostleship of St. Paul, is still regarded as a masterpiece in its way. This beautiful monograph is an ingenious and unanswerable argument for the divine origin of Christianity. Dialogues of the Dead was another work on which Lyttleton expended much labor. It shows learning and study, and a familiar acquaintance with the historical characters introduced, but is now generally considered dull and prolix. His most elaborate performance was A History of the Reign of Henry II., 4 vols., 4to. "It is heavy and prolix, but trustworthy, and contains searching investigations into the laws, policy, character, and events of that reign." — *Chancellor Kent.*

George Psalmanazar, 1679–1763, was a literary impostor, about whose real name and origin there is some doubt.

Psalmanazar is supposed to have been born in the south of France. At the age of sixteen, he conceived the idea of passing himself off for a native of the island of Formosa. He assumed the name given above, invented a Formosan language, and translated the Church Catechism into it. He also wrote an imaginary description of his island, and succeeded so well in his impostures as to deceive the Bishop of London and other eminent scholars. After a variety of adventures, he became penitent, confessed his impostures, and led for nearly half a century a studious and blameless life. He wrote Historical and Geographical Description of Formosa; Dialogue between a Japanese and a Formosan; An Inquiry into the Objections against George Psalmanazar of Formosa, with his Answer, etc. In his later days, he associated much with Dr. Johnson.

"Among Johnson's associates at this time may be mentioned the penitent impostor, George Psalmanazar, who, after poring all day, in an humble lodging, on the folios of Jewish rabbis and Christian Fathers, indulged himself at night with literary and theological conversation at an ale-house in the city." — *Macaulay.*

Mrs. Elizabeth Carter.

Elizabeth Carter, 1717–1806, known in her later days as *Mrs.* Carter, as was the custom in England with single ladies after reaching a matronly age, was celebrated for her classical scholarship.

Mrs. Carter received from her father, who was a clergyman, a thorough training in the knowledge of Latin and Greek, and she made herself familiar with Italian, German, French, and Spanish. She published an Ode to Wisdom, and a volume of Poems; and she translated into English an Italian work, Explanation of Newton's Philosophy for the Use of Ladies. The work which gained her most eclat was a translation of Epictetus, which, in Warton's opinion, "exceeds the original." Dr. Johnson was a great admirer of Mrs. Carter's talents and scholarship. "I have composed a Greek epigram to Eliza, and think

she ought to be celebrated in as many languages as Lewis le Grand." — *Johnson.* Upon hearing a lady commended for her learning, Dr. Johnson said, "A man is, in general, better pleased when he has a good dinner upon his table, than when his wife talks Greek. My old friend Mrs. Carter could make a pudding as well as translate Epictetus from the Greek." On another occasion, speaking of some eminent scholar, he said, "Sir, he is the best Greek scholar in England, except Elizabeth Carter." There was nothing of the pedant, however, about this excellent woman. She was as much distinguished by her modesty and piety, and by the quiet elegance of her conversation, as by her learning.

Lady Mary Montagu.

Lady Mary Wortley Montagu, 1690–1762, is connected about equally with the age of Pope and that of Dr. Johnson. She fills a considerable space in the history of the times, by the distinguished part which she played in social and diplomatic circles, by her intelligent and philanthropic efforts in the matter of inoculation for the small-pox, and by her Letters, which have become a valuable part of literary history.

Career. — Lady Mary Wortley was the daughter of the Duke of Kingston. Her husband being appointed ambassador to Turkey, Lady Mary accompanied him, and wrote to her friends at home a series of Letters, which were surreptitiously published in 1763, and permanently established the writer's fame.

Character and Writings. — Lady Mary was a noted wit, and her house was a meeting-place for men of letters and fashion. She was at one time very intimate with Pope, but afterwards quarrelled with him and became the object of his satire. She published during her lifetime some poems and a few essays, which have fallen into utter neglect. As a writer she is known to the public solely by her Letters. These are full of the gossip and scandal of the day, witty in descriptions, shrewd, and easy both in style and morals. They are the English counterpart of Madame de Sévigne's celebrated letters, but are shrewder and more forcible, and also more sarcastic. As specimens of epistolary style they are among the best in English literature.

A Philanthropist. — Lady Mary's name must not be forgotten, however, as that of a public benefactor. She was the means of introducing into England the Turkish practice of inoculation for small-pox, boldly subjecting her own children to the then dreaded operation. It was not until Jenner introduced the still better system of vaccination that her benefaction was superseded.

Mrs. Elizabeth Montagu, 1720–1800, belongs almost equally to the age of Dr. Johnson and to that of Cowper.

Mrs. Montagu was the daughter of Matthew Robinson, and was by marriage cousin of the celebrated Lady Mary Montagu. Mrs. Montagu's husband, Edward Montagu, died in 1775, leaving her in the enjoyment of a large fortune. Her house became the centre of literature and fashion. Her soirées were thronged with all the literary notabilities of the day. Mrs. Montagu herself was noted for her conversational powers, but she produced little in the way of authorship. Her only work of repute is an Essay on Shakespeare, written in reply to Voltaire. It is good as a refutation of Voltaire's flippancy, but has scarcely any positive merit of its own. The Letters of Mrs. Montagu, in two parts, were published after her death. They are lively, "gossipy" effusions, and form a part of the literary history of the times.

Mrs. Hester Chapone, 1727–1801, showed at the age of nine a decided taste for literary pursuits. She made the acquaintance of Mr. Chapone at the house of Richardson the novelist. Mrs. Chapone was acquainted with Dr. Johnson, and was for half a century the intimate friend of Mrs. Elizabeth Carter. She published Letters on the Improvement of the Mind; Letters to a New Married Lady; Miscellanies in Prose and Verse.

Sir James Porter, 1720–1786, was English Ambassador at Constantinople from 1747 to 1762, besides diplomatic service at other Courts. He was a man of letters and science, and wrote several valuable works: Observations on the Religion, Laws, Government, and Manners of the Turks; The Plague at Constantinople; Astronomical and Physical Observations in Asia, etc. His grandson published, in 1854, Turkey, its History and Progress, based upon Sir James's journal and correspondence.

Munchausen's Travels.

Munchausen's Travels are worthy of note among the curiosities of literature. The history of this singular work is quite as remarkable as the work itself.

Rudolph Erich Raspe was a learned German, connected at one time with the library of the University of Göttingen, afterwards a Professor at Cassel, and Keeper of the antique gems and medals belonging to the Elector of Hesse. Being detected in a theft of some of the treasures committed to his keeping, Raspe fled to England. There he fell into want, and finally, in order to earn his bread, he became a waiter in a German coffee-house. While in this humble position, he betook himself to the preparation of the curious literary work which has been named, and he has thus become famous, though his connection with it has only of late been fully known.

The Story of Munchausen. — In the latter part of the last century, a certain Baron Munchausen was living in the Electorate of Hanover. He had been engaged in early life in the Russian service against the Turks, and had experienced many wild adventures. He was a rollicking, jovial fellow, fond of the chase and of good cheer, famous for his hospitality and for his endless supply of capital stories. When the good baron had any guests who were given to drawing the long bow, he sometimes quietly punished them by telling stories of his own experience far transcending anything of theirs, and told so gravely that it was not easy to know when he was in earnest and when he was poking fun at his auditors.

Origin and Character of the Work. — Raspe had often been at the Baron's table, and heard many of these marvellous tales. When leading his miserable life in London, he bethought himself of those stories, and wrote out some of them from memory for publication. The publication being successful, he prepared a second and a third edition, each time enlarging and adding to the stock, from his own invention as well as from memory, until The Travels of Baron Munchausen became a really curious and unique book, hardly inferior to Swift's Travels of Gulliver. It has been translated into a great many languages, and has passed through almost innumerable editions. It is one of the books which have been illustrated by Gustave Doré. Soon after its first appearance, its republication in Göttingen was attempted, but Munchausen, who was then living, began legal proceedings and stopped the publication. The Baron died in 1797. Raspe's book was first published in London in 1785. The two most striking of these stories are that of the sounds which were frozen up and afterwards thawed out, and that of the cherry-stone shot into a stag's head, which sprouted and grew up into a tree.

Jonathan Scott, LL. D., a learned Orientalist, Persian Secretary to Warren Hastings, translated many beautiful things from the Arabic and the Persian: Bahar-Danush, a romance from the Persian; Tales, Anecdotes, and Letters, from the Arabic and the Persian; Ferishta's History of the Dekkan, etc.

Robert Wood, 1716–1771, is known by his work on Palmyra and Baalbec.

Wood was born at Riverstown, Ireland, and educated at Oxford. In 1759 Chatham made him Under-Secretary of State, which post he held for many years. He travelled in the East, and published by far the best descriptions which up to that time had been given of some of the ancient cities: The Ruins of Palmyra, with fifty-seven Plates; The Ruins of Baalbec, with forty-six Plates; View of the Ancient and Present Troas, folio. These works, particularly those on Palmyra and Baalbec, were remarkable for the beauty of the plates, the accuracy of the measurements, and the elegance of the descriptions; and these qualities, added to the wonderful character of the antiquities themselves, caused the works to produce a profound impression.

Lord George Anson, 1697–1762, is celebrated for his Voyage Round the World, a work not written by himself, but compiled from his papers and published under his direction. Anson's Voyage was a work of great repute in its day, and according to the Edinburgh Review "it is still about the most delightful of any with which we are acquainted." It was published in 1740–44.

John Bell, 1691–1780, a Scotch traveller, published Travels from St. Petersburg in Russia to Divers Parts of Asia, 2 vols., 4to, 1763, of which the London Quarterly Review says it is "the best model for travel-writing in the English language."

Captain James Cook, 1728–1779, was a famous English navigator, who was killed in a quarrel with the natives at Owyhee, Sandwich Islands. His Voyages are the most noted of all those undertaken by the British. The account of them, made up from his notes, was published by the Admiralty in 8 vols., 4to, richly ornamented with plates by the most eminent artists.

David Dalrymple, Lord Hailes, 1726–1792, a native of Edinburgh, was a lawyer of repute, and an industrious historian and antiquary. His chief publication was An-

nals of Scotland: it is a standard work on that subject.—Alexander Dalrymple, 1737–1808, brother of Lord Hailes, was hydrographer to the East India Company and afterwards to the Admiralty, and is especially known for his zeal in collecting and publishing authentic accounts of Voyages to the South Seas.—John Dalrymple, Earl of Stair, d. 1789, wrote much on subjects connected with political economy and affairs of State: The State of the National Debt; State of the Public Debts; Limits of Government Interference with the East India Company, etc.—Sir John Dalrymple, 1726–1810, Baron of the Exchequer in Scotland, wrote many works on political subjects: A General History of Funded Property in Great Britain; The Policy of Entails in a Nation; Memoirs of Great Britain and Ireland, etc.

Bruce the Traveller.

James Bruce, 1730–1794, a Scotchman, descended from the royal house of Bruce, has a world-wide reputation as a traveller and a writer of travels.

While residing at Algiers as British Consul, it was proposed to Bruce that he should explore the antiquities of Barbary. Having spent a year and more in this work, he next visited Baalbec and Palmyra. Then he made a journey into Abyssinia to discover the source of the Nile. Having discovered the source of the Blue Nile, in doing which he encountered many dangers and hardships, he returned to England and published an account of his travels and discoveries, in 5 vols., 4to.

"Who has not heard of Bruce,— the romantic, the intrepid, the indefatigable Bruce? His tale was once suspected; but suspicion has sunk into acquiescence of its truth. A more enterprising, light, but lion-hearted traveller never left his native hills for the accomplishment of such purposes as those which Bruce accomplished."—*Dibdin.*

Joseph Edmondson, —— 1786, is one of the celebrated antiquaries of England. His publications are numerous and elaborate, and are the more remarkable from the fact that he was originally a barber, without the advantages of early education. The following are his principal works: A Complete Body of Heraldry, 2 vols., fol.; Pedigree of the English Peers, 6 vols., fol.; Companion to the Peerage of Great Britain and Ireland, 8vo; Historical Account of the Greville Family, 8vo, etc.

Sir Joseph Ayloffe, 1709–1781, a graduate of Oxford, was highly distinguished as an antiquary. There are no independent publications of his own, but he aided largely in several other important works. He completed Mozart's Calendar of Ancient Charters, aided in the publication of Thorp's Registrum Roffense, and of the Vetusta Monumenta, and wrote some of the descriptions of the monuments in Westminster Abbey for Gough's Sepulchral Monuments of Great Britain. He contributed papers also to the Archæologia. Gough styles Ayloffe the Montfaucon of England.

William Oldys, 1696–1761, was a zealous collector of books, and was indefatigable in the cause of English bibliography. He was librarian to Harley, Earl of Oxford. The British Librarian, a bibliographical work, and a Life of Sir Walter Raleigh, are the only publications of his generally known. The style of this latter is heavy, but it abounds in curious information.

Richard Farmer, D. D., 1735–1769, a learned divine of the Church of England, made himself famous by a collection of rare and curious old books, and by the publication of An Essay on the Learning of Shakespeare. In this essay Farmer undertakes to prove, by a citation of examples, that the knowledge of antiquity which Shakespeare had was derived from translations, not from reading the original authors.

John Fell, 1735–1797, was a Dissenting minister, and a classical teacher. He wrote Demoniacs, and Idolatry of Greece and Rome, in criticism of the theories advanced by Hugh Farmer. He also wrote Genuine Protestantism; Lectures on the Evidences of Christianity; English Grammar.

Thomas Broughton, 1704–1774, was one of the contributors to the Biographica Britannica. He wrote also Answer to Toland's Christianity as old as Creation; A Prospect of Futurity; Hercules, a Musical Drama; Bibliotheca Historico-Sacra, an Historical Dictionary of All Religions, 2 vols., fol.

Thomas Blackwell, 1701–1757, a Scottish critic and author, Principal of Marischal College, Aberdeen. Works: Inquiry into the Life and Writings of Homer, 8vo; Letters Concerning Mythology, 8vo; Memoirs of the Court of Augustus, 2 vols., 4to. Blackwell is not in high repute as a writer. He "displays more erudition than genius, and more affectation than elegance."

Andrew Baxter, 1686–1750, a native of Scotland, who was employed mostly as private tutor to young gentlemen, published a volume of some note, An Inquiry into the Nature of the Human Soul, which is referred to by Hume, and is highly commended by Warburton.

William Lauder, —— 1771, a native of Scotland, made himself notorious by his abortive attempt to prove Milton a plagiarist. The works which he published in this attempt were Essay on Milton's Use and Imitation of the Moderns, Letter to the Rev. Mr. Douglass, The Grand Impostor Detected, or Milton Convicted of Forgery against Charles I.

William Baker, 1742–1785, was an English printer, somewhat of the Robert and Henry Stephens's style,—a man of learning and classical scholarship, critically skilled in Latin, Greek, French, and Italian, with some knowledge of Hebrew. He published Peregrinations of the Mind by a Naturalist, and Remarks on the English Language.

George Edwards, 1694–1773, was a distinguished naturalist. He travelled through the northern parts of Europe, studying and making collections. Natural History of Birds, etc., with continuation, 7 vols., 4to; Essays upon Natural History, 8vo.

Henry Baker, 1703–1774, was chiefly known as a naturalist, and as a contributor to the Linnæan and the Philosophical Transactions. His contributions to general literature were: An Invocation to Health, a Poem; The Universe, a Philosophical Poem; Original Poems; The Microscope made Easy; Employment for the Microscope. He married a daughter of Daniel De Foe. He was noted, also, for his success in teaching the Deaf and Dumb, though he made a secret of his method. — David Erskine Baker, —— 1774, a son of Henry Baker the naturalist, and grandson of Daniel De Foe. He was the original compiler of the Biographica Dramatica, in 2 vols., 1764. He published, also, The Muse of Ossian, and some fugitive poetry and papers in the Philosophical Transactions. — Henry Baker, also a son of Henry Baker the naturalist, and grandson of Daniel De Foe, wrote Essays, Pastorals and Elegiacs.

James Burgh, 1714–1775, was a native of Scotland, and cousin of Robertson the historian. Having failed in business, he turned his attention to literary pursuits, and became the author of several works: Britain's Remembrancer; Thoughts on Education; a Warning to Dram-Drinkers; The True Inquirer; Dignity of Human Nature; Political Disquisitions, etc.

David Jennings, D. D., 1691–1762, a Dissenting clergyman, and a tutor of divinity at Coward Academy, wrote An Introduction to the Use of the Globe and the Orrery, which held its place as a popular text-book for half a century; An Introduction to the Knowledge of Medals; Jewish Antiquities, 2 vols., 8vo; The Scripture Testimony; Sermons to Gay People.

William Guthrie, 1708–1770, was a Scotchman, a native of Brechin. He taught school for a time in Aberdeen, and afterwards went to London and followed authorship. He wrote A History of England, 3 vols., fol.; A History of the English Peerage, 4to; A General History of Scotland, 10 vols., 8vo; A General History of the World, 12 vols., 8vo; besides works on Geography, Chronology, etc. He wrote also several political pamphlets, and contributed to the Gentleman's Magazine.

Ferguson the Astronomer.

James Ferguson, 1710–1776, a native of Scotland, and an eminent astronomer and mechanician, rose to high distinction without any of the ordinary advantages of education.

Ferguson was taught to read by his father, who was a common day-laborer, and in the various mechanical and servile occupations in which he was employed, he picked up knowledge by scraps from one and another with whom he was associated, but he never attended any kind of school, except for a brief period. Yet such were his ingenuity and his genius that he became the inventor of many important machines, and he was at the time of his death the greatest living astronomer in a land and an age celebrated for its philosophers. His collected works, edited by Sir David Brewster, fill 5 vols., 8vo. They consist of Astronomy, Explained upon Sir Isaac Newton's Principles, and made easy to those who have not studied Mathematics; Lectures on Select Subjects in Mechanics, Hydrostatics, Pneumatics, Optics, etc.

"He was universally considered as at the head of astronomy and mathematics, in a nation of philosophers; and he might justly be styled self-taught, or rather heaven-taught, for in his whole life he had not received above half a year's instruction at school." — *Encyclopædia Britannica.*

Richard Rolt, 1724–1770, who took part in the Irish revolt of 1745, afterwards lived in London as an author. Here he published numerous songs, sketches, miscellaneous articles, and one or two operas. Among his works are several volumes of histories, such as the History of Greece, of England, of France, etc.; also the Lives of the Principal Reformers. His Dictionary of Trade and Commerce is pronounced by McCulloch, "a wretched compilation."

Thomas Davies, 1712–1785, one of the minor literary celebrities of the time of Johnson, studied at the University of Edinburgh, and became author, actor, and bookseller. He was a good deal mixed up with the theatrical celebrities of the day, and was married to a famous beauty, Miss Yarrow, daughter of one of the actors. The success of Davies as an actor was but moderate, and he was driven from the stage entirely by the ridicule of Churchill:

> "With him came mighty Davies: — on my life,
> That Davies has a very pretty wife!
> Statesman all over,— in plots famous grown,—
> He mouths a sentence as curs mouth a bone."—*The Rosciad.*

The want of success as a player, however, did not lack compensations. He wrote A Life of David Garrick, 2 vols., 8vo, which brought him both fame and fortune. He wrote also Lives of Sir John Davies, John Eachard, Lillo, Henderson, Massinger, and others.

William Rufus Chetwood, —— 1766, was connected with the dramatic literature of his day. He wrote The Lover's Opera; Plays; A General History of the Stage; The British Theatre; A Life of Ben Jonson; Theatrical Records, etc. "A blockhead, and a measureless and bungling liar."— *Steevens.*

John Campbell, LL. D., 1708–1775, was a voluminous writer, chiefly on historical subjects.

Campbell was a native of Edinburgh, but went early to London, and made authorship his business. His principal works are: A Military History of Prince Eugene and of the Duke of Marlborough, 2 vols., folio; Lives of British Admirals, 4 vols., 8vo; Voyages and Travels, from Columbus to Anson, 2 vols., folio; The Present State of England; The Highlands of Scotland; Trade of Great Britain to America; A Political Survey of Great Britain. He contributed also to the Biographia Britannica and the Universal History. "I think highly of Campbell. In the first place, he has very good parts. In the second place, he has very extensive reading; not, perhaps, what is properly called learning, but history, politics, and, in short, that popular knowledge which makes a man very useful."— *Dr. Sam. Johnson.*

Thomas Birch, D. D., 1705–1766, was an historian and biographer of immense industry and perseverance.

Birch's first undertaking was a translation of Bayle's General Dictionary, with additions and corrections, 10 vols., folio. In this work he had several assistants. Birch also edited Lord Thurlow's Collection of State Papers, 7 vols., folio. He wrote A History of the Royal Society, with Supplements to the Philos. Transactions, 4 vols., 4to, and he left a large quantity of valuable MSS. to the British Museum.

George Ballard, —— 1775, a tailor of Gloucestershire, had a great fondness for study, and received in consequence a pension and a small appointment at Oxford, which enabled him to pursue his studies. He published Memoirs of British Ladies Celebrated for their Writings or their Skill in the Learned Languages, Arts, or Sciences. Sixty-two of these celebrated women are included in his Memoirs. He left a large collection of manuscripts containing his researches in the Bodleian Library.

THOMAS DILWORTH, —— 1780, was an English schoolmaster, whose school-books were in great vogue in the last century, both in England and in the colonies; indeed, their use in the United States continued until times within the memory of many still living. Works: Book-keeper's Assistant; Schoolmaster's Assistant; Arithmetic; Guide to the English Tongue, etc.

JOHN ENTINCK, 1713–1773, was employed by the booksellers in compiling various works: Latin and English Dictionary; The Present State of the British Empire. 4 vols., 8vo; A General History of the Late War [in America] 5 vols.; A New Naval History, fol.; A Survey and History of London, 4 vols. Entinck's Latin Dictionary had a long run. It is even still in use.

THOMAS NUGENT, —— 1772, is chiefly known as the compiler of Nugent's Pocket French Dictionary, a work which still retains its value, and has run through several revised editions. Mr. Nugent also translated Benvenuto Cellini's Autobiography, Montesquieu's Spirit of the Laws, Henault's Chronological Abridgment (of the history of France), and other works.

WILLIAM KENRICK, LL. D., 1720–1779, is now known, so far as known at all, mainly by his English Dictionary.

Kenrick was a belligerent critic, who, in the pithy language of Disraeli, "could criticize all the genius of his age faster than it was produced." Kenrick succeeded in embroiling himself with almost every notable literary personage of the times, including Goldsmith, Johnson, Akenside, and Garrick. The last named, indeed, sued him for libel, in consequence of his poem called "Love in the Suds." Kenrick's principal works are his Epistles, Philosophical and Moral, his Review of Dr. Johnson's New Edition of Shakespeare, and A Dictionary of the English Language.

JOHN ASH, LL. D., 1724–1779, is likewise chiefly known by his English Dictionary, published in 1775. It is one of the standard works in the history of English lexicography. It contains a large number of words now obsolete, and many provincial and cant words.

Four Shakespearian Editors.

EDWARD CAPELL, 1713–1781, is distinguished for his labors as an editor of Shakespeare. He spent a great part of his life in the attempt to ascertain the true text and to throw light upon the meaning. His Notes and Various Readings form a part of the Variorum Editions, though there is much difference of opinion as to their value. His judgment does not appear to have been equal to his industry.

GEORGE STEEVENS, 1736–1800, has a place in literature as a commentator on Shakespeare. He was educated at Cambridge, was rich and ill-tempered, and managed for the most part to keep himself and others in a ferment. He contributed to Johnson's Lives of the Poets, Dodsley's Annual Register, and other works of that kind, and was much addicted to making anonymous attacks in the newspapers upon other authors. Johnson's and Steevens's edition of Shakespeare first appeared in 1773, in 10 vols., 8vo. This was increased and supplemented by various authors, from time to time. The sixth edition, in 1813, combining the critical labors of Johnson, Steevens, Reed, and Malone, was in 21 vols., 8vo.

EDMUND MALONE, 1741–1812, a native of Ireland, and a graduate of Trinity College, Dublin, was a gentleman of leisure, who devoted himself to literary pursuits, and

chiefly to Shakespearian researches. He published an edition of Shakespeare, in 10 vols.; An Historical Account of the Rise and Progress of the English Stage, etc. Malone spent much labor on his various critical editions, but he had little judgment or taste, and his notes and criticisms are now esteemed of almost no value.

Isaac Reed, 1742–1807, is also known by his connection with Shakespearian and dramatic literature. He was a lawyer by profession, but occupied himself mostly with books. He published an edition of Shakespeare, 10 vols.; Dodsley's Old Plays, 12 vols.; contributed largely to Johnson's Lives of the Poets; and did a good deal more literary work of this kind.

II. THE NOVELISTS.

Richardson.

Samuel Richardson, 1689–1767, came before the public a little earlier than his great rival, Fielding, and is sometimes called the Father of the English Novel. But this epithet belongs more properly to the latter writer. Richardson's three novels, however, Pamela, Clarissa Harlowe, and Sir Charles Grandison, are among the memorable works of the age, and ensure to their author a permanent and honorable place in English literature.

Career. — Richardson was a printer by trade, and he succeeded in gaining for himself a competency long before he ever thought of turning his attention to writing. As a boy he evinced a fondness for reading, and skill in the use of the pen, so that the young women of the village frequently employed him to write their love-letters. In this way Richardson laid the foundations for that knowledge of woman's heart and woman's ways, which afterwards stood him in such good stead. Indeed, he seems to have been, throughout life, a chatty, not to say gossipy, soul, and never so much at home as when the centre of a small circle of kind-hearted if not particularly strong-headed female admirers. The greater part of Clarissa and of Sir Charles Grandison was thus read aloud, from day to day, in manuscript, by the author dressed in his morning-cap and gown.

Works. — The composition of Pamela might almost be called an accident. Two booksellers applied to Richardson to write a small volume of letters on subjects that might be of use to country readers unable to write for themselves, or in need of advice. This volume was published under the title of Familiar Letters. While writing those of the letters which were intended to instruct handsome girls in service how to protect their virtue, the story of Pamela occurred to Richardson's mind, and was developed by him into the well-known novel. The success of Pamela aroused the emulation of Fielding, then unknown to fame, and resulted in the publication of his Joseph

Andrews, which was intended primarily as a satire upon the sentimentalism of Pamela. Clarissa Harlowe, which soon followed Pamela, only heightened Richardson's fame, and even spread it over to the continent. Diderot, among many others, was carried away by the work. The theme is a painful one — the long averted but inevitable seduction of the heroine. Sir Charles Grandison, which divides admiration with Clarissa, is not much different in style, and may be summed up perhaps as the adventures of a very proper, moral, male flirt, and the tragic madness of an interesting woman whose intense affection is thrown away upon the hero. Pamela is simply the story of a beautiful servant who escapes all snares and marries well and happily.

Character of his Novels. — In judging Richardson's merits we must take into account the age in which he lived and the circumstances under which he wrote. Before him there had been no novel; nothing but romances in imitation of the French, where the loves of princes and princesses were narrated in very vaporous and stilted language. Richardson brought the scene from the moonshine down to the earth, and was the first to give a real episode from English life, with real English men and women for actors.

Sentimentalism. — The characters in Richardson are all sentimental, and the general tone is what we might call lackadaisical But we should bear in mind that the eighteenth century was pre-eminently the age of sentimentality. This morbid state did not reach its climax, it is true, until several years later, when Rousseau gave it final expression and immortality in his Nouvelle Heloise and his Confessions. Still, the seeds had long been sown, and the crop was fast ripening to the harvest. The state of the public mind was that of reaction from the utter frivolity of the Restoration and Queen Anne.

Morality. — Richardson, marked according to our standard, might be set down as licentious. As compared with Fielding, however, and others of his age, his works appear to great advantage, and show a distinct moral tendency. Richardson himself probably never dreamed but that he was furthering the cause of good morals; and the favor with which Pamela and Clarissa were read and recommended by the best and wisest of the day, shows us how careful we must be in our estimates of writers of works of imagination.

His Style. — As a writer, Richardson is open to grave criticism. His style is not finished, in our sense of the term. There is nothing either fresh or profound about it, nor is it easy or racy. Upon the whole it may be pronounced plain. The plot is insufferably tedious, and the conversation stilted. Unlike the great master of sentimentality, Rousseau, Richardson has no truly ideal characters, and none of those concise, passionate utterances that burn with the intensity of genius. With all his defects, however, he has put English literature under heavy obligations. His works will always be read by the curious and sympathetic, and must be studied by all who wish to understand the course of English literature.

Fielding.

Henry Fielding, 1707–1754, may be considered as the true father of the English Novel. There were other writers of fiction before him, as there were other poets before Chaucer. But Fielding first showed by example the great resources and power of this species of literature,

not only as a delineator of manners, but as a moral influence in society.

Career. — Fielding was of worthy stock, his father being a distinguished soldier under the Duke of Marlborough. After studying at Eton, he was sent to the University of London to study the Civil Law; but having pursued his studies there for two years, he was obliged to return home on account of the financial difficulties of his father. At the age of twenty-one he began writing for the stage as a means of living, and he produced a large number of indifferent plays, which yielded him no fame and little money. After a few years, not very creditably spent, he succeeded in winning the hand of a celebrated beauty, Miss Craddock, who brought him, besides other charms, the sum of £1500. He fell heir about the same time to an annuity of £200. The young couple retired to an estate in the country, but free living and gayety soon exhausted their means, and Fielding returned to London in the hope of doing something at the law. He entered upon the duties of the profession with great zeal, but violent attacks of the gout, brought on by his previous excesses, obliged him to relinquish the practice.

Origin of his Novels. — In this emergency, Fielding turned once more to literature, and after sundry attempts, in different lines of composition, he struck at length the true vein, and laid bare to the world a mine of heretofore undiscovered wealth in the production of his first great novel, Joseph Andrews. This was intended primarily as a satire on Richardson's Pamela, and met with a prodigious success. It was followed by Tom Jones, a work of still greater power, and the most consummate in plot of all his works. His third great novel, Amelia, came soon after, and though generally rated not quite so high as either of the others, had an immediate success superior to either.

Character as a Magistrate. — Besides his literary success, Fielding received from the Government an appointment as Justice of the Peace for the County of Middlesex, and by the vigor of his administration, aided by his knowledge of law and his native insight into criminal character, he did important service in repressing the robberies and crimes of various kinds which were then rampant.

Literary Character. — Fielding did a good many other things, and wrote many other works, among them no less than twenty-five Comedies; but the three great Novels which have been mentioned so far overtop all else that he did or wrote, that it scarcely deserves to be mentioned in the comparison. As an artist, in the delineation of human nature, it is conceded on all hands that Fielding has never been surpassed by any writer of English fiction. Yet there is a coarseness in his scenes, and often in his language, that makes a sad drawback to the pleasure of reading him.

"Fielding is the first of the British Novelists. His name is immortal as a painter of national manners. Of all the works of imagination to which English genius has given origin, his writings are most decidedly her own; all the actors in his narrative live in England, travel in England, quarrel and fight in England; and scarce an incident occurs without its being marked by something which could not well have happened in any other country. In his power of strong and natural humor, and forcible

yet natural expression of character, the Father of the English Novel has not been approached even by his most successful followers. He is, indeed, as Byron terms him, 'The prose Homer of human nature.'"—*Sir Walter Scott.*

"Fielding, no doubt, began to write this novel [Joseph Andrews] in ridicule of Pamela, for which work one can understand the hearty contempt and antipathy which such an athletic and boisterous genius as Fielding's must have entertained. He could not do otherwise than laugh at the puny cockney bookseller, pouring out endless volumes of sentimental twaddle, and hold him up to scorn as a moll-coddle and a milksop. *His* genius had been nursed on sack-posset, and not on dishes of tea. *His* muse had sung the loudest in tavern choruses; had seen the daylight streaming in over thousands of emptied bowls, and reeled home to chambers on the shoulders of the watchmen. Richardson's goddess was attended by old maids and dowagers, and fed on muffins and bohea. 'Milksop!' roars Harry Fielding, clattering at the timid shop-shutters. 'Wretch! Monster! Mohock!' shrieks the sentimental author of Pamela, and all the ladies of his court cackle out an affrighted chorus."—*Thackeray.*

"In Tom Jones, Fielding has comprehended a larger variety of incidents and characters under a stricter unity of story than in Joseph Andrews; but he has given to the whole a tone of worldliness which does not mar the delightful simplicity of the latter. As an expression of the breadth and power of his mind, however, it is altogether his greatest work; and in the union of distinct pictorial representation with profound knowledge of practical life, it is unequalled by any novel in the language."—*Whipple.*

Sarah Fielding, 1714–1768, a sister of the novelist, was a woman of learning, and a contributor to the literature of her day. She wrote The Adventures of David Simple; Familiar Letters between the Characters in David Simple; The Governess, or Little Female Academy; The Lives of Cleopatra and Octavia; The History of Ophelia; The History of the Countess of Delwin; The Cry, a Domestic Fable, sometimes attributed to *Patty* Fielding; Xenophon's Memoirs of Socrates, translated from the Greek.

Smollett.

Tobias George Smollett, 1721–1771, is permanently associated in fame with Richardson and Fielding. His three novels, Roderick Random, Peregrine Pickle, and Humphrey Clinker, if not equal to the three great novels of Fielding, are superior to the three of Richardson, and occupy a prominent place in the literature of the age.

Early Life.—Smollett was a native of Scotland. He studied at Dumbarton and Glasgow, and entered the navy as surgeon's mate, and took part in the Carthagena expedition. After residing some time in the West Indies, where he married, he settled in London, in 1746.

Literary Career.—In 1748 appeared Roderick Random, in which the author embodied many of his experiences in the navy. In 1751 appeared Peregrine Pickle. After the publication of these two works, Smollett attempted to resume the practice of medicine, and published

a pamphlet on the use of Medical Waters, but did not meet with success. In 1753 he published The Adventures of Ferdinand Count Fathom; in 1755 his Translation of Don Quixote, based upon that of Jarvis, and in 1757–8 his History of England. The Adventures of Sir Launcelot Greaves, in imitation of Don Quixote, appeared in 1762. His Translation of Gil Blas appeared in 1771; in 1771, the year of his death, appeared also Humphrey Clinker. Besides these larger works, Smollett published a few plays, only one of which, The Reprisals, was successful, and two volumes of Travels through France and Italy. His History and Adventures of an Atom, published in 1769, was a satire upon the Government. Smollett was editor of The Critical Review, and also started The Briton, a Tory organ, which was crushed by John Wilkes's North Briton.

Character.— Smollett was involved in several literary and other quarrels, and was imprisoned for three months for a libel on Admiral Knowles. Smollett appears to have been a man of warm and generous feelings, but easily provoked, and not over tolerant of contradiction. He never courted the favor of the rich and great, but worked and fought his way through life in perfect independence. He is permanently associated with Fielding and Richardson as one of the trio of great English novelists of the eighteenth century, and like them he has the merits and the vices of the age.

Novels.— Smollett's writings are even more licentious than those of Fielding. In judging the novelist, however, it should be kept in mind that he merely reflects the spirit of the age. The gentlemen and ladies of those days indulged in actions and language which would not be tolerated in the present century. If we would blame Smollett for writing of intrigues and amours, we have only to remember that a lady of quality, Lady Vane, paid him for the record of her deeds. It seems quite certain, at least, that the works of Smollett, Fielding and Richardson were no worse than their readers, but probably much better, and that their general influence upon those readers was wholesome. Whether the readers of to-day would be benefited by their perusal is quite another question.

Literary Merits.— Smollett, like Fielding, is a vigorous and skilful depicter of life and character. He has not Fielding's profound insight into human nature, but he has an equal eye with Fielding for the vagaries and vicissitudes of society, and as nimble a pen to record them. His plots are not so elaborate as Fielding's, and his style is by no means so sustained. But Smollett delights without wearying. He is a fascinating story-teller. The characters of Peregrine Pickle, Roderick Random, Strap, and many others, have been placed in the great English gallery of character-pieces.

"The novel of Humphrey Clinker is, I do think, the most laughable story that has ever been written since the goodly art of novel-writing began. Winifred Jenkins and Tabitha Bramble must keep Englishmen on the grin for ages to come; and in their letters and the story of their lives there is a perpetual fount of sparkling laughter as inexhaustible as Bladud's Well."—*Thackeray.*

Smollett is also the author of several poems which, in the opinion of Campbell, possess more delicacy than his novels, but have less strength.

Sterne.

Laurence Sterne, 1713–1768, is celebrated as a humorist and sentimentalist. His two chief works, Tristram Shandy and The Sentimental Journey, are among the best known of all the works of this period.

Early Life. — Sterne was born in Ireland, of parents who had just emigrated to that country from Scotland. His father was lieutenant in the army. Young Sterne was put to school at Halifax, and afterwards sent to Oxford, where he took his degree of B. A. in 1736. He entered the Church of England, and obtained the living of Sutton, in Yorkshire, where he passed twenty years in rural obscurity. He had to preach on Sunday, but the rest of the week was spent in "reading, painting, fiddling, and shooting."

Works.—In 1759 appeared the first two volumes of Tristram Shandy, and Sterne had become famous. He was the literary lion of London. Henceforth his parish was quite neglected, and he spent nearly all his time in London or on the continent, leading a life of idleness and gayety and even of dissipation. Tristram Shandy was not completed until the year before the author's death. The Sentimental Journey appeared about the beginning of 1768. Sterne had also published in the meanwhile four volumes of sermons. He died at his lodgings in London, comparatively deserted by his numerous admirers.

Character as a Writer.—There are not many similar instances in English literature of a man's becoming so suddenly and so generally famous by his first work of fiction. Everybody laughed and wept alternately over the wit and pathos of the new author, and the modest closed their eyes to the licentiousness that disfigured the pages. Many generations have come and gone since then, and sentimentalism is long since out of favor, but Old Shandy, Uncle Toby, and Trim have become standard names in English literature. Sterne has been accused and convicted, again and again, of having stolen from Rabelais, Montaigne, Scarron, Bacon, Donne, and the entire body of French and English authors; his style has been shown to be borrowed, his sentiment weak and thin, his wit affected. Yet somehow he still survives, he is still read and enjoyed by each successive generation of readers, and no one of his judges has ever yet succeeded in showing satisfactorily how an author, who stole every idea, and had no positive merit of his own, has nevertheless succeeded in holding his ground against all criticism and anathema. The truth is that Sterne was a prodigious reader, but had the happy gift of recreating his gathered materials into entirely new forms. There never was anything like Tristram Shandy before in English letters, and there certainly has been nothing since.

"His style is at times the most rapid, the most happy, the most idiomatic, of any that is to be found. It is the pure essence of English conversational style. His works consist only of *morceaux*,— of brilliant passages. I wonder that Goldsmith, who ought to have known him better, should call him a 'dull fellow.' His wit is poignant though

artificial; and his characters (though the groundwork of some of them had been laid before) have yet invaluable original differences; and the spirit of the execution, the master-strokes constantly thrown into them, are not to be surpassed. It is sufficient to name them: — Yorick, Dr. Slop, Mr. Shandy, My Uncle Toby, Trim, Susanna, and the Widow Wadman. In these he has contrived to oppose, with equal felicity and originality, two characters, one of pure intellect and the other of pure good nature, in My Father and My Uncle Toby. There appears to have been in Sterne a vein of dry, sarcastic humor, and of extreme tenderness of feeling; the latter sometimes carried to affectation, as in the tale of Maria, and the apostrophe to the recording angel, but at other times pure and without blemish. The story of Le Fevre is perhaps the finest in the English language. My Father's restlessness of body and of mind is inimitable. . . . My Uncle Toby is one of the finest compliments ever paid to human nature. He is the most unoffending of human creatures; or, as the French express it, *un tel petit bon homme*. Of his bowling green, his sieges, and his amours, who would say or think anything amiss." — *Hazlitt.*

III. THE POETS.

Goldsmith.

Oliver Goldsmith, 1728–1774, is one of the most conspicuous ornaments of the period now under consideration. He excelled about equally in poetry and prose. Of the vast mass of his prose writings, however, the greater part has ceased to be of interest. The only one, in fact, that is now generally read is The Vicar of Wakefield. But his poems, though inconsiderable in amount, have a perpetual charm. There are, indeed, few poems in the language that have a better prospect of a permanent place in its literature than The Deserted Village.

Early Life. — Goldsmith was a native of Ireland, the son of a clergyman of the Established Church. In boyhood he had the small-pox, by which his face was permanently disfigured. At the age of seventeen, through the liberality of a kind-hearted uncle, he entered Trinity College, Dublin. Here he gained few distinctions, his habits of study, like all his other habits, being wrecked by improvidence. On one occasion, however, he won a small prize, of the value of thirty shillings: "This turn of success and sudden influx of wealth proved too much for the head of our poor student. He forthwith gave a supper and dance at his chamber, to a number of young persons of both sexes from the city, in direct violation of college rules. The unwonted sound of the fiddle reached the ears of the implacable Wilder [the tutor]. He rushed to the scene of unhallowed festivity, inflicted corporal chastise-

ment on the 'father of the feast,' and turned his astonished guests neck and heels out of doors." — *Irving.* Mortified at this indignity, Goldsmith left College, but lingered in Dublin until reduced to the extremity of destitution. His last shilling and most of his clothing gone, hungry and half naked, he set out for Cork, and on the way was saved from actual starvation by a handful of gray peas given him at a wake by a kind-hearted peasant girl. He declared afterwards, when in the height of his renown, and revelling at the luxurious banquets of the great, that he had never tasted anything equal to those gray peas.

Various Other Experiments. — By the kind interposition of his brother, Oliver was reinstated in College, and remained there two years longer, at the end of which time he managed to take his degree. By the persuasion of his uncle, he began studying for the church, and at the end of two years presented himself to the Bishop for examination, "but appearing in *a pair of scarlet breeches*, he was rejected." The Bishop probably had an intimation that the indiscretions of the candidate extended to other things than the color of his breeches. The persevering benefactor, his uncle, then procured him a position as private tutor, but Oliver quarrelled with one of the family over a game of cards, and lost his position. He had, however, at the time of his dismissal, thirty pounds in cash, which seemed to him a mint of money. But in the course of six weeks he squandered it all, and returned to his mother without a shilling in his pocket. Once more the patient uncle conceived that the young spendthrift might perhaps succeed at the law, and supplied him accordingly with fifty pounds, wherewith to make a beginning. The fifty pounds were spent at the gaming-table, and Goldsmith was again at the verge of ruin. The next experiment of Oliver's friends was to set him up as a Doctor of Medicine. They put together what few guineas they could spare, and sent him to Edinburgh. Here he did not entirely throw away his time, but attended some lectures during the eighteen months of his residence. He could, however, tell a good story and sing a capital Irish song, and he shone accordingly in social circles more than in the halls of science.

Travels. — A roving disposition impelled him to travel, and he is next found on the continent, sometimes at seats of learning, picking up scraps of knowledge at the lectures of great scholars, but more frequently travelling through the country on foot, and getting his meals and lodgings by making himself agreeable to the peasants with his musical abilities and his other skill in the arts of entertainment. When he left Leyden for the purpose of making a journey through Europe, his finances, wardrobe, and furniture amounted to "a guinea

in his pocket, a shirt on his back, and a flute in his hand." During this nomad life, he took his degree of Doctor of Medicine at one of the foreign Universities.

Career as an Author. — Returning to England in 1756, at the age of twenty-eight, Goldsmith made his way to London, only to meet starvation in the face. For the next two or three years his struggles for the means of bare subsistence were extreme. He did all kinds of book work for the publishers, — whatever would bring a few pounds or even shillings. His first work of any note was An Inquiry into the Present State of Polite Learning in Europe. It was savagely attacked by one of the critics, but it made the author known, and on the whole was well received. In 1760, he wrote for a popular periodical a series of letters purporting to come from a Chinese philosopher living in London, and giving his countrymen an account of what he was seeing there. These are known as The Chinese Letters. They were collected and published in a book with the title: The Citizen of the World, or Letters from a Chinese Philosopher residing in London to his friends in the East. The work displayed unusual ability, and brought the author offers of employment of a somewhat more lucrative kind. The first decided lift that he received, however, was his making the acquaintance of Dr. Johnson. Johnson took to Goldsmith almost from the first of their acquaintance, and he never faltered in the friendship which was the result. The occasions of Goldsmith's needing help were seldom long wanting. One of these led to Johnson's interposition for the sale of the manuscript of The Vicar of Wakefield. The incident is thus told by Johnson himself:

"I received one morning a message from poor Goldsmith that he was in great distress, and as it was not in his power to come to me, begged that I would come to him as soon as possible. I sent him a guinea, and promised to come to him directly. I accordingly went as soon as I was dressed, and found that his landlady had arrested him for his rent, at which he was in a violent passion. I perceived that he had already changed my guinea, and had got a bottle of Madeira and a glass before him. I put the cork into the bottle, desired he would be calm, and began to talk to him of the means whereby he might be extricated. He then told me he had a novel ready for the press, which he produced to me. I looked into it, and saw its merit; told the landlady I should soon return; and, having gone to a bookseller, sold it for sixty pounds. I brought Goldsmith the money, and he discharged his rent, not without rating his landlady in a high tone for having used him so ill." — *Boswell's Johnson.*

The Traveller, his first considerable poem, followed soon after. Notwithstanding its extraordinary merits, and the zealous efforts of Johnson to bring it into notice, it won its way to public favor by only slow degrees. Its success, however, was steady and sure, and in the end

triumphant. The exquisite ballad of The Hermit, or the story of Edwin and Angelina, confirmed his reputation as a poet of the first order of excellence.

After this, Goldsmith was in constant demand, at remunerative prices, but his habits of easy improvidence kept him always in want, or in arrears. He was among the acknowledged celebrities of the day, mingling freely and on equal terms with the authors and artists who revolved about Dr. Johnson.

The following are Goldsmith's principal works, in addition to those already named: The Deserted Village, the most beautiful of all his poems; The Haunch of Venison, a playful piece of pleasantry, acknowledging, in graceful verse, a gift of venison; Retaliation, a good-natured satire, in which he paid off a few of the endless jokes against himself by drawing in turn a caricature of some of his friends; The Good-Natured Man, A Comedy, which was not successful as an acting play, but was published, and brought the author £500; She Stoops to Conquer, a Comedy, which had an immediate and brilliant success on the stage, and brought the author a net profit of £800; Popular Histories of Greece, Rome, and England; and lastly, A History of Animated Nature, in 8 vols., 8vo. He wrote many other things, but these are the chief. As an historian and a writer on natural history, he made no pretence to original research. He was a mere compiler. But he had a wonderful skill in the art of composition; and taking the materials collected by others, he worked them into forms of grace and beauty. His histories became text-books, his Animated Nature had the attraction of a work of fiction.

"He died in the midst of a triumphant course. Every year that he lived would have added to his reputation. There is assuredly no symptom of decadence in the picturesque pages of his last work, The History of Animated Nature: a book which, not possessing, indeed, the character of authority only to be granted to faithful reports of personal observation, is yet unequalled for clearness of expression, and all the charms of a most graceful style. Northcote tells us that he had just begun a novel before his death; and a second Vicar of Wakefield may have been buried in the tomb of Goldsmith."— *Prof. Butler.*

"It [The Animated Nature] is to science what his abridgments are to history; a book which indicates no depth of research or accuracy of information, but which presents to the ordinary reader a general and interesting view of the subject, couched in the clearest and most beautiful language, and abounding with excellent reflections and illustrations. It was of this work that Johnson threw out the remark which he afterwards interwove in his friend's epitaph,— He is now writing a Natural History, and will make it as agreeable as a Persian tale."— *Sir Walter Scott.*

"As a dramatist, Goldsmith is amusing; and if to excite laughter be, as Johnson asserts it is, the chief end of comedy, Goldsmith attains it. His plots, however, are extravagant, and his personages are oddities rather than characters. Goldsmith's plays want the contrivance which belongs to highest art; but they have all the ingenious

accidents that are notable for stage effect. They are, in fact, deficient in that insight which pertains only to great dramatic genius. Both of them [The Good-Natured Man and She Stoops to Conquer] abound in drollery and strong touches of nature; but they do not give the author an exalted position among dramatists, and they do not promise that he could have reached it."— *Henry Giles.*

"It is needless to expatiate upon the qualities of a work [The Vicar of Wakefield] which has passed from country to country, and language to language, until it is now known throughout the whole reading world, and is become a household book in every land. The secret of its universal and enduring popularity is undoubtedly its truth to nature, but to nature of the most amiable kind: to nature such as Goldsmith saw it. Rogers, the Nestor of British literature, whose refined purity of taste and exquisite mental organization rendered him eminently calculated to appreciate a work of the kind, declared that of all the books which, through the fitful changes of three generations he had seen rise and fall, the charm of the Vicar of Wakefield had alone continued as at first; and could he revisit the world after an absence of many more generations, he should as surely look to find it undiminished."— *Washington Irving.*

"The Traveller has the most ambitious aim of Goldsmith's poetical compositions. The author, placed on a height of the Alps, muses and moralizes on the countries around him. His object, it appears, is to show the equality of happiness which consists with diversities of circumstances and situations. The poem is, therefore, mainly didactic. Description and reflection are subservient to an ethical purpose, and this purpose is never left out of sight. The descriptive passages are all vivid, but some of them are imperfect. Italy, for instance, in its prominent aspects, is boldly sketched. We are transported to the midst of its mountains, woods, and temples; we are under its sunny skies, we are embosomed in its fruits and flowers, we breathe its fragrant air, and we are charmed by its matchless landscapes; but we miss the influence of its arts, and the solemn impression of its former grandeur. We are made to survey a nation in degeneracy and decay; but we are not relieved by the glow of Raffael, or excited by the might of the Coliseum."— *Henry Giles.*

"All the characteristics of the first poem [The Traveller] seem to me developed in the second; with as chaste simplicity, with as choice selectness of natural expression, in verse of as musical cadence, but with yet greater earnestness of purpose, and a far more human interest. Within the circle of its claims and pretensions, a more entirely satisfactory delightful poem than the Deserted Village was probably never written. It lingers in the memory where once it has entered; and such is the softening influence (on the heart even more than the understanding) of the mild, tender, yet clear light which makes its images so distinct and lovely, that there are few who have not wished to rate it higher than poetry of yet higher genius."— *John Forster.*

Gray.

Thomas Gray, 1716–1771, gained for himself the very highest renown as a lyrical poet by his Elegy Written in a Country Churchyard.

Career.—Gray was born in London, and educated at Cambridge. He began the study of law, but conceiving a dislike for it accepted an invitation of Horace Walpole to accompany him on a tour upon the continent. After an absence of two years, Gray returned to England,

and at the age of twenty-five took his degree of Bachelor of Civil Law. He also settled in Cambridge, where he remained, with occasional intervals, to the end of his life. In 1757, on the death of Gibbon, the post of Poet-Laureate was offered to Gray, but he declined it. In 1769 he received the appointment of Professor of Modern History, and he began the preparation of a course of lectures on the subject, but did not live to carry the project into effect.

Character and Standing.—Gray was distinguished for the accuracy of his classical scholarship, and for his varied learning, and he formed many magnificent projects of works that never saw the light. His chief excellence is as a lyric writer, and in this line he stands among the first. The Elegy Written in a Country Churchyard is one of the poems of all time, and is just as sure of immortality as anything written by Horace or by Pindar. One familiar and remarkable tribute to the merit of this poem is the great number of translations of it which have been made into the various languages of Europe, ancient and modern. It has been translated into *Hebrew*, the words and phrases being taken, as far as possible, from the classical idioms of the Old Testament; into *Greek*, 7 different versions; into *Latin*, 12 versions; into *Italian*, 12 versions; into *French*, 15 versions; into *German*, 6 versions; into *Portuguese*.

His Ode on a Distant Prospect of Eton College is only second to the Elegy in popularity. His other lyrical pieces are the following: Ode on Spring; Hymn to Adversity; Ode to Vicissitude; The Progress of Poesy, a Pindaric Ode; The Bard, a Pindaric Ode. The Pindaric Odes have less of the elements of popularity than any of his poems.

An amusing evidence of the popularity of his best poem is proved in what happened at the sale of the original manuscript, in 1845. "The original manuscript of Gray's Elegy was lately sold at auction in London. There was really 'a scene' in the auction-room. Imagine a stranger entering in the midst of a sale of some rusty-looking old books. The auctioneer produces *two small half-sheets of paper*, written over, torn, and mutilated. He calls it 'a most interesting article,' and apologizes for its condition. Pickering bids ten pounds! Rodd, Foss, Thorpe, Bohn, Holloway, and some few amateurs quietly remark, twelve, fifteen, twenty, twenty-five, thirty, and so on, till there is a pause at *sixty-three pounds!* The hammer strikes. 'Hold!' says Mr. Foss. 'It is mine,' says the amateur. 'No, I bid sixty-five in time.' 'Then I bid seventy.' 'Seventy-five,' says Mr. Foss; and fives are repeated again, until the two bits of paper are knocked down, amidst a general cheer, to Payne & Foss, for *one hundred pounds sterling!* On these bits of paper are written the first drafts of the Elegy in a Country Churchyard, by Thomas Gray, including five verses which were omitted in the publication, and with the poet's interlinear corrections and alterations,—certainly an 'interesting article;' several persons supposed it would call for a ten-pound note, perhaps even twenty. A single volume, with 'W. Shakespeare' in the fly-leaf, produced, sixty years ago, a hundred guineas; but probably, with that exception, no mere autograph, and no single sheet of paper, ever produced the sum of *five hundred dollars.*"

Mason.

William Mason, 1725–1797, was a minor poet of the last century, whose name is indissolubly associated with that of his friend Gray.

Mason wrote two Dramas on the model of the Greek, Elfrida, and Caractacus; The English Garden, a Poem in Four Books; A number of Odes and Anthems; Essays on

English Church Music; and A Memoir of Thomas Gray. His Works have been printed in 4 vols., 8vo. His dramas show much fancy and a fine classical taste, but are entirely unsuited for representation. His greatest success was in his lyrical pieces.

Matthew Green, 1697–1737, is a poet of some celebrity, whose poems are usually printed with those of Parnell, Collins, Gray, and others. He was an officer in the London Custom-House, and was noted for his wit. He wrote The Grotto, The Spleen, and some other pieces.

Rev. John Dyer, 1700–1758, began the study of law, abandoned the profession for the life of an itinerant artist, and afterwards took orders and entered the church. He had a literary turn, and wrote several poems which are worthy of note: Grongar Hill; The Ruins of Rome; The Fleece, a poem in four books, etc. Grongar Hill is considered the best. "It is not indeed very accurately written; but the scenes which it displays are so pleasing, the images which they raise are so welcome to the mind, and the reflections of the writer so consonant to the general sense or experience of mankind, that when it is once read it will be read again."— *Dr. Johnson.*

Collins.

William Collins, 1720–1756, is one of the greatest of English lyric poets. What he has written is not much in amount, but that little is of the highest order of excellence. Some of his odes are thought to come as near absolute perfection as anything ever written.

Collins's life was a sad one. His Odes, when first published, were received with cold neglect, and the publisher lost heavily by the operation. Receiving afterwards a legacy from an uncle, Collins repaid the publisher for the money lost in the transaction, and then threw the remaining copies of his book into the fire. Finding his mind unsteady, he travelled in France, for the purpose of diversion. On coming back to England, he retired to an asylum for the insane, and thence to the house of his sister, where he died at the early age of thirty-six. He published some Persian Eclogues, but the only works by which he is now known are his Odes. These are among the best English classics. The Ode on the Passions will doubtless live as long as the language itself in which the poem is written.

"Though utterly neglected on their first appearance, the Odes of Collins, in the course of one generation, without any adventitious aid to bring them into notice, were acknowledged to be the best of their kind in the language. Silently and imperceptibly they had risen by their own buoyancy; and their power was felt by every reader who had any poetic feeling."— *Southey.*

Shenstone.

WILLIAM SHENSTONE, 1714-1763, is favorably known by his poem, The Schoolmistress, written in the Spenserian measure.

Shenstone studied for a number of years at Oxford without taking a degree. The last twenty years of his life were devoted to laying out and improving his estate, The Leasowes, in Shropshire. Shenstone belongs to the minor poets of England. Had he been forced to exertion, he might have produced something more worthy of his powers, but he seems to have frittered away his days as a literary idler. The only one of his poems generally read and admired is The Schoolmistress, pronounced by Hazlitt "a perfect piece of writing." The Pastoral Ballad and Jemmy Dawson are also good.

Akenside.

MARK AKENSIDE, M. D., 1721–1770, had considerable eminence in his day as a medical practitioner and a writer on medical science. But his chief distinction was won by a poem on The Pleasures of the Imagination, first published in 1744.

This one production has given to Akenside a permanent and honorable place in the gallery of British poets. The work shows learning and genius, though not of the highest order, and is obviously wanting in naturalness. "The sweetness which we miss in Akenside is that which should arise from the direct representation of life and its warm realities and affections. We seem to pass, in his poems, through a gallery of pictured abstractions, rather than of pictured things."— *Campbell.* His Odes and other writings have passed into merited oblivion.

Churchill.

CHARLES CHURCHILL, 1731–1764, was in his day a poet of great celebrity.

Career.— Through the mistaken advice of his father, Churchill entered the clerical profession; but finding its duties distasteful, he abandoned it, and became openly immoral and profligate. He had great talents, and his writings show marks of genius, but not enough to account for the extraordinary favor with which they were received. Much of this temporary success was no doubt due to the fact that his poems for the most part were bitterly personal. He was the intimate friend of the notorious demagogue, John Wilkes, and mixed up politics and scandal among the ingredients of the cup which he offered to the public.

Works.— The Rosciad, his earliest publication, was a satire upon the performers at Drury Lane and Covent Garden, and met with instant success. Being severely taken to task for it by the critics, he turned upon his reviewers, as Byron did at a later day, and wrote his Apology. The Prophecy of Famine, a Scots Pastoral, was written at the suggestion of Wilkes, and was a bitter invective against the Scottish nation. Hogarth, who disliked Churchill, caricatured him in his usual style, by painting him as a bear dressed up canonically, with ruffles at his paws, and holding a pot of porter. Churchill took his revenge in a fierce and sweeping Epistle to Hogarth. He published a volume of his Sermons, to which he prefixed a satirical dedication to Warburton, addressing that dignitary as "Doctor, Dean, Bishop, Gloster, My Lord."

Some of his other pieces are The Ghost; The Conference, a Poem; The Conclave; The Bard, etc.

"Churchill, as a satirist, may be ranked immediately after Pope and Dryden, with perhaps a greater share of humor than either. He has the bitterness of Pope, with less wit to atone for it, but no mean share of the fine manner and energetic plainness of Dryden."— *Thomas Campbell.*

"No English poet ever enjoyed so excessive and so short-lived a popularity."— *Southey.*

Churchill boasted that he wrote in hot haste, taking no time to plan or prune:

"Had I the power, I could not have the time,
While spirits flow, and life is in her prime,
Without a sin 'gainst pleasure, to design
A plan, to methodize each thought, each line
Highly to finish, and make every grace
In itself charming, take new charms from place.
Nothing of books, and little known of men,
When the mad fit comes on I seize the pen;
Rough as they run, the rapid thoughts set down,
Rough as they run, discharge them on the town."

Allan Ramsay.

ALLAN RAMSAY, 1685-1758, was a Scotch poet of some note. His poem, The Gentle Shepherd, has been a general favorite.

Ramsay was originally a wig-maker; subsequently he became a bookseller, having removed from Lanarkshire to Edinburgh. Besides publishing the works of others, he gave to the world several of his own, almost exclusively poetical. They are written in the Scotch dialect. Ramsay is, in a sense, the predecessor of Burns and the coadjutor of Percy. His poems, being favorably received in England, familiarized the English public to the dialect north of the Tweed, while his collection of ancient ballads kept alive a love for popular poetry, afterwards so powerfully stimulated by the appearance of the Reliques. The best known of Ramsay's works are his Tea-Table Miscellany, a collection of English and Scotch songs, and the Gentle Shepherd, a Pastoral Comedy.

"Ramsay had not the force of Burns; but neither, in just proportion to his merits, is he likely to be felt by an English reader. The fire of Burns's wit and passion glows through an obscure dialect by confinement to short and concentrated bursts. The interest which Ramsay excites is spread over a long poem, delineating manners more than passions; and the mind must be at home both in the language and manners to appreciate the skill and comic archness with which he has heightened the display of rustic character without giving it vulgarity, and refined the views of peasant life by situations of sweetness and tenderness without in the least departing from its simplicity. Like the poetry of Tasso and Ariosto, that of the Gentle Shepherd is engraven on the memory of its native country. Its verses have passed into proverbs, and it continues to be the delight and solace of the peasantry whom it describes."— *Campbell*

ALLAN RAMSAY, JR., 1713–1784; a son of Allan Ramsay, was celebrated in his day as a painter. He published several pamphlets on political subjects, which are no

longer of importance. Ramsay enjoyed the reputation of being a very entertaining conversationist.

Young.

Edward Young, 1684–1765, author of "The Night Thoughts," holds no inconsiderable place in English literature.

Career. — Young was the son of an English clergyman. He was educated at Winchester and at Oxford. He held a Law Fellowship at Oxford, and took the degree of D. C. L. there in 1719. Having a promise of preferment in the church, he took holy orders in 1727, but never rose higher than a country rectory in Hertfordshire. In 1731, he was married to Lady Elizabeth Lee, widow of Col. Lee, and daughter of the Earl of Lichfield. The poet's step-daughter, Miss Lee, was married to Mr. Temple, son of Lord Palmerston. Mr. and Mrs. Temple are supposed to be the Philander and Narcissa of The Night Thoughts.

Works.—Dr. Young is almost exclusively known by the one work already named. He wrote, however, many others. The following are the titles of a few: The Universal Passion, love of fame, a series of seven satires; The Force of Religion, founded on the death of Lady Jane Grey; two Tragedies, Busiris King of Egypt, and Revenge; A Poem on the Last Day; A Vindication of Providence, etc.

"Young's Night Thoughts" was once almost as common a book as Pilgrim's Progress, and as generally read. It is still one of the most popular works in the language, although open to obvious and just criticism.

"The 'Night Thoughts' certainly contains many splendid and happy conceptions, but their beauty is thickly marred by false wit and over-labored antithesis; indeed, his whole ideas seem to have been in a state of antithesis while he composed the poem. One portion of his fancy appears devoted to aggravate the picture of his desolate feelings, and the other half to contradict that picture by eccentric images and epigrammatic ingenuities. As a poet, he was fond of exaggeration, but it was that of the fancy more than that of the heart. There is nothing of entertaining succession of parts in the 'Night Thoughts.' The poem excites no anticipation as it proceeds. One book bespeaks no impatience for another, nor is found to have laid the smallest foundation for new pleasure when the succeeding night sets in. The poet's fancy discharges itself on the mind in short *ictuses* of surprise, which rather lose than increase their force by reiteration; but he is remarkably defective in progressive interest and collective effect. The power of the poem, instead of *being in the whole*, lies in short, vivid, and broken gleams of genius; so that, if we disregard particular lines, we shall but too often miss the only gems of ransom which the poet can bring as the price of his relief from surrounding tedium."— *Campbell: Essay on English Poetry.*

"Young is too often fantastical and frivolous; he pins butterflies to the pulpit-cushion; he suspends against the grating of the charnel-house colored lamps and

comic transparencies,—Cupid, and the cat and the fiddle; he opens a storehouse filled with minute particles of heterogeneous wisdom and unpalatable gobbets of ill-concocted learning, contributions from the classics, from the schoolmen, from homilies, and from farces. What you expected to be an elegy turns out an epigram; and when you think he is bursting into tears he laughs in your face. Do you go with him into his closet, prepared for an admonition or a rebuke, he shakes his head, and you sneeze at the powder and perfumery of his peruke. Wonder not if I prefer to his pungent essences the incense which Cowper burns before the altar."—*W. S. Landor: Imaginary Conversations.*

John Byrom, 1691–1763, was a remarkable character and a very interesting author.

Career.—A Student and Fellow of Trinity College, Cambridge, he made his mark in 1714 by the pastoral "Colin and Phœbe," which appeared in The Spectator. He studied medicine abroad, but never took a degree, ("Doctor" by courtesy only,) and in 1724 was made F. R. S. He invented a system of shorthand, and for a while supported himself by teaching it, having married for love, thereby offending the lady's relatives and his own. Afterwards, inheriting the family estates at Kensall, Lancashire, he led the easy life of a country gentleman, and amused himself with study and rhyming.

Character and Works.—Byrom was a man of blameless character, and a Christian philosopher of a high and uncommon type. He admired and largely followed the Mystics, especially Jacob Behmen; yet luminous and solid common sense appears in all his writings Possessed of great wit and rich humor, he is the author of some of our best epigrams; and his poems run through all styles and subjects, "from grave to gay, from lively to severe." He wrote verse carelessly and with great fluency, published next to nothing, and was utterly indifferent to reputation; had he chosen, he might have won high poetic rank. As it is, one or two hymns and several lighter pieces from his pen are still well known: and the fortunate possessor of his somewhat scarce "Poems" will find in them much to amuse, to edify, and to instruct. They were collected after his death, and appeared in two volumes, 1773, and again, revised and enlarged, in 1814. Also his "Literary Remains" were published for the Cheetham Society, in 1857; so permanent has been the impression made on the comparatively few who had any adequate knowledge of the man through his writings. They display a lively, powerful, penetrating, and well-instructed mind, and a spirit thoroughly attuned to the love of God and man. One-half his poems are distinctively religious: the thought in these belongs rather to our time than to that in which he lived. Often free, it is always reverent, and generally sound; his pages, besides the wholesome flavor of a genial personality, are informed by an ardent and yet a reasoning faith. Among the English authors who have fallen short of absolute greatness, there is perhaps none who better deserves, or is likely longer to retain, honorable mention and kindly remembrance. He is supposed to have coined the word "bibliolatry," in the following couplet:

"If to adore an image be idolatry,
To deify a book is bibliolatry."

Anne Steele, 1716–1778, is one of the sweet singers of the church.

Mrs. Steele was the daughter of a Baptist clergyman, the Rev. William Steele, of Broughton, Hampshire. She was never married, but in her later years became *Mrs.* Steele, by one of the beautiful courtesies of the olden time.

Character. — Mrs. Steele was a woman of a most earnest religious spirit, and was very active in deeds of Christian charity. She was a great sufferer, and the trial of her patience has left its mark upon her writings. Owing to an accident in childhood she was a confirmed invalid, and was often confined to her chamber; a few hours before her contemplated wedding, the object of her affections was drowned; her father's death gave her a shock from which she never recovered. Yet a spirit of peaceful content pervades all she wrote.

Works. — Mrs. Steele was the author of Poems on Subjects chiefly Devotional, in 3 vols. The collection includes 144 Hymns, 34 Psalms, and about 50 poems on moral subjects. Some of her Hymns are faultless as lyrics, and are familiar in almost every household of the Christian faith.

Falconer.

William Falconer, 1730–1769, has a permanent place in English literature by his one remarkable poem, The Shipwreck.

Falconer was the son of a barber in Edinburgh, and went to sea while young. He suffered shipwreck on two occasions, and both times very narrowly escaped with his life. His familiarity with sea life and its dangers, joined to the possession of the true poetic faculty, enabled him to give such a picture of shipwreck as no other poet has succeeded in giving. He published some other poems, but this was the only one that attracted attention. He also compiled A Universal Dictionary of the Marine, 4to, which was regarded of great value. In 1769, he sailed for India as purser to the ship Aurora, which touched at the Cape of Good Hope, but was never heard of afterward. It is supposed to have gone down in the Mozambique Channel.

John Armstrong, M. D., 1709–1779, was a didactic poet of considerable repute.

Armstrong was a graduate of the University of Edinburgh, and attained some celebrity in his profession as a physician. His chief literary work was a poem on The Art of Preserving Health, which was highly praised by Warton, Beattie, and others. Warton says: "To describe so difficult a thing, gracefully and poetically, as the effects of distemper on a human body, was reserved for Dr. Armstrong, who accordingly hath executed it at the end of his third book, where he hath given us that pathetic account of the sweating sickness. There is a classical correctness and closeness of style in this poem that are truly admirable, and the subject is raised and adorned by numberless poetical images." Armstrong's other publications are: A Dialogue between Hygeia, Mercury, and Pluto; Winter; Benevolence, a Poetical Epistle to Eumenes; Taste, an Epistle to a Young Critic; and A Short Ramble through France and Italy. He published also a volume of Medical Essays.

Christopher Anstey, 1724–1805, is chiefly known as the author of The New Bath Guide, 1766, one of the most popular poems of that day. It was a diverting satire upon the follies of the time, and is directed chiefly against physicians and Methodists. Smollett is said to have borrowed largely from it in the composition of Humphrey Clinker. Dodsley, the publisher, said that the profits on the sale of The New Bath Guide were greater than he had ever gained by the publication of any other book in the same length of time. It has now fallen almost entirely into oblivion.

Bonnell Thornton, 1724–1768, a humorous writer of the last century, was educated at Westminster School and Oxford. His earliest production was An Ode on St. Cecilia's Day, a burlesque of the Jews-Harp, Bones, Hurdy-Gurdy, and other national English instruments. Thornton also published The Battle of the Wigs, and contributed to The Student, and to The Connoisseur. Assisted somewhat by Coleman and Warner, he published, in 1767, a translation of the Comedies of Plautus, which is still valued by the classical student.

Henry Carey, —— 1743, George Saville Carey, 1743–1807, father and son. They were musical composers and poets of the same order, — writing songs, setting them to music, and singing them for public amusement. Their productions were not of a high order, or of a kind likely to survive; but they were very numerous, and they contributed largely to the popular amusement: and it is recorded especially, of both these men, that though they dealt much in the comic, they never once transgressed the laws of decency.

William Whitehead, 1715–1785, Poet-Laureate, was born at Cambridge, son of a baker, and was educated at Winchester and Cambridge.

Whitehead resided for many years with Lord and Lady Jersey, first as tutor to their son, and then as a social companion; and succeeded Colley Cibber in the Laureateship in 1727. Macaulay calls him "the most accomplished tuft-hunter of his time." He wrote Atys and Adrastus; Epistle of Anne Boleyn to Henry VIII.; The Danger of Writing in Verse: Essay on Ridicule; Epistle on Nobility; Hymn to the Nymph at Bristol Spring; Pathetic Apology for All Laureats; Verses to the People of England; Variety, a Tale for Married People; Goat's Beard; and the following Plays: The Roman Father, Creusa King of Athens, School for Lovers, A Trip to Scotland, Œdipus.

Paul Whitehead, 1710–1774, was born in Holborn, the son of a tailor, and was apprenticed to a mercer. He married an heiress, through whom he received £10,000; refused to pay £3000, for which he had gone security, and suffered imprisonment therefor; became a political satirist, and was appointed to an office in the Treasury worth £800 per annum, which post he kept till his death. He wrote State Dunces, a satire, in imitation of Pope; Manners, a satire, for which the publishers were fined and imprisoned by the House of Lords; Honor, and The Gymnasiad, Satires, etc.

David Mallet, 1700–1765, was a native of Scotland. He was educated at Edinburgh and Aberdeen, and removed to London, on which occasion he changed his name from Malloch to Mallet. He is the author of several poems, ballads, and plays, and of a life of Bacon, which is prefixed to the works of that author. "As a writer he cannot be placed in any high class. There is no species of composition in which he was eminent. His dramas had their day, — a short day, — and are forgotten; his blank verse seems to my ear the echo of Thomson." — *Dr. Johnson.*

William Wilkie, D. D., 1721–1772, was a native of Echlin, Scotland, and a graduate of the University of Edinburgh. He tried his hand for a time at farming; afterwards became a minister; finally, Professor of Natural Philosophy in the University of Glasgow. He had in his day considerable reputation as a poet, and was known among his friends as "The Scottish Homer." His chief poem was The Epigoniad, a poem in nine Books, in the manner of Spenser. It is now little known.

Andrew McDonald, 1757–1790, son of a gardener of Leith, was educated at the University of Edinburgh, and entered the ministry of the Scotch Church. After preaching for some time at Glasgow, he went to London, and undertook a literary career, but died early, "a victim to sickness, disappointment, and misfortune." His principal works are: Velina, a Poetical Fragment; Vimanda, a Tragedy; The Independent, a Novel; The Fair Apostate, a Tragedy; Law and Loyalty, an Opera; The Princess of Tarento, a Comedy, etc.

William Julius Mickle, 1735–1788, acquired considerable distinction as the translator of The Lusiad, by Camoens.

Mickle was a native of Scotland. He was educated in Edinburgh, and resided for one year at Lisbon. He is the author of a number of poems, but is chiefly known as the translator of the celebrated epic which has been named. It is through the medium of this translation, almost exclusively, that the English public is acquainted with the Portuguese poet. The original is a work of high poetic power, and holds an acknowledged place in literature. The value of Mickle's translation, however, may be questioned. For the translator, in accordance with the spirit of his age, deemed himself at liberty to deviate from the original wherever he thought that he could do so to advantage. He himself says ingenuously: "It was not to gratify the dull few, whose greatest pleasure in reading a translation is to see what the author exactly says, — it was to give a poem that might live in the English language, which was the ambition of the translator."

Mr. Mickle has long since departed, and his theory, we trust, with him. The "dull few," who now comprise the greatest critics that the world has ever seen, insist more than ever upon "seeing in a translation what the author exactly says," and can tolerate no tampering with the original. There is nothing against a poet's rewriting a theme borrowed from another language; but a translation, as a translation, cannot be anything more or less than an exact reproduction of the original. Mickle, nevertheless, is still entitled to our regard as being among the earliest promoters in England of modern cosmopolitan literature.

John Scott, 1730–1783, was a member of the Society of Friends, who led a quiet life in the village of Amwell. He was a popular versifier, and he made also some essays in literary criticism, besides writing on social economics. His works are: Amwell, a Descriptive Poem, intended to immortalize his native village; Four Elegies, Descriptive and Moral, on the four seasons; Critical Essays; Observations on the Present State of the Parochial and Vagrant Poor; A Digest of the Highway and General Turnpike Laws, etc.

Henry Brooke, 1706–1783, an Irish poet and novelist, was mentioned with commendation by Pope, Swift, Johnson, and others. Some of his writings were of a political and partisan character. Works: Universal Beauty, a Philosophical Poem; Translation of the first three books of Tasso; The Earl of Westmoreland, a Tragedy; The Earl of Essex, a Tragedy; Gustavus Vasa, a Play; Redemption, a Poem; The Fool of

Quality, a novel; Juliet Grenville, a novel; A New Collection of Fairy Tales; Famous Letters, on the plan of Swift's Drapier's Letters.—CHARLOTTE BROOKE, daughter of the novelist Henry Brooke, was the author of the following works: Reliques of Irish Poetry, translated into English verse; A Journey through England and Wales; Natural History; Emma, the Foundling of the Wood.

MRS. FRANCES BROOKE, 1745–1789, the wife of an English clergyman, was the author of numerous works, prose and verse: Virginia, a Tragedy; Siege of Sinope, a Tragedy; Rosina, a Play; Marian, a Play; The History of Lady Julia Mandeville, a novel; The History of Clara Mandeville, a sequel to the preceding; The History of Emily Montague; Memoirs of the Marquis of St. Forlaix; Elements of the History of England. Garrick refused to represent her tragedies, whereupon she endeavored to take revenge in a novel, The Excursion, which did not redound greatly to her credit.

ROBERT FERGUSSON, 1750-1774, was a Scotch poet of considerable merit, but intemperate habits, who by dissipation brought himself to poverty and finally to the insane asylum, and died at the early age of twenty-four. He was a native of Edinburgh, and was educated at St. Andrew's. His poems have been published in 2 vols. Burns was a great admirer of Fergusson's poetry, and erected a monument to his memory.

Chatterton.

Thomas Chatterton, 1752–1770, was a youthful poet, whose extraordinary talents and impostures are among the standing wonders of literary history.

Early History. — Chatterton was born in Bristol, and was the son of a sexton. The family for some generations had been in charge of the Radcliff church, and it was in the muniment-room of this church that the young poet found the means for his impostures. In early childhood he was esteemed dull, and his first teacher, unable to make him learn the alphabet, sent him home to his mother. He had, however, a morbid fancy for anything curious or antique. The illuminated capitals in some of the old manuscripts to which he had access excited him; and at the age of eight he learned to read, his mother teaching him out of an old black letter Testament. At the age of fourteen he was apprenticed to a scrivener, and not having much else to do, he eagerly devoured everything on the subject of heraldry and antiquities that came in his way.

History of His Impostures. — On the opening of the New Bridge, the Bristol papers contained A Description of the Fryer's First Passage over the Old Bridge, purporting to be taken from an ancient manuscript. The paper, which was a really curious affair, being traced to the boy Chatterton, he declared that it had been found by his father, with many other old MSS., in an iron chest in the muniment-room of the church. From this time, he continued to furnish to the public and to individuals specimens of these old MSS. "A citizen addicted to heraldry was presented with a pedigree which carried his name up to the Conquest; a religious gentleman was favored with a fragment of a sermon; and a Mr. Bergum received a poem, entitled The

Romaunt of the Cnyghts, written by John de Bergham, an ancestor, four hundred and fifty years before!"— *Allibone.*

The poetical compositions which he furnished purported to be chiefly by W. Canynge, a Bristol merchant, and Thomas Rowley, a monk or secular priest, both of the fifteenth century. The peculiarities of the ancient manuscripts, the spelling, grammar, and modes of thought were so thoroughly imitated that the documents seemed certainly genuine; yet the poetry was of so superior a character to anything likely to be found in such circumstances, that the critics were sorely puzzled. A violent controversy arose on the question of the authenticity of these remarkable productions. Why should a lad, who could produce from his own brain poetry of so high an order, tax his ingenuity to palm off the credit of it upon others? Nearly all the leading writers and critics of the day, Horace Walpole, Dr. Johnson, Gibbon, Bishop Percy, and a host of others, engaged in the discussion. Young Chatterton went to London, and readily made engagements with the booksellers, and was on the full tide of literary success, when suddenly he was found dead in his bed, from the effects of a dose of arsenic. There was a streak of insanity in the family, and the disease which, in the judgment of charity, led him to this sad end, was probably only another form of that which had prompted his strange impostures. He died at the age of seventeen years, nine months. It is worthy of remark that the poems which he ascribes to the old monk Rowley are greatly superior to those which he puts forth as his own.

"Nothing can be more extraordinary than the delight which Chatterton appears to have felt in executing those numberless and multifarious impositions. His ruling passion was not the vanity of a poet who depends upon the opinion of other people's gratification, but the stoical pride of talent, which felt nourishment in the solitary contemplation of superiority over the dupes who fell into his toils."— *Walter Scott.*

Works.— His principal poems are: The Tragedy of Ella; Ode to Ella; Execution of Sir Charles Bawdin; Battle of Hastings; The Tournament; A Description of Canynge's Feast, etc.

IV. THEOLOGICAL WRITERS.

Bishop Warburton.

William Warburton, 1698–1779, is one of the most conspicuous figures of the times in which he lived, especially as a writer on polemic theology. His chief work, The Divine Legation of Moses, displayed prodigious learning and abilities. He is noted for his belligerent propensities, and for the great variety, as well as the extent, of his attainments.

Early History.— Warburton never received a University education, but was trained for the bar and admitted to practice. His fondness for letters, however, led him to relinquish that profession for the church. After holding various preferments, he was, in somewhat tardy recognition of his great merits and reputation, appointed by Pitt to the bishopric of Gloucester.

Character.—Warburton belonged in a special sense to the church militant. His learning was the prodigious accumulation of incessant

reading, but his temper was of the acrid, controversial sort, and led him into several angry disputes. At one time he was among those who opposed Pope, but, on the appearance of the latter's Essay on Man, he entered the lists for the poet, and wrote a series of seven letters in vindication of the poem. This procured for him Pope's lasting friendship and good offices.

Works.—Warburton published some early pieces of translation from the Latin, and an inquiry into the causes of miracles. These works he afterwards suppressed. His first great work was a treatise on The Alliance between Church and State, a masterly argument in favor of an established church. To this succeeded his Divine Legation of Moses, an argument against the deistical philosophy of the day. Into this work, and the Vindication which he wrote in reply to attacks upon it, Warburton poured all the treasures of his learning. It was regarded at the time as one of the very masterpieces of English theology. It must be said, however, that Warburton's positions have since been abandoned by clearer and better informed thinkers of the present day. The style is rough and often confused, but abounds in brilliant passages, and is a strong testimonial to the author's erudition. One of the most striking features of the work is Warburton's anticipation of modern discoveries in Egyptology. His next important work was a Discourse on the Emperor Julian's attempt at rebuilding the Temple at Jerusalem, soon followed by a treatise on The Principles of Natural and Revealed Religion, by a View of Bolingbroke's Philosophy, and by Remarks on Hume's Natural History of Religion. These works involved him in much controversy with the then deistical school, in which both sides lost their temper.

Not satisfied with his true reputation as a theologian, Warburton ambitiously undertook the editing of Shakespeare's plays. This elicited from Douce the compliment that of all the Shakespeare commentators Warburton was surely the worst.

According to Lord Jeffrey, Warburton was the last of the race of powerful English polemics, a giant in literature, but with many of the vices of the gigantic character.

Thomas Edwards, 1699–1757, was a lawyer by profession, but never practised. He was a zealous student of Shakespeare, and being indignant at the arrogance displayed by Warburton in his edition of Shakespeare, wrote a satirical piece, purporting to be Canons of Criticism and a Glossary, being a Supplement to Mr. Warburton's Edition. The prelate was enraged, and made an angry reply, which led to a lively controversy. Edwards seems to have had the best of it; but, after all, as Johnson well said, "A fly may sting and tease a horse, and yet the horse is the nobler animal."

Bishop Lowth.

Robert Lowth, D. D., 1710–1787, Professor of Poetry at Oxford, was a man of eminent standing in the Church of England.

Lowth held in succession several important bishoprics, and declined the Archbishopric of Canterbury. His works are held in high estimation both for their theological and their literary value. His chief work was Praelections on Hebrew Poetry, written originally in Latin, and afterwards translated into English. Next to this in value was his New Translation of Isaiah with Preliminary Dissertations and Notes. Both these are standard works. He wrote also an English Grammar, which was the foundation of Murray's.

William Lowth, D. D., 1661–1732, father of Bishop Lowth, was himself an eminent scholar and writer. Works: A Vindication of the Divine Authority and Inspiration

of the Writings of the Old and New Testaments; Directions for the Profitable Reading of the Scriptures; Commentaries on Isaiah, Jeremiah, Ezekiel, Daniel, and the Minor Prophets.

JULIUS BATE, 1711–1771, was the author of a number of theological works. An Essay on the Third Chapter of Genesis, in answer to Warburton; The Philosophical Principles of Moses, in answer to David Jennings; An Inquiry into the Similitudes of the Lord God; A Hebrew-English Dictionary without Points; A New and Literal Translation of the Pentateuch and of the Historical Books to the end of Second Kings, with Notes. The two works last named were his principal literary performances. His Hebrew Dictionary is quoted with approbation by Parkhurst, but it failed to meet general acceptance. His Translation was so extremely literal as to be at times absurd and unintelligible. "By giving the Hebrew idiom too literally, he has rendered his version neither Hebrew nor English." — *Lowndes.* He was an advocate of the Hutchinsonian school of philosophy and theology, and very intolerant of criticism or contradiction, and not a man of much power, though abundantly active in the use of such powers as he had. "This mild Hutchinsonian is very angry with his humble servants, the Reviewers, whom he calls infidels and scorpions." — *Allibone.* "One Bate," "a zany." — *Warburton.*

Dr. Dodd.

WILLIAM DODD, D. D., 1729–1777, was noted equally for his shining abilities as a preacher and a writer, and for his ignominious end.

Career. — Dr. Dodd was a clergyman of the Church of England. He was educated at Cambridge, and rose rapidly in church preferments. He was tutor to the young Earl of Chesterfield and one of the King's chaplains. Being fond of display, and living beyond his means, he ran in debt and resorted to fraud to extricate himself. He wrote an anonymous letter to a lady of rank, offering her £3000 for her influence in obtaining for him an important rectory. The letter being traced to him caused him to be dismissed from the King's list of chaplains. He forged the name of Lord Chesterfield to a bond for £4200, and, being convicted of the crime, he was executed for it at Tyburn.

Works. — Dr. Dodd's publications are numerous and valuable: Discourses on the Miracles and Parables of Christ; Sermons to Young Men; The Visitor; Comfort for the Afflicted; Thoughts in Prison; Reflections on Death; Commentary on the Old and New Testament; Beauties of Shakespeare; Beauties of History, etc.

JAMES HERVEY, 1713–1758, a divine of the English Church, educated at Oxford, was a man of a very devotional spirit.

Hervey's works have been published in 6 vols., 8vo. They consist of Theron and Aspasia, a series of Dialogues on important subjects; Remarks on Bolingbroke's Letters on History; Sermons, Letters, etc.; and Meditations. Of the Dialogues, many editions were published. But the most popular by far was The Meditations. "Hervey's Meditations, Pilgrim's Progress, The Whole Duty of Man, and the Bible, are commonly seen together on a shelf in the cottages of England." The sentiments are devout, and there is a good deal of poetical imagery, but the style is inflated and pompous. "I advise students of oratory to imitate Mr. Hervey's piety rather than his style." — *Blair.*

WILLIAM LAW, 1687–1761, a graduate and Fellow of Cambridge, gave up his Fellowship in 1761 and became a Non-conformist.

Law's works have been printed in 9 vols., 8vo. Most of them are controversial and are of no special interest except as a part of the history of the times. Others, as The Serious Call to a Holy Life, and The Treatise on Christian Perfection, are still among our most popular works on practical religion.

"When at Oxford, I took up Law's Serious Call to a Holy Life, expecting to find it a dull book (as such books generally are), and perhaps laugh at it. But I found Law quite an overmatch for me; and this was the first occasion of my thinking in earnest of religion after I became capable of rational inquiry." — *Johnson.* "He [Johnson] much commended Law's Serious Call, which he said was the finest piece of hortatory theology in any language." — *Boswell's Life of Johnson.*

"Mr. Law's masterpiece — The Serious Call — is still read as a popular and powerful book of devotion. His precepts are rigid, but they are founded on the gospel; his satire is sharp, but it is drawn from the knowledge of human life; and many of his portraits are not unworthy of the pen of La Bruyère. If he finds a spark of piety in the reader's mind, he will soon kindle it into a flame; and a philosopher must allow that he exposes with equal severity and truth the strange contradiction between the faith and practice of the Christian world." — *Gibbon.*

EDMUND LAW, D. D., 1703–1787, was a metaphysician and a man of great learning.

His principal works are: A Translation into English of Archbishop King's Essay on the Origin of Evil; An Inquiry into the Ideas of Space, Time, etc.; Considerations on the Theory of Religion; An Edition of the Works of Locke, with a Life and Preface. Law's works, without having much originality, were yet the occasion of much discussion and earnest controversy, and are often referred to in the history of those times.

THOMAS NEWTON, D. D., 1704–1782, a graduate of Cambridge, and a Bishop of the English Church, is well known to theological literature by his large work on The Prophecies.

This was for a long time considered a standard work on this subject, but has of late lost much of its authority as a true interpretation of the prophetical writings. Newton published also numerous Sermons, and Dissertations on various parts of Scripture.

EBENEZER ERSKINE, 1680–1754, was a Scotch Presbyterian divine, educated at the University of Edinburgh. In consequence of his views respecting church patronage, he and sundry others separated themselves from the Church of Scotland, and formed the body known as The Seceders. His Sermons have been printed in 3 vols., 8vo, and are held in high estimation.

RALPH ERSKINE, 1685–1752, brother of Ebenezer, likewise joined the Seceders. He was a preacher of popular abilities, and was much honored for his Christian zeal and devotion. His works, mainly Sermons, have been published in 10 vols., 8vo. One volume of his works is made up of Poems. The poems are divided into Gospel Sonnets; Old Testament Songs; New Testament Songs.

JOHN ERSKINE, D. D., 1721–1803, an eminent divine of the Church of Scotland, was educated at the University of Edinburgh, and was a colleague of Dr. Robertson in the Old Gray-Friars' Church. "His sermons may be ranked among the best specimens of pulpit composition. They are distinguished by purity and energy of style, pre-

cision of thought, and originality of sentiment."—*Darling.* They have been published in 2 vols., 8vo.

Robert Robinson, 1735–1790, received no more education than that of the grammar-school, and was for a number of years a hair-dresser's apprentice. When only nineteen years old, Robinson became a Methodist preacher. In 1759 he received the charge of a Baptist congregation in Cambridge. He was regarded as one of the most eloquent preachers of his day, even surpassing Robert Hall. Besides his pulpit labors, Robinson published a number of theological works, among which are A Plea for the Divinity of Jesus Christ; Lectures on the Principles of Non-conformity; a translation of Saurin's Sermons, from the French, etc. His sermons and original discourses appeared posthumously, in 1796.

Alexander Cruden, 1701–1770, is known to literature by his one work, The Concordance to the Holy Scriptures.

Cruden was a native of Aberdeen, and was educated at Marischal College, with the intention of entering the ministry, from which however he was prevented by discovering symptoms of insanity. He went to London, opened a bookstore, and employed himself mainly as a corrector of the press. His Concordance was first issued in 1737. It will probably stand while the world stands, — or at least while the English is a known tongue, or the English Bible a book to be read and studied.

Cruden wrote some other books and short pieces, under the name of Alexander the Corrector, but they are of little account.

Hugh Farmer, 1714–1787, was a Dissenting minister, a pupil of Doddridge, and a man of great learning. His works are: Christ's Temptation in the Wilderness; A Dissertation on Miracles; Essay on the Demoniacs of the New Testament; Worship of Human Spirits in the Ancient Heathen Nations, etc.

"The works of Farmer are among the most ingenious and learned theological productions of the last century. At the same time they require to be read with caution. Our Lord's temptation, according to Farmer, was a divine vision; the demoniacs, merely persons strongly affected by certain diseases." — *Orme.*

Gill the Commentator.

John Gill, D. D., 1697–1771, was a Baptist divine of great learning, though mainly self-taught.

While a mere boy, Gill was fond of frequenting the bookstores, so that it became a sort of proverb: "Such a thing is as sure as that John Gill is in the bookseller's shop."

His chief publications are the following: Expositions of the Old and New Testaments, 9 vols., 4to; Exposition of Solomon's Song, which is different from the preceding, comprising the substance of 122 sermons on the subject, fol.; A Body of Doctrinal and Practical Divinity, 3 vols., 4to; Prophecies respecting the Messiah; The Cause of God and Truth, in reply to the Arminians; Dissertation on the Antiquity of the Hebrew Language; Sermons, Tracts, etc.

"He moves through his Exposition like a man in lead, and overwhelms the inspired writer with dull lucubrations and rabbinical lumber. . . . If the reader be inclined for a trial of his thoughts and patience, he may procure the burden of Dr. Gill. He was, after all, a man of undoubted learning, and of prodigious labor." — *Orme.*

John Brown of Haddington, 1722–1787, was a man distinguished for his knowledge of languages, and was the author of several popular religious works: A Dictionary of the Bible, 2 vols., 8vo; A General History of the Christian Church, 2 vols., 12mo; Self-Interpreting Bible, that is, a Bible with marginal references and short notes.

Job Orton, 1717–1783, was an eminent Dissenting divine, associated in many ways with Dr. Doddridge.

Orton's chief work was An Exposition of the Old Testament for the Use of Families, 6 vols., 8vo, intended to be a companion to Doddridge's Family Expositor of the New Testament. Besides this, Orton wrote Memoirs of Doddridge; Discourses to the Aged; Sacramental Meditations; Letters to a Young Clergyman, etc.

Lardner.

Nathaniel Lardner, D. D., 1684–1768, wrote a work of immense learning on The Credibility of the Gospel History.

Lardner was a native of Kent. He studied at London, Utrecht, and Leyden, and became a Dissenting minister. The principal works of Dr. Lardner are: The Credibility of the Gospel History, published originally in 17 vols.; The History of the Apostles and Evangelists; and The History of the Heretics of the First Two Centuries. His works give evidence of immense reading and industry, as well as sound judgment, and are regarded as exhaustive of the biblical learning of the times.

Samuel Pike, 1717–1777, a Dissenter, is known chiefly by his Cases of Conscience. He wrote also Philosophia Sacra, or The Principles of Natural Philosophy extracted from Divine Revelation, a Hutchinsonian work; Nature and Evidences of Saving Faith; Compendious Hebrew Lexicon, etc.

John Mason, 1705–1763, a Dissenting divine, published a large number of works, of which, however, only one is now much known, and that is a treatise on Self-Knowledge. It has passed through numerous editions, and is still in active demand.

Rev. Thomas Harmer, 1715–1788, a Dissenting minister, celebrated for his learning, was a native of Norwich. Among his works may be named the following: Observations on Various Passages and Scriptures, with illustrations from travels and voyages, 4 vols., 8vo; Outlines of a New Commentary on Solomon's Song, etc.

Francis Blackburne, 1705–1787, a minister of the English Church, wrote numerous works, the chief of which was The Confessional, intended to oppose subscription to articles. It produced a war of pamphlets, no less than seventy having been written for and against his book. "His style is strong and animated, and his controversial writings are more entertaining than such compositions usually are." — *Darling*. His works are published in 7 vols., 8vo.

John Chapman, 1704–1784, was the author of many theological and other works: Eusebius, or The True Christian's Defence against a late Book entitled The Moral Philosopher; Miscellaneous Tracts relating to Antiquity; The Expediency and Credibility of Miraculous Powers among the Primitive Christians, after the Decease of the Apostles, etc.

EDWARD BENTHAM, D. D., 1707–1776, a learned divine of the English Church, Regius Professor of Divinity at Oxford, and the author of several works. An Introduction to Moral Philosophy; Reflections upon the Study of Divinity; Advice to a Young Man of Rank on Coming to the University, etc. — REV. JAMES BENTHAM, 1709–1794, a brother of Dr. Edward Bentham, and the author of History and Antiquities of the Conventual and Cathedral Church of Ely, which is highly extolled for its accurate knowledge of architecture in general and of the antiquities of this edifice in particular. He wrote also, in connection with Warton, Grosse, and Milner, Essays on Gothic Architecture.

JOHN JORTIN, D. D., 1698–1770, an eminent scholar and divine of the English Church, wrote several works of value. The following are the chief: Remarks on Authors, Ancient and Modern; Discourse on the Truth of the Christian Religion; Remarks on Ecclesiastical History, 5 vols.; Dissertations on Different Subjects; Life of Erasmus, 2 vols., 4to; Sermons, Tracts, etc., etc.

WILLIAM ADAMS, D. D., 1707–1789, Master of Pembroke College, Oxford, was a particular friend of Dr. Johnson's, and the author of an able Reply to Hume's Essay on Miracles, and of several published sermons.

ROBERT SANDEMAN, 1718–1771, was the founder of the sect of the Sandemanians. He was born at Perth, Scotland. He formed a church or congregation in London, in 1762; emigrated to America in 1764, and gathered a congregation in Danbury, Connecticut. The Sandemanians have not multiplied to any considerable extent, and are now chiefly noticeable from the fact that the late eminent chemist, Faraday, was of their number. Sandeman wrote Thoughts on Christianity; The Sign of the Prophet Jonah; The Honor of Marriage opposed to all Impurities; Letters on Theron and Aspasia; Correspondence with Mr. Samuel Pike.

Bishop Challoner.

Richard Challoner, D. D., 1691–1781, a learned Bishop of the Catholic Church in England, wrote many works, partly controversial, and partly dogmatic and devotional, and is highly esteemed as a writer.

Challoner published an English Bible, being in some sense a new version, and differing considerably in its diction from that of the Rheims-Douay. Dr. Challoner's version has been followed more than any other by English-speaking Catholics since his day, and his influence upon the language of religion and devotion among Catholics has been accordingly very great. His influence in this respect has been still further increased by the great and continued popularity of his books on practical religion, such as "The Catholic Christian Instructed," "Meditations," and other devotional works, some of which have been circulated by millions. So familiar, indeed, is the language of Challoner to Catholic Christians generally, that whenever, in any diocese, the question arises as to which English version of the Vulgate

shall be authorized for use in that diocese, the preference is given to Challoner's, rather than to the Rheims-Douay, notwithstanding the traditional veneration in which the latter is held. This was the decision of the late Cardinal Wiseman, and has been that of most English-speaking Bishops of the Catholic Church for the last hundred years.

Works.—The following are Bishop Challoner's principal publications: Church History, 3 vols.; Grounds of Catholic Doctrine; Grounds of the Old Religion; Unerring Authority of the Catholic Church; Memoirs of Missionary Priests; Spirit of Dissenting Teachers; Caveat against Methodism; Meditations for Every Day in the Year; A Manual of Prayer and Other Christian Devotions; The Catholic Christian Instructed; Think Well On't, etc. Dr. Challoner writes with great vigor and freshness of thought, and in a style remarkable for its sparkling clearness and the purity of his English.

Alban Butler, 1700–1773, an English Catholic, educated at Douay, and for a long time President at St. Omer's, spent a large part of thirty years in his compilation of The Lives of the Saints.

Butler wrote several works on practical religion, but the large work just named, in 12 vols., 8vo, is the only one by which he is well known. "It is a work of merit: — the sense and learning belong to the author; the prejudices are those of his profession."—*Gibbon.* "As it is known what 'prejudices' means in Mr. Gibbon's vocabulary, our author's relatives accept the character."— *Charles Butler.*

The "Lives of the Saints" was translated into French, Spanish, and Italian, and it has passed through several editions. It is a storehouse of curious learning, both ecclesiastical and secular, and it is written in a style of great purity and beauty. The author appears to have been a man of refinement and culture, singularly inoffensive in manners and spirit, carrying out in his life that amenity of temper everywhere observable in his writings. "He was zealous in the cause of religion, but his zeal was without bitterness or animosity: polemic acrimony was unknown to him. He never forgot that in every heretic he saw a brother Christian; in every infidel he saw a brother man."— *Charles Butler.*

James Archer, a Catholic clergyman, published, in 1789, Sermons for All the Sundays in the Year, in 4 vols.; and, in 1794, Sermons for the Principal Festivals in the Year, in 5 vols. These sermons are highly commended for their popular character, and, not being of a controversial nature, have been much used by Protestants as well as Catholics.

Thomas Phillips, 1708–1774, was a zealous Catholic, educated at St. Omer's, and resident for many years in the family of the Earl of Shrewsbury. He retired in the decline of life to the English College at Liege, and remained there until his death. He wrote The Study of Sacred Literature fully Stated and Considered; The History of the Life of Reginald Pole; Reasons for the Repeal of the Law against the Papists, etc.

EXTRACTS.

LIGHT THE SHADOW OF GOD.

Light that makes things seen makes some things invisible. Were it not for darkness and the shadow of the earth, the noblest part of creation had remained unseen, and the stars in heaven [had been] as invisible as on the fourth day, when they were created above the horizon with the sun, and there was not an eye to behold them. The greatest mystery of religion is expressed by adumbration, and in the noblest part of Jewish types we find the cherubim shadowing the mercy-seat. Life itself is but the shadow of death, and souls departed are but the shadows of the living. All things fall under this name. The sun itself is but the dark Simulacrum, and light but the shadow of God. — *Sir Thomas Browne.*

THE MORAL SUBLIME.

Look, then, abroad through nature, to the range
Of planets, suns, and adamantine spheres,
Wheeling unshaken through the void immense;
And speak, oh man! does this capacious scene
With half that kindling majesty dilate
Thy strong conception, as when Brutus rose
Refulgent from the stroke of Cæsar's fate,
Amid the crowd of patriots; and, his arm
Aloft extending, like eternal Jove
When guilt brings down the thunder, called aloud
On Tully's name, and shook his crimson steel,
And bade the father of his country, hail!
For lo! the tyrant prostrate on the dust,
And Rome again is free! — *Akenside.*

CHAPTER XIII.

Cowper and His Contemporaries.

During the last fifteen years of the eighteenth century, there was no English writer equal in originality and power to the poet Cowper. He is taken, therefore, as the representative man of the period. The great political event of the time was the outbreak of the French Revolution.

The writers of this period are divided into four sections: 1. The Poets, beginning with Cowper; 2. The Dramatists, beginning with Sheridan; 3. Miscellaneous Prose Writers, beginning with Hannah More; 4. Theological Writers, beginning with the Wesleys.

Note.— At no point in the history of English literature is it so difficult to mark a well-defined period as here. Many writers, whom it is necessary to include in the present chapter, had intimate relations with the writers and the events of the previous period. Many of the writers, on the other hand, survived far into the present century, and had relations with Scott, Byron, Coleridge, and their associates. Yet a careful consideration of their several cases will, it is believed, show that the main connection of these writers, after all, was with the writers and events of the last fifteen years of the eighteenth century. It is still more evident that the popular literature of the period, particularly in its poetical and theological aspects, assumed new and marked features, after Cowper and the Wesleys and the religious movement which they represented had received full and distinct recognition.

I. THE POETS.

Cowper.

William Cowper, 1731–1800, created a new era in English poetry — springing at a bound into a place in the popular heart far more firmly established, far more deeply set, than Pope had ever attained. Pope had been the poet of the wits; Cowper became the poet of the race. The poems of his which first touched the popular heart were The Task, and the ballad of John Gilpin. The impression thus produced was deepened by his Hymns, contributed to the Olney collection, and by his extended work, the Translation of Homer.

Early Life. — Cowper, though in moderate circumstances at the time of his birth, was connected, both on his father's and his mother's side, with some of the noblest families in England. He was of a gentle, sensitive nature, and through life he instinctively shrank from whatever required any sort of rude encounter with his fellows. At the age of six, his mother being dead, he was sent for two years to a boarding-school, where he suffered intolerable hardships from the tyranny of one of the older boys. He then went to Westminster School, where he served an apprenticeship of seven years to the classics.

A Law Student.— At the age of eighteen, he was articled as a clerk in a law office, his fellow-student being Thurlow, who afterwards became Lord Chancellor. It is easy to imagine what sort of a figure such a character as Cowper would make in a law office. "There was I and the future Lord Chancellor constantly employed from morning till night in giggling and making giggle." In due time, however, he was called to the bar, and he took chambers, but he gained no clients.

Failure of his Plans.— His father was now dead, he was in his thirty-second year, and his patrimony was nearly gone. At this crisis, one of his powerful kinsmen procured for him the lucrative appointment of Clerk of the Journals to the House of Lords. The dread of qualifying himself by going through the necessary formalities in presence of the Lords, plunged him into the deepest distress. The seeds of insanity were already in his frame, and after brooding a while over his condition, he became entirely insane, and attempted suicide. In the course of two years, under treatment at a private asylum, the

cloud passed away, and he retired to a small country town where his brother resided.

Newton and the Unwins.— While living with his brother he formed an intimacy with the clergyman of the place, Rev. Mr. Unwin, and finally became an inmate of the family. After the death of Mr. Unwin, his widow, Mary Unwin, continued to watch over Cowper with a friendship that never faltered. The family removed, however, to Olney, the residence of the Rev. Mr. Newton; and from that time John Newton and Mary Unwin are the main figures in the canvas which contains the pictures of Cowper's life. Here he contributed some Hymns to the volume which Mr. Newton was preparing. His morbid melancholy again returned, and he became once more entirely insane.

On recovering from this second attack, Cowper amused himself with gardening, drawing, rearing hares, and writing poetry. A volume of his poems was published in 1782, but it attracted little attention and had small sales. It brought him pleasant words, however, from his friends and competent critics, and he began to resume his wonted cheerfulness.

Lady Austen.— At this time, Lady Austen, a widow, became one of the frequent guests of the household, and it was at her suggestion that Cowper wrote the inimitable poem of John Gilpin, she having given him the outline of the story. The effect of this poem was electrical, not only upon the public, but upon the author. At Lady Austen's suggestion Cowper next tried his hand at blank verse, the result being The Task, the subject as before being assigned by this most wise and judicious adviser. The Task was immediately and universally popular. It opened an altogether new field in English letters. In another poem, Tirocinium, he gave utterance to his opinion of the scandalous practices in the public schools of England. This was followed by no less an undertaking than a new Translation of Homer, which he completed in 1791, after seven years of continued labor.

The Closing Scene.— After this a deepening gloom began to settle on his mind, with occasional bright intervals. His life-long friend, Mary Unwin, died in 1796. "The unhappy poet would not believe that she was actually dead; he went to see the body, and on witnessing the unaltered placidity of death, flung himself to the other side of the room with a passionate expression of feeling, and from that time he never mentioned her name, or spoke of her again." Cowper lingered on for three years or more, when death came at last to his release.

"So sad and strange a destiny has never before or since been that of a man of genius. With wit and humor at will, he was nearly all his life plunged in the darkest melancholy. Innocent, pious, and confiding, he lived in perpetual dread of everlasting punishment: he could only see between him and heaven a high wall, which he despaired of ever being able to scale; yet his intellectual vigor was not subdued by affliction. What he wrote for amusement or relief, in the midst of 'supreme distress,' surpasses the elaborate efforts of others made under the most favorable circumstances; and in the very winter of his days, his fancy was as fresh and blooming as in the spring and morning of existence. That he was constitutionally prone to melancholy and insanity, seems undoubted; but as surely the predisposing causes were aggravated by his strict and secluded mode of life."— *Chambers.*

Newton.

Rev. John Newton, 1725–1807, is indissolubly associated with the history and the writings of Cowper.

Newton was a native of London. He went to sea at the age of eleven; was engaged for some years in the slave-trade, experienced a religious conversion of an extraordinary character, and became afterwards a very zealous preacher. He was for seventeen years curate of the church at Olney, and he is chiefly known by his connection with that church. The Olney Hymns, selected and partly composed by Newton, Cowper, and James Montgomery, are well known, and form a marked feature in the history of English hymnody. Newton's writings are of the extreme evangelical type, and are noted for the rich vein of experimental religion that runs through them. They have been printed in 6 vols., 8vo. The following are some of them: Cardiphonia; Letters to a Wife; Omicron Letters; Sermons, etc. Newton exercised a powerful influence on the mind of Cowper, who was for many years one of his parishioners.

ERASMUS DARWIN, 1731–1802, attracted considerable attention both as a poet and a naturalist.

Darwin was a physician by profession, and was educated at Cambridge. He wrote in a pleasing style, and the novelty and daring of some of his speculations caused his works to be a good deal read. The errors in his theories, however, were exposed by Dugald Stewart, Thomas Brown, and other metaphysicians, and his writings gradually subsided into comparative oblivion. Works: The Botanic Garden, a Poem, in two parts, Economy of Vegetation, and the Loves of Plants; The Temple of Nature, a Poem, with Philosophical Notes; Zoonomia, or The Laws of Organic Life; Phytologia, or The Philosophy of Agriculture and Gardening, etc.

Beattie.

JAMES BEATTIE, D. C. L., 1735–1803, Professor of Moral Philosophy and Logic in Marischal College, Aberdeen, was a friend and contemporary of Johnson, Goldsmith, Reynolds, Garrick, and others of that class. He is well known as a poet and as a writer on moral and metaphysical subjects.

Beattie's most popular work is The Minstrel, a poem in the Spenserian stanza. Of his prose works, the chief are: Essay on Truth, intended as a reply to Hume; Evidences of the Christian Religion; Elements of Moral Science. The Essay on Truth met with great and immediate favor. It brought him the offer of the chair of Moral Philosophy in the University of Edinburgh, which, however, he declined. It gained him also the acquaintance and intimacy of the most distinguished writers of the day, and a substantial token of royal favor in the shape of a pension of £200 per annum.

Dr. Beattie gives the following account of his interview with King George III. and the Queen: "They both complimented me in the highest terms on my Essay, which they said was a book they always kept by them; and the King said he had one copy of it at Kew, and another in town, and he immediately went and took it down from the shelf. 'I never stole a book but once,' said his Majesty, 'and that was yours. I stole it from the Queen, to give it to Lord Hertford to read.' He had heard that the sale of Hume's Essays had failed since my book was published; and I told him what Mr. Strahan had told me in regard to that matter."

Johnson was a great admirer of Beattie. Bishop Warburton pronounced him "superior to the whole crew of Scotch metaphysicians." Cowper praises him in unmeasured terms. The present current of opinion in regard to his merits is at a much lower

level. The Edinburgh Review speaks of him almost with contempt. "Every one has not the capacity of writing philosophically; but every one may be at least temperate and candid; and Dr. Beattie's work is still more remarkable for being abusive and acrimonious, than for its defects in argument and originality." — *Edinburgh Review.*

"Beattie, the most agreeable and amiable writer I ever met with, the only author I have seen whose critical and philosophical researches are diversified and embellished by a poetical imagination, that makes even the driest subject and the leanest a feast for an epicure in books. He is so much at his ease, too, that his own character appears in every page, and which is very rare, we see not only the writer, but the man; and the man so gentle, so well-tempered, so happy in his religion, and so humane in his philosophy, that it is necessary to love him if one has any sense of what is lovely." — *Cowper.*

The truth lies probably between these two extreme verdicts. A present estimate of Beattie's poetical merits is thus expressed: "The Minstrel is an harmonious and eloquent composition, glowing with poetical sentiment; but its inferiority in the highest poetical qualities may be felt by comparing it with Thomson's Castle of Indolence, which is perhaps the other work in the language which it most nearly resembles, but which yet it resembles much in the same way as gilding does solid gold, or as colored water might be made to resemble wine." — *Craik.*

Thomas Blacklock, D. D., 1721–1791, was a poet and divine whose history borders upon the romantic. He was of poor parents, and he lost his sight by small-pox when only six months old; yet by indomitable energy and perseverance he made out to acquire a classical education, became a Doctor of Divinity, and an author of no mean celebrity. His poems were published with a preface by Spence, the Professor of Poetry at Oxford. He published also Paraclesis, or Consolations deduced from Natural and Revealed Religion, and several other works; and he wrote an article, published in the Encyclopædia Britannica, On the Education of the Blind.

Burns.

Robert Burns, 1759–1796, was "by far the greatest poet that ever sprung from the bosom of the people and lived and died in an humble condition." — *Wilson.*

Career. — Burns was a poor ploughboy, with no advantages of education except those afforded by the common country school. His early effusions were circulated at first in manuscript. Finding that they were in demand among his neighbors, he printed a volume of them at an obscure country town, in 1786. His special object in the publication was to get money to enable him to emigrate to Jamaica. The publication yielded him a profit of £20, which seemed a fortune to the young author. He engaged his passage accordingly, sent his chest aboard the vessel, and was just about to set sail, when he received from Dr. Blacklock a letter inviting him to visit Edinburgh. The Doctor had fallen in with a copy of the poems, and encouraged Burns to believe that an edition might be published in the capital.

The poet changed at once his plans, and went to Edinburgh. There his wonderful abilities, in connection with the humbleness of his position, created a great sensation. Dugald Stewart, Robertson the historian, Dr. Hugh Blair, and all that was most aristocratic in either the intellectual or the social circles of that reserved and haughty metropolis, gathered in admiring wonder around this inspired peasant. A new edition of his poems was printed, which brought him at once the handsome sum of £700. He was caressed and fêted on all sides, and being of an ardent temperament, he yielded to the temptation which these social festivities presented. He fell into the habit of drinking to intoxication, from which he never totally recovered, though he made sundry attempts at reform. He died at the early age of thirty-seven.

Reception at Edinburgh. — "It needs no effort of imagination to conceive what the sensations of an isolated set of scholars (almost all either clergymen or professors) must have been in the presence of this big, broad, black-browed, brawny stranger, with his great flashing eyes, who having forced his way among them from the plough-tail, at a single stride, manifested, in the whole strain of his bearing and conversation, a most thorough conviction that in the society of the most eminent men of his nation he was exactly where he was entitled to be: hardly deigned to flatter them by exhibiting even an occasional symptom of being flattered by their notice; by turns calmly measured himself against the most cultivated understandings of his time, in discussion; overpowered the *bon-mots* of the most brilliant convivialists by broad floods of merriment, impregnated with all the burning life of genius; astounded bosoms habitually enveloped in the thrice-piled folds of social reserve, by compelling them to tremble, — nay, to tremble visibly, — beneath the fearless tones of natural pathos." — *Lockhart.*

Estimate of his Works. — "All that remains of Burns, the writings he has left, seem to us no more than a poor, mutilated fraction of what was in him; brief broken glimpses of a genius that could never show itself complete; that wanted all things for completeness: — culture, leisure, true effect, nay, even length of life. His poems are, with scarcely an exception, mere occasional effusions, poured forth with little premeditation, expressing, by such means as offered, the passion, opinion, or humor of the hour. Never in one instance was it permitted to grapple with any subject with the full collection of his strength, to fuse and mould it in the concentrated fire of his genius." — *Thomas Carlyle.*

Rev. James Grahame, 1765–1811, is favorably known by his poem, The Sabbath.

Grahame was born in Glasgow, and educated at its University. He followed the law for a time, but afterwards entered the ministry of the English Church. He was very acceptable as a preacher, but was obliged to give up his curacy on account of ill health. His poetry is of a very serious cast, and not at all to the taste of such men as Byron, who calls him "sepulchral Grahame." For all that, he has substan-

tial merits and not a few admirers. His best and best known poem is called The Sabbath.

An anecdote is told connected with the publication of his poem which affords an interesting illustration of his character. "He had not prefixed his name to the work, nor acquainted his family with the secret of its composition, and taking a copy of the volume home with him one day, he left it on the table. His wife began reading it, while the sensitive author walked up and down the room; and at length she broke out into praise of the poem, adding, 'Ah, James, if you could but produce a poem like this!' The joyful acknowledgment of his being the author was then made."—*Chambers.*

Grahame's other poems are: Biblical Pictures; Bride of Scotland; British Georgics; Poems on the Abolition of the Slave Trade, etc.

"Grahame in some respects resembles Cowper. He has no humor or satire, it is true, but the same powers of close and happy observation, which the poet of Olney applied to English scenery, were directed by Grahame to that of Scotland, and both were strictly devout and *national* poets. There is no author, excepting Burns, whom an intelligent Scotsman, resident abroad, would read with more delight than Grahame. The ordinary features of the Scottish landscape he portrays truly and distinctly, without exaggeration, and often imparting to his description a feeling of tenderness and solemnity. He has, however, many poor prosaic lines, and his versification generally wants ease and variety. He was content with humble things; but he paints the charms of a retired cottage life, the sacred calm of a Sabbath morning, a walk in the fields, or even a bird's nest, with such unfeigned delight and accurate observation, that the reader is constrained to see and feel with his author, to rejoice in the elements of poetry and meditation that are scattered around him, existing in the humblest objects, and in those humane and pious sentiments which impart to external nature a moral interest and beauty."—*Chambers.*

Richard Cumberland, 1732–1811, was a grandson of Dr. Bentley, and otherwise honorably connected. He was employed by the Government in 1780 on a secret mission to Spain and Portugal, but the mission was unsuccessful and disastrous. He devoted himself afterwards to literary pursuits. His works are numerous, and are of some value, though none of them belonging to the first class. The following are the chief: The Wheel of Fortune, The West Indian, The Jew, and The Fashionable Lover, Comedies; John de Lancaster, Arundel, and Henry, novels; A Version of Fifty Psalms of David; The Exodiad; Calvary, or the Death of Christ; Anecdotes of Spanish Painters in the Sixteenth and Seventeenth Centuries; The Observer, a series of Essays like The Spectator, in 5 vols.; lastly, Memoirs, interspersed with anecdotes of the distinguished men of his time. "It is indeed one of the author's most pleasing works, and conveys a very accurate idea of his talents, feelings, and character, with many powerful sketches of the age which has passed away."—*Sir Walter Scott.*

Peter Pindar.

John Wolcot, 1738–1819, an erratic genius, better known by his pseudonym of Peter Pindar, was a satirical writer of some note.

Wolcot was educated as a physician, and went to Jamaica to establish himself there. Failing in this profession, he obtained a curacy.

As the charge was merely a nominal one, he amused himself occasionally on Sunday by pigeon-shooting. In 1768 he returned to England, and endeavored once more to establish himself as a physician. Failing again, he betook himself to writing, and for twenty or thirty years electrified the good, easy public by his satires and squibs.

Peter Pindar is beyond doubt a shrewd, clever writer, and had the themes of his pieces been proportionate to their execution, he would take a high rank among English satirists. As it is, he has fallen into neglect. His productions are very numerous, and upon all conceivable subjects of second or third rate order. The best known are the Apple-Dumplings and a King, Whitbread's Brewery visited by their Majesties (both directed against George III., then already half-witted), Lyric Odes on the Royal Academy Exhibition, Epistles to a Fallen Minister, Odes to Mr. Paine, The Louisiad, a Heroi-Comic Poem, and Bozzy and Piozzy, a satire upon the quarrel between Boswell and Mrs. Piozzi, who had published her Recollections of Samuel Johnson.

Peter Pindar spared no one, high or low. It was even reported that the Ministry bribed or attempted to bribe him into silence by a pension of £200. He became involved in a literary feud with Gifford, which led to a personal encounter in the street, and Peter was left in the gutter, or, as one critic has expressed it — "he returned to what was often the Castalia of his inspiration."

Mrs. Inchbald.

Mrs. Elizabeth Inchbald, 1756–1821, was a writer of considerable celebrity at the close of the last century.

Mrs. Inchbald was a native of Suffolk, the daughter of Mr. Simpson, a farmer. At the age of sixteen, she came to London and made her début upon the stage. Soon afterwards she married Mr. Inchbald, a leading actor. Mrs. Inchbald was extremely successful as an actress until her retirement in 1789. From that time she devoted herself exclusively to dramatic literature, publishing a number of comedies and farces, and editing The British Theatre, a collection of plays, in 25 vols., with biographical and critical remarks; also The Modern Theatre, in 10 vols. In 1791 and 1796, respectively, she published the two novels, A Simple Story, and Nature and Art, by which she is best known to the general public. "If Mrs. Radcliffe touched the trembling chords of the imagination, making wild music there, Mrs. Inchbald has no less power over the spring of the heart. She not only moves the affections, but melts us into 'all the luxury of woe.'"—*Hazlett.*

Mrs. Hannah Cowley, 1743–1809, had considerable repute as a dramatic writer at the close of the last century. Her principal pieces are the following: The Runaway, a Comedy; Who's the Dupe; The Belle's Stratagem; A Bold Stroke for a Husband. Fifteen of her plays are enumerated. Her poems are: The Siege of Acre; The Maid of Arragon; The Scottish Village.

Mrs. Mary Tighe. —— 1810, daughter of the Rev. Wm. Blackford, and wife of Henry Tighe, Member of Parliament from Woodstock, Ireland, wrote a poem, called Psyche, in six cantos, in the Spenserian stanza, highly commended by Sir James Mackintosh and others. She was the subject of a poem by Mrs. Hemans, "The Grave of a Poetess," and of a beautiful lyric by More, "I saw thy Form in Youthful Prime,"

and is perhaps as much known by these tributes as by her own poems, although the latter undoubtedly have considerable merit.

Lady Anne Barnard, 1750–1825, of a noble Scottish family, is noted for being the author of the well-known ballad of Auld Robin Gray, and for keeping the authorship a secret for more than fifty years. It was finally disclosed to the world by Sir Walter Scott.

Thomas Dermody, 1775–1802, a native of Ireland, gave evidence of poetical powers when very young. His first publication was a volume of poems written when he was in his thirteenth year. He published afterwards The Rights of Justice, a political pamphlet; The Battle of the Bards, a Poem: Peace, a Poem, etc. He fell into habits of intemperance, and died in poverty at the age of twenty-seven.

Arthur Murphy, 1730–1805, a native of Ireland, was a playwright. He commenced life as a clerk in a banking-house, and was successively writer, actor, and barrister. His plays, chiefly comedies, are not marked by brilliant wit, but are considered good acting pieces, and are still given occasionally. Among them are Know Your Own Mind, All in the Wrong, How to Keep Him. Besides his plays, Murphy was also the author of a translation of Tacitus, which has some merit, and wrote the lives of Johnson and Garrick.

Henry James Pye, LL.D., 1745–1813, a Member of Parliament, and afterwards police magistrate in the city of London, was educated at Oxford, and was a man of literary culture. He published Elegies, 4to; The Art of War, a Poem; Alfred, an Epic Poem; Verses on Social Subjects; Six Olympic Odes of Pindar, translated into English verse; The War Elegies of Tyrtaeus, translation of the Epigrams and Hymns of Homer; Comments on the Commentators of Shakespeare; The Democrat, 2 vols.; Summary of the Duties of a Justice of the Peace out of Sessions.

Thomas Holcroft, 1744–1809, the son of a shoemaker in London, was at first a groom, then an actor, and then an author. He wrote a number of plays, poems, novels and translations from the French and German. The best known of his plays are Duplicity, The School for Arrogance, the Road to Ruin, the Deserted Daughter; of his novels, Alwyn, Hugh Trevor, Bryan Perdue; of his translations, Caroline of Lichfield, Life of Frederic, Baron Trenck, Posthumous Works of Frederic II., of Prussia, Lavater's Essay on Physiognomy, Goethe's Hermann and Dorothea. He also published an account of his travels through Holland and Westphalia, and 3 vols. of his autobiography. His plays are successful stage-pieces, well arranged for action and scenic effect, although the style is that of the eighteenth century, with its slang phrases, romantic damsels, and philosophic waiting-maids.

Richard Gall, 1776–1801, an Edinburgh printer, who died early, had considerable reputation as a poet, especially as a writer of songs. A longer poem, Arthur's Seat, is highly commended. A volume of his Poems and Songs was published after his death. "Gall must henceforth stand on the list next to Burns, and by the side of Ramsay, Fergusson, Bruce, and Macneill. It is by his songs and short effusions that Gall's name is destined to live. There is nothing better or sweeter in the Scottish language than some of these; and wherever Gall's songs are set to appropriate airs, it is easy, without the spirit of prophecy, to foretell their popularity. *My only Joe and Dearie O*, and the *Farewell to Ayrshire*, are known to every lover of modern Scottish song." — *The Scotsman*.

JOHN HOOLE, 1727–1803, a native of London, and for nearly forty years clerk in the East India House, is chiefly known as a translator from the Italian. He rendered Tasso's Jerusalem Delivered, the dramas of Metastasio, Ariosto's Orlando Furioso, and produced one or two weak original dramas. "Mr. Hoole, the translator of Tasso and Ariosto, and in that capacity a noble transmuter of gold into lead."—*Sir W. Scott.*

WILLIAM BOSCAWEN, 1752–1811, a lawyer and a writer on law, is known to literature by a Translation of Horace into English Verse; The Progress of Satire; and a volume of Original Poems.

CHARLES DIBDIN, 1745–1814, a song-writer, dramatist, and actor, wrote nearly twelve hundred sea-songs, which were very popular with British tars.

"These Songs have been the solace of sailors in long voyages, in storms, in battles; they have been quoted in mutinies, to the restoration of order and discipline." One of these songs, Poor Tom Bowling, is particularly commended. He wrote 47 dramatic pieces; also, A Complete History of the English Stage, 5 vols., 8vo.—CHARLES DIBDIN, JR., d. 1833, a son of the preceding, wrote also a number of songs and dramas.—THOMAS DIBDIN, 1771–1841, also a son of Charles, was, like his father and his brother, a song-writer and dramatist. He composed more than 1000 songs, and 39 dramatic pieces; also, The Metrical History of England, 2 vols.; and Reminiscences, 2 vols.

JOHN PHILIP KEMBLE, 1757–1823, brother of Charles and uncle of Mrs. Fanny Kemble, was the most celebrated actor of his times. He wrote several plays, which, however, were never printed, altered many of Shakespeare's plays to adapt them to the stage, and published an Essay on Macbeth and Richard III. In 1780 he published a volume of Fugitive Pieces, which he soon endeavored to suppress.—MRS. MARIE THERESE KEMBLE, 1774–1838, wife of Charles and mother of Fanny and Charles Mitchell Kemble, was the author of several comedies and interludes.

II. THE DRAMATISTS.

Sheridan.

Richard Brinsley Butler Sheridan, 1751–1816, was a brilliant Parliamentary orator. His chief distinction, however, was as a dramatist. In this respect, he is inferior to Shakespeare only. As mere acting plays, those of Sheridan are considered the best in the language.

Early Career.—Sheridan was the son of Thomas Sheridan the lexicographer and actor. He was born in Dublin, and educated at Harrow. There young Sheridan was so backward as to be pronounced by some of his masters "an impenetrable dunce." Dr. Parr, however, then at Harrow, formed a different opinion. In 1772, Sheridan married the beautiful Miss Linley, then celebrated not only for her beauty, but for her singing. He began the study of law about this time, but was never

admitted to the bar. To support himself and his wife, he took to writing plays.

Authorship. — In 1775 appeared The Rivals, the first of a series of comedies that have made their author famous wherever the English language is spoken. The Duenna was produced before the close of 1775; and in 1777 appeared The School for Scandal, his masterpiece. In 1779 Sheridan produced The Critic. The Stranger, and Pizarro, which followed, are adaptations from the German of Kotzebue.

In Parliament. — Sheridan's fame as an author was now at its height. But he was destined to win other laurels, equally great. Having attracted the attention of the Whig party, he gained a seat in Parliament, and was an active supporter of Fox. In 1788, during the impeachment of Warren Hastings, Sheridan delivered his two so-called Begum speeches, the first of which was pronounced by acclamation the most wonderful single speech ever made in Parliament. When the orator, until then comparatively unknown, had finished, the House was a scene of utter commotion and applause, cheering, and clapping of hands. So great was the confusion that no one else could be heard, and the House adjourned. It is greatly to be regretted that we have only a meagre and incorrect report of this wonderful performance. His other numerous speeches, able as they are, do not justify any such extraordinary fame.

As a dramatist, Sheridan is among the very best that have written for the English stage. The great fault of them all is that they are too uniformly clever. Even the subordinate characters jest and banter, and there are no dull ones to relieve the leading characters. For all that, no plays have been more steadily successful, and have made the reputation of more young actors, than The Rivals, The School for Scandal, and The Critic. The names of Sir Anthony Absolute, Bob Acres, Lydia Languish, Mrs. Malaprop, Joseph Surface, Mrs. Candor, and Lady Sneerwell, have become household words. Sheridan's pieces are all good acting plays; sparkling with wit, they never allow impatience to attack the audience. The Rivals is written decidedly under the inspiration of Smollett, and The School for Scandal under that of Fielding. Byron's opinion was that Sheridan had produced the best in every department upon which he had ventured — the best comedy (School for Scandal), the best drama (Beggar's Opera), the best farce (The Critic), the best address (the monologue on Garrick), and the best oration (the Begum speech).

Sheridan was improvident and careless in his way of living, and died in great pecuniary embarrassment.

THOMAS SHERIDAN, JR., 1721–1788, father of Richard Brinsley Sheridan, a native of Ireland, and educated at Trinity College, Dublin, was noted as an actor, a teacher of elocution, and a lexicographer.

Thomas Sheridan frequently played in company with Garrick, at Drury Lane, and was manager of that theatre for three years. His published works on elocution and reading are numerous. The best known work, however, is his General Dictionary of the English Language. Its chief value consists in the careful attention which it gives to pronunciation. He was, in fact, like Walker, an orthoepist, rather than a lexicographer.

THOMAS SHERIDAN, SR., 1684–1738, the grandfather of Richard Brinsley Sheridan, a native of Ireland, educated at Trinity College, Dublin, published only two works, a

metrical translation of the Philoctetes of Sophocles, and a prose version of the Satires of Perseus. He appears to have been a great wit, punster, and merriment-maker of his day, and an intimate friend of Swift. On the anniversary of the King's birthday, Sheridan, being chaplain to the Lord Lieutenant, chose for his text, "Sufficient unto the day is the evil thereof,"— a practical joke which cost him his chaplaincy. "Ill-starred, good-natured, and improvident, a punster, a quibbler, a fiddler, and a wit. Not a day passed without a rebus, an anagram, or a madrigal. His pen and his fiddle-stick were in continual motion, and yet to little or no purpose." — *Lord Cork.*

Mrs. Frances Sheridan, 1724–1766, the mother of Richard Brinsley Sheridan, daughter of Dr. Philip Chamberlain, was the author of several novels and plays. She appears to have been a very attractive woman, as both Parr and Dr. Johnson are emphatic in her praises. Her Memoirs have been written by her grand-daughter, Alicia Lefanu. Her works are Memoirs of Miss Sidney Buddulph, a novel in three volumes; The Discovery, a comedy in which Garrick acted with success; The Dupe, a Comedy; and The History of Nourjahad, a Novel, afterwards dramatized by Sophie Lee. The Memoirs of Miss Sidney Buddulph were very popular in their day, and received great commendation from Johnson and others. The plot of Richard Brinsley Sheridan's School for Scandal is taken from it, and it was also translated into French.

Garrick.

David Garrick, 1716–1779, the greatest of English actors, was also a man of letters, and was the intimate friend and associate of nearly all the great writers of England who were contemporary with him.

In his youth Garrick went to school to Samuel Johnson, in Lichfield, and in 1736 master and pupil went to London together to seek their fortunes. Johnson became the autocrat among authors, Garrick the prince without a peer among actors. As author, Garrick wrote several dramatic pieces, The Lying Valet, The Miss in her Teens, and the Clandestine Marriage; and he altered a large number of others, besides writing numerous Epigrams, Odes, Songs, Prologues, Epilogues, etc. His Poetical Works have been published in 2 vols., 12mo; and his Private Correspondence, in 2 vols., 4to.

Foote.

Samuel Foote, 1722–1777, is sometimes called the "English Aristophanes." He wrote a large number of comedies for his own acting, in a playhouse belonging to himself, The Little Theatre in the Haymarket.

Foote's Dramatic Works have been published in 4 vols., 8vo. There is nothing specially notable in them, except their good-natured fun. In this respect, Foote was as irresistible in private as he was on the stage. "The first time I was in company with Foote was at Fitzherbert's. Having no good opinion of the fellow, I was resolved not to be pleased; and it is very difficult to please a man against his will. I went on eating my dinner pretty sullenly, affecting not to mind him; but the dog was so very comical that I was obliged to lay down my knife and fork, throw myself back in my chair, and fairly laugh it out. He was irresistible." — *Dr. Johnson.*

Colman.

George Colman, 1733–1794, was an eminent dramatist and theatrical manager, of the last century.

Colman was born at Florence, where his father at that time was British Minister. He was entered at Westminster School, where he gave signs of talent. From Westminster he went to Oxford, and thence to Lincoln's Inn to study law. But the bent of his mind was in another direction, and the law gave way to letters and the stage. He entered fully upon a theatrical career about the age of twenty-seven, and he continued it to the end. He wrote a large number of plays for the stage; he had a share in the proprietorship of Covent Garden; and he undertook the management of the Haymarket. In 1789, at the age of fifty-six, he lost his reason, and he died about five years afterwards.

Colman's dramatic works fill 4 vols., 8vo. The names of some of the most successful plays are Polly Honeycomb, The Jealous Wife, etc. He translated the Comedies of Terence into English blank verse. He also translated Horace's Art of Poetry. Both these works show taste and scholarship. He contributed humorous papers to several periodicals. His miscellaneous writings fill 3 vols.

Richard Glover, 1712–1785, was a London merchant, who, without the advantages of a University education, attained such proficiency in learning as to be styled by Warton "one of the best Greek scholars of his time." He was also famous in his day as a poet, and attained eminence as a politician, being several times elected to Parliament. It is not improbable that his Parliamentary influence had something to do with the extravagant applause given to him for his scholarship and his poetry, Fielding, Lyttleton, and others, who swelled the chorus, being of the same political party with him.

Works.— Glover's principal publications are the following: Leonidas, a Poem, 4to, celebrating the defence of Thermopylæ; The Atheniad, a Poem, a continuation of the Leonidas; London, or the Progress of Commerce, a Poem, 4to; Hosier's Ghost, a Ballad, written to excite the English against the Spaniards, and very sensational in character; Boadicea, a Tragedy, performed for nine nights; Medea, a Tragedy, "written on the Greek model, and therefore unfit for the modern stage;" Jason, a Tragedy, "requiring scenery of the most expensive kind, and never exhibited."

"His Leonidas acquired extraordinary popularity in its day, and appears, like the pseudo-Ossian, to have obtained a higher, or, at least, a more lasting reputation on the continent than in its own country. The Atheniad was intended as a sequel to Leonidas, and embraces the remainder of the Persian war, from the death of Leonidas to the battle of Platea. It was the work of the author's old age, and its defects are, in part, attributable to the circumstance of its not having received his finishing hand. In this latter performance, accordingly, the abilities of the author show themselves more matured, and his peculiar properties more fully developed."— *Retrospective Review.*

John Home, 1724–1808, acquired general celebrity by his play of Douglas.

Home was a native of Ancrum, Scotland. He was educated at the University of Edinburgh, and licensed to preach in the Church of Scotland. In 1757, he was obliged to withdraw from the ministry to avoid degradation, in consequence of having published, and had performed, his play of Douglas. His patron, Lord Bute, procured for him a pension and a sinecure office under the Government. Home served as a volunteer against the Pretender in 1745. He was the author of several plays, none of which, except The Douglas, met with any success. This last, a tragedy, was greeted with enthusiasm on the occasion of its first rendering, and has maintained its position ever since. Several of its scenes are unsurpassed for effectiveness upon the stage. Besides his dramatic pieces, Home published, in 1802, A History of the Rebellion of 1745, which has its merits of style, but can scarcely be called a trustworthy historical work, and has been severely criticized even by some of Home's warmest admirers.

Isaac Bickerstaff, 1735–1787, an Irish dramatic writer, produced a large number of plays. More than twenty are named. Three comic pieces, Love in a Village, The Maid of the Mill, and Lionel and Clarissa, were particularly successful.

Rev. Samuel Bishop, 1731–1795, a clergyman, schoolmaster, and poet, published several poetical works, but is chiefly known as the author of the farce of High Life below Stairs, often attributed to Garrick.

III. MISCELLANEOUS PROSE WRITERS.

Hannah More.

Hannah More, 1745–1833, was a "bright particular star" in the firmament of letters all through three of the periods marked in the present treatise, those, namely, of Johnson, Cowper, and Walter Scott. But she culminated during the last ten years of the eighteenth century, and to that period accordingly she has been assigned.

Though never married, she acquired by courtesy, in her later years, the title of *Mrs.* Hannah More, according to a beautiful usage not then extinct in England. She wrote much both in verse and prose, but distinguished herself chiefly in the latter.

Of all writers of her day, of either sex, none exerted by their writings a purer influence; and she is entitled to lasting remembrance for the services which she rendered in improving and elevating the standard of private morals. She was pre-eminently the moralist of her generation.

Hannah More's earliest productions were dramatic. Among them are The Search after Happiness, The Inflexible Captive, Percy, and

The Fatal Falsehood. She then abandoned writing for the stage, as inconsistent with her Christian character, but, like Racine, produced some sacred dramas, as Belshazzar, Daniel, and numerous poems. She is best known by her Moral Tales and her Contributions to the Cheap Repository Tracts. Among the latter is the famous Shepherd of Salisbury Plain. Among the former is Cœlebs in Search of a Wife. She also wrote several essays, the principal of which are Strictures on the Modern System of Female Education, and Hints towards forming the Character of a Young Princess (for Charlotte, Princess of Wales).

"It would be idle in us to dwell here on works so well known as the Thoughts on the Manners of the Great, the Essay on the Religion of the Fashionable World, and so on, which finally established Miss More's name as a great moral writer, possessing a masterly command over the resources of our language, and devoting a keen wit and a lively fancy to the best and noblest of purposes. . . . She did, perhaps, as much real good in her generation as any woman that ever held the pen." — *London Quarterly.*

Mrs. Piozzi.

Mrs. Hester Lynch Piozzi, 1740–1821, is known by her poem The Three Warnings, and by her Recollections of Dr. Johnson.

Mrs. Piozzi was a native of Wales. Her maiden name was Salisbury; she married Henry Thrale, and, afterwards, in 1781, Gabriel Piozzi, an Italian. During the lifetime of her first husband, Dr. Johnson was an intimate friend of the family. Mrs. Piozzi published a number of fugitive poems, the best known of which is The Three Warnings, and a few miscellaneous works. She is principally known, however, by her Recollections of Dr. Johnson, published in 1796, and her Letters to and from Dr. Johnson. Her Recollections are pretentious and trifling, but narrate many incidents of interest in the great lexicographer's life.

Madame D'Arblay.

Madame Frances D'Arblay, 1752–1840, daughter and biographer of the great historian of music, Dr. Burney, lived to the extreme age of eighty-eight, which brings her in one sense within the present generation. But her main activity was in the eighteenth century, and she belongs really to the times of Johnson, Burke, Cowper, and Hannah More.

Fanny was a shy, sensitive child, and at the age of eight did not know her letters. Her mother dying when Fanny was ten, and her father from over-indulgence not putting her under the control of a tutor, she grew up into womanhood pretty much "according to her own sweet will." The musical reputation of Dr. Burney made his house the resort of all the great men of letters, Johnson, Burke, Garrick, and others, and it was the brilliant conversation of these men that first gave a stimulus to the thoughts of the reserved, but all-observing girl.

Evelina, her first work, was written, according to her own account, when she was about seventeen or eighteen. She kept the composition of it entirely to herself for several years, and then sent it anonymously to Dodsley. As he refused to publish it on those conditions, she finally sold him the manuscript for £20. It was at once extremely popular, and gained the applause of the highest critics then known to the nation. "She found herself on the highest pinnacle of fame." — *Macaulay.* Cecilia, which followed almost four years later, did not disappoint the high expectations raised by the first. "It was placed, by general acclamation, among the classical works of England." — *Macaulay.*

Miss Burney had the ill-fortune, soon after, to be appointed, at her father's request, to the post of the Keeper of Robes to Queen Charlotte. The life to which she was here subjected, was one peculiarly unsuited to her sensitive nature; and though treated with gentle kindness by her royal patrons, she felt the position to be an intolerable bondage. She was married in 1793 to a French officer, Count D'Arblay, and in 1802 she accompanied him to Paris, where she remained until his death, in 1812. Her remaining years were spent in England.

Besides the works already mentioned, she published Edwin and Elgitha, a Tragedy; Camilla, which brought her three thousand guineas; and The Wanderer, a Tale, which brought £1500. She wrote also a Memoir of her father, Dr. Burney, in 3 vols. The Diary and Letters of Madame D'Arblay were published after her death, in 7 vols., 8vo, and created considerable sensation on account of the eminent character of the persons among whom she had moved, and the unreserved nature of her observations.

"Miss Burney did for the English novel what Jeremy Collier did for the English drama. She first showed that a tale might be written in which both the fashionable and the vulgar life of London might be exhibited with great force, and with broad comic humor, and which yet should not contain a single line inconsistent with rigid morality, or even with virgin delicacy. She took away the reproach which lay on a most useful and delightful species of composition. She vindicated the right of her sex to have an equal share in a fair and noble promise of letters. Burke had sat up all night to read her writings, and Johnson had pronounced her superior to Fielding, when Rogers was still a school-boy, and Southey still in petticoats." — *Macaulay.*

Macaulay's judgment is not always equal to his rhetoric. The following estimate probably comes nearer to the truth:

"Her works are deficient in original vigor of conception, and her characters in depth and nature. She has considered so anxiously the figured silks and tamboured muslins which flutter about society, that she has made the throbbings of the heart which they cover a secondary consideration. Fashion passes away, and the manners of the great are unstable, but natural emotion belongs to immortality." — *Allan Cunningham.*

CHARLES BURNEY, 1726–1814, father of Fanny Burney, already noticed, published in 1773 a History of Music, which is still a standard on the subject of which it treats.

Burney's work was A General History of Music, from the earliest periods down to the time of writing. Dr. Burney (he received from Oxford the unusual degree of Doctor of Music) was eminent as a musician and a writer of music; but gained his chief distinction by becoming the historian of the science. He wrote other things, but this was the chief. "Dr. Burney gave dignity to the character of the modern musician, by joining to it that of the scholar and philosopher." — *Sir William Jones.*

James Burney, 1739–1821, Rear-Admiral of the British Navy, and son of Dr. Burney the historian of music, compiled A Chronological History of the Discoveries in the South Seas, or Pacific Ocean, with a History of the Buccaneers of America, 5 vols., 4to; A Chronological History of North-Eastern Voyages of Discovery; and other works.

Mrs. Radcliffe.

Mrs. Anna Radcliffe, 1764–1823, attained great temporary distinction as a novelist. One of her novels, The Mysteries of Udolpho, is unparalleled in its kind in English literature.

Mrs. Radcliffe travelled a little on the continent, but otherwise seems to have passed her time in country retirement. Even after she had become famous as a novelist, she did not suffer herself to be attracted by the society of London.

Few writers afford a more signal instance of the untrustworthiness of the adage, *vox populi vox Dei*. About the beginning of this century Mrs. Radcliffe was one of the bright stars of the literary firmament, admired not merely by the vulgar worshippers of the novel, but by men of unquestioned genius. Sir Walter Scott, Talfourd, Dr. Warren, Byron, were among her enthusiastic readers. Yet so completely has the popular fancy changed, and the love of the unnatural and horrible been replaced by a taste for what is healthier, at least more life-like, that Mrs. Radcliffe is scarcely known to the public except by name, and scarcely read except by the professional student of literature. Her truly great contemporaries have waxed more and more in brightness, while she herself has waned into the obscurity of the upper shelves of the circulating library.

Mrs. Radcliffe's first work, The Castles of Athlin and Dunbane, 1789, was not successful. It was followed by A Sicilian Romance, and The Romance of the Forest, which established her fame. Her greatest work, however, and that by which she is almost exclusively known, is The Mysteries of Udolpho, 1794. Her next novel was The Italian, a story of the confessional. Gaston de Blondeville, and one or two other pieces, were published posthumously, in 1826, by Talfourd. Her poems also were collected and published at the same time.

"Her descriptions of scenery are vague and wordy to the last degree; they are neither like Salvator nor Claude, nor nature nor art; her characters are insipid,— the shadows of a shade, continued on, under different names, through all her novels; her story comes to nothing. But in harrowing up the soul with imaginary horrors, and making the flesh creep and the nerves thrill with fond hopes and fears, she is unrivalled among her fair countrywomen. Her great power lies in describing the indefinable, and embodying a phantom. . . . She has all the poetry of Romance, all that is obscure, visionary, and objectless in the imagination." — *Hazlitt.*

Mrs. Charlotte Lennox, 1720–1804, was a native of New York, daughter of Col. James Ramsay, Lieutenant-Governor of that city. She was sent to London for her education, and remained there, maintaining herself by the use of her pen. She was on friendly terms with the novelist Richardson, with Dr. Johnson, and other celebrities. Dr. Johnson ranked her with Hannah More and Fanny Burney, which was evidently an overestimate.

The following are Mrs. Lennox's principal productions: The Female Quixote, 2 vols.; Henrietta, a Novel, 2 vols.; Sophia, a Novel, 2 vols.; Euphemia, a Novel, 4 vols.; Memoir of Harriet Stuart; Memoir of Henry Lennox; Shakespeare Illustrated, 3 vols.; Philander, a Dramatic Pastoral; The Sisters, a Comedy; Old City Manners, a Comedy; Poems. She translated also from the French, Father Brumoy's Greek Theatre, 3 vols., 4to; The Duke of Sully's Memoirs, 3 vols., 4to; and the Memoirs of Madame Maintenon, and of the Countess of Berci, etc.

ELIZABETH HAMILTON, 1758–1816, was a writer of great celebrity about the beginning of the present century. Sir Walter Scott was a particular admirer of her writings.

The principal works of Mrs. Hamilton are the following: Letters of a Hindoo Rajah; Memoirs of Modern Philosophers; Letters on Education; Letters on the Moral and Religious Principle; The Cottagers of Glenburnie. The last named is considered her best.

"We have not met with anything nearly so good as this, since we read Castle Rackrent and the Popular Tales of Miss Edgeworth. This contains as admirable a picture of the Scottish peasantry as do those of the Irish; and rivals them not only in the general truth of the delineations, and in the cheerfulness and practical good sense of the lessons they convey, but in the nice discrimination of national character, and the skill with which a dramatic representation of humble life is saved from caricature and absurdity." — *Sir Walter Scott.*

MRS. CHARLOTTE SMITH, 1749–1806, wrote a large number of works, of which the one now best known is The Old Manor House.

She was married at the early age of fifteen to Mr. Benjamin Smith, a merchant engaged in the West India trade. The improvident speculations and extravagance of Mr. Smith threw upon Mrs. Smith the support of herself and her children, twelve in number, and this she undertook, as many other mothers have done, by the use of her pen. Mrs. Smith, her writings and her fortunes, figure in Walter Scott's Lives of the Novelists, Leigh Hunt's Men, Women, and Books, Julia Kavanagh's English Women of Letters, and many other works of a like kind.

Mrs. Smith wrote the following works: Emmeline, the Orphan of the Castle, Ethelinda, the Ruler of the Lake, Celestina, Desmond, Montalbert, Marchmant, The Young Philosopher, The Banished Man, and The Old Manor House. The last named is considered her best.

She published several volumes of poetry: Elegiac Sonnets and other Essays; The Emigrants; and Beachy Head, etc. Other works of hers are Romance and Real Life, a collection of interesting and well authenticated facts; Rural Works; Minor Morals, with Sketches of Natural History; Conversations on Natural History; Natural History of Birds, etc.

LADY ELEANOR FENN, 1744–1813, wrote numerous educational works, under the assumed name of Mrs. Lovechild: The Child's Grammar; The Mother's Grammar; Parsing Lessons for Elder Pupils; Grammatical Amusements; Sunday Miscellany; Short Sermons for Young Persons, etc.

SIR JOHN FENN, 1739–1794, an antiquary, made a collection of original Letters, written by members of the Paston family, during the reigns of Henry VI., Edward IV.,

Richard III., and Henry VII. These Paston Letters fill 5 vols., 4to, and are considered of great value in elucidating the manners of the people during a most interesting period of history. "I am now reading the Paston Letters, written in the wars of York and Lancaster, and am greatly entertained with them. Their antique air, their unstudied communication of the modes of those old times, with their undoubted authenticity, render them highly interesting, curious, and informing." — *Madame D'Arblay's Diary.*

Mrs. Sarah Trimmer, 1741–1810, daughter of Joshua J. Kirby, and wife of Mr. Trimmer, was born at Ipswich. She was the author of a large number of works, chiefly educational and religious. The following are some of them: Teacher's Assistant, 2 vols; The Economy of Charity; Outline of Ancient History; Outline of Roman History; History of England; Help to the Unlearned in the Study of the Holy Scriptures; Instructive Tales; History of the Robins, etc.

Mrs. Catharine Macaulay, 1733–1791, was a writer of some notoriety. She wrote on historical, moral, and political subjects, and was an avowed republican. She was so much of a partisan that her historical writings are regarded as of doubtful credit. She wrote A History of England from the Accession of James II. to that of the Brunswick Line, 8 vols., 4to; A History of England from the Revolution to the Present Time, only one volume finished; Moral Truth, 8vo; Letters on Education, 4to; several political pamphlets. This lady does not appear to have been connected with the great historian of the same name, who in our day has gone over similar historical ground. But in the sharp passage at arms between him and J. Wilson Croker, the latter points his sting in the following style: "Catharine, though now forgotten by an ungrateful public, made quite as much noise in her day as Thomas does in ours."

Rev. Aulay Macaulay, —— 1797, a Scotchman, educated at the University of Glasgow, and uncle to Thomas Babington Macaulay, wrote Essays on Various Subjects of Taste and Criticism; Peculiar Advantages of Sunday-Schools, etc.

Mackenzie.

Henry Mackenzie, 1745–1831, is well known as a sentimental writer of this period, his Man of Feeling being an acknowledged classic in that line.

Mackenzie was born in Edinburgh, and educated at the University of that city. He practised law, and was appointed Comptroller of Taxes for Scotland. Mackenzie's house was a meeting-place for the select literary and political men of the day. He himself was the author of many works and sketches, which have lost somewhat of their first reputation, but are still read and admired.

Mackenzie's principal works are: The Man of Feeling, the Man of the World, Julia de Roubigné. Besides these larger works, he contributed a great number of papers to The Lounger, The Mirror, and other periodicals. He was also a member of the Committee appointed by the Highland Society to examine into the authenticity of the Ossian Poems. Mackenzie's style resembles closely that of Sterne, and his writings are nearly all of the sentimental order. They are superior to Sterne's in purity of morals, but are decidedly inferior in vigor of invention and play of humor. Mackenzie's short stories are beautifully told.

WILLIAM SMELLIE, 1740–1795, was a prominent Scotch printer, publisher, writer, and naturalist, of the last century, residing in Edinburgh.

One of Smellie's earliest feats was the setting up and correcting of the so-called "immaculate edition" of Terence. He wrote a good part of the first edition of the Encyclopedia Britannica, and edited for three years the old Edinburgh Magazine and Review, translated Buffon's Natural History, and Natural History of Birds, and wrote the Philosophy of Natural History, and the lives of John Gregory, Henry Home, Lord Kames, David Hume, and Adam Smith. Besides these, and some other general works, Smellie was the author of numerous miscellaneous contributions to the periodicals.

JAMES TYTLER, 1747–1804, was a Scottish surgeon who emigrated to America during the troublous times of the early French Revolution. His works are very miscellaneous in their nature, being partly theological, partly medical, and partly literary. He published a Poetical Translation of the Eclogues of Virgil, a Letter on the Doctrine of Assurance, an Answer to Paine's Age of Reason, a Treatise on the Plague and Yellow Fever, and other works.

JOHN HOWARD, 1726–1790, the philanthropist, was the son of a wealthy tradesman of London, and inherited a large fortune. His labors and sufferings in exploring and exposing the horrors of the public prisons of England and Europe are well known. His only publication of any size was The State of the Prisons in England and Wales. The shocking condition of things there revealed made a lasting impression on the public mind.

Thomas Paine.

THOMAS PAINE, 1736–1809, a political and infidel writer of the last century, acquired great temporary notoriety, partly by his connection with the American and the French Revolutions, and partly by the reckless hardihood of his writings.

Paine was born at Thetford, England, of Quaker parentage, and was brought up to the trade of a stay-maker. At the age of twenty-four he removed to London, and was employed as a school-teacher. In London he met with Franklin, and in 1744, at the suggestion of the latter, emigrated to Philadelphia. He sympathized warmly with the Americans in the contest with Great Britain, and in January 1776 published the pamphlet, Common Sense, which made a prodigious sensation, and helped doubtless to precipitate the crisis which took place on the 4th of July following. During the depressing winter of 1776–7, he began the publication of a periodical called The Crisis, the object of which was to encourage the patriots. It appeared at irregular intervals for several years, and was eminently successful. The phrase, "These are the times that try men's souls," originated in The Crisis.

Paine was Secretary to the Committee on Foreign Affairs, of the Continental Congress, from April 1777 to January 1779, and in 1781 he went to France with Col. Laurens, to negotiate a loan for the United States. On his retiring from the service of the United States, in 1785, he was rewarded by a gift of $3000 and the confiscated estate of a royalist near New Rochelle, in New York, consisting of three hundred acres of land. In 1787, Paine returned to France on his own affairs, and in 1791 to London.

The terrible ferment of the French Revolution was of just the kind to awaken his

active sympathies, and in 1791–2 he published in London The Rights of Man, in reply to Burke and in advocacy of the most extreme views of the French Republicans. The book had an enormous sale. Its views were so levelling and disorganizing in their scope, and its effect was so great upon the lower classes in Great Britain, who were already in an unsettled and dangerous condition, that the Government was alarmed, and caused Paine to be prosecuted for sedition and libel. He was found guilty, but escaped to France, where he was naturalized, and became a member of the National Convention. He was afterwards excluded from the Convention by Robespierre, and was imprisoned for nearly a year.

In 1794–5, Paine published in London and Paris The Age of Reason, being a scurrilous attack on Christianity. The manuscript of the first part having been submitted to Franklin before publication, Franklin returned it with this answer: "I advise you not to attempt unchaining the tiger, but to burn this piece before it is seen by any other person, whereby you will save yourself a great deal of mortification from the enemies it may raise you, and perhaps a good deal of regret and repentance. If men are so wicked *with religion*, what would they be without it?"

These words of Franklin seem to have been prophetic. In 1802, Paine, writing to an infidel friend, said, "I am sorry that that work ever went to press. I wrote it more for my own amusement, and to see what I could do, than with any design of benefiting the world. I would give worlds, had I them at my command, had The Age of Reason never been published. . . . I regret the publication of that work exceedingly. It can never do the world any good, and its sarcastic style will doubtless lead thousands to esteem lightly the only book of correct morals that has ever blessed the world."

Paine was a shallow man, whose knowledge was infinitesimal in proportion as his effrontery was infinite. The sensation that he produced was due to the peculiar circumstances of the crisis in which he lived, more than to the ability of the man. His conceit of himself and of what he had done, was of a piece with the rest of his career. He really believed that he had given the death-blow to Christianity. "I have now gone through the Bible as a man would go through a wood, with an axe on his shoulder, to fell trees. Here they lie; and the priests, if they can, may replant them. They may perhaps stick them in the ground, but they will never make them grow."

Paine returned to the United States in 1802, and died finally in the city of New York, in great obscurity, his closing years being marked by the coarsest profligacy and intemperance.

Godwin.

William Godwin, 1756–1836, is chiefly known by three works of an entirely different character: A Life of Chaucer, in two ponderous quarto volumes; the novel of Caleb Williams, in which the element of the terrible was employed with a power hardly equalled elsewhere in English literature; and an abstruse work on Political Justice, in which the attempt was made to undermine the entire fabric of society, morals, and religion.

Career. — Godwin was the son of a Dissenting minister, and was himself, for some years, minister to a Dissenting congregation. But at

the age of twenty-six he abandoned the ministry, and gave himself up to literature as a profession, making London his permanent residence. He was married somewhat late in life, 1797, at the age of forty-one, to the notorious Mary Wollstonecraft, and after her death was married a second time. He was for some years a bookseller, and a principal conductor of the New Annual Register.

Godwin's writings are numerous, and are of several distinct kinds, philosophical, political, fictitious, biographical, and poetical, and in each he achieved distinction, though of a sort hardly to be envied.

An Inquiry concerning Political Justice, 2 vols., 4to, was published in 1793, and excited in thoughtful minds a degree of alarm approaching to consternation. It was abstruse and unattractive in form and style, but in its principles it threatened to upset all the established foundations of society and civil government; and the feverish state of the public mind, consequent upon the French Revolution, gave the book a degree of notoriety and power which at any other time it would never have received. "No work of our time gave such a blow to the philosophical mind of the country as the celebrated Inquiry concerning Political Justice. Tom Paine was considered for the time a Tom Fool to him; Paley an old woman; Edmund Burke a flashy sophist."—*Hazlitt.* "This was a bold and astounding piece of levelization, pardonable only as having been conceived in the madness of a distracting period in the history and affairs of Europe. It became so popular that the poorest mechanics were known to club subscriptions for its purchase, and thus was it directed to mine and eat away contentment from a nation's roots." — *Lond. Gent. Mag.*

Godwin wrote also The Enquirer, Reflections on Education, Manners, and Literature; On Population, being an Inquiry concerning the Power of Increase in the Numbers of Mankind, a reply to Malthus; Thoughts on Man, his Nature, Productions, and Discoveries; Letters of Verax to the Morning Chronicle on the Present War (1815), and several other political pamphlets.

Godwin's first novel, Caleb Williams, created as much of a sensation as his Political Justice. It involves a dark mystery, and deals largely in the tragic and the terrible.

"Caleb Williams, the earliest, is also the most popular, of our author's romances, not because his latter works have been less rich in sentiment and passion, but because they are, for the most part, confined to the development of single characters; while in this there is the opposition and death-grapple of two beings, each endowed with poignant sensibilities and quenchless energy. There is no work of fiction which more rivets the attention — no tragedy which exhibits a struggle more sublime or sufferings more intense than this; yet to produce the effect, no complicated machinery is employed, but the springs of action are few and simple. The motives are at once common and elevated, and are purely intellectual, without appearing for an instant inadequate to their mighty issues." — *Sir T. N. Talfourd.*

"Caleb Williams is the cream of his mind, the rest are the skimmed milk; yet in that wondrous novel all must be offended with the unnatural and improbable character of Falkland; the most accomplished, the most heroical and lofty-minded of men, murders one who had affronted him, allows others to hang for the deed, and persecutes

to the brink of ruin a man whose sole sin was a desire to penetrate through the mystery in which this prodigy of vice and virtue had wrapped himself." — *Allan Cunningham.*

Godwin's other works of fiction are: St. Leon, a Tale of the Sixteenth Century; Mandeville, a Tale of the Seventeenth Century; Fleetwood, or The New Man of Feeling; and Cloudesley, a novel. He made two attempts at dramatic composition: Antonio, or The Soldier's Return, a Tragedy; Faulkner, a Tragedy. Both were hooted off the stage.

In biography and history, Godwin wrote The Life of Geoffrey Chaucer, 2 vols., 4to, a most unwieldy, lumbering performance; Life of the Earl of Chatham; Lives of Edward and John Phillips, nephews and pupils of Milton; History of the Commonwealth of England, 4 vols., 8vo; Sketches of History; Lives of the Necromancers; Memoirs of Mary Wollstonecraft Godwin.

"In his life of Mary Wollstonecraft he has written little and said much; and in his account of Chaucer, he has written much and said little. It has been said that a spoonful of truth will color an ocean of fiction; and so it is seen in Godwin's Life of Chaucer; he heaps conjecture upon conjecture, — dream upon dream, — theory upon theory; scatters learning all around, and shows everywhere a deep sense of the merits of the poet; yet all that he has related might have been told in a twentieth part of the space which he has taken." — *Allan Cunningham.*

"The perusal of this title excited no small surprise in our critical fraternity. The authenticated passages of Chaucer's life may be comprised in half a dozen pages; and behold two voluminous quartos! We have said that Mr. Godwin had two modes of wire-drawing and prolonging his narrative. The first is, as we have seen, by looking in the description and history of everything that existed upon earth at the time of Chaucer. In this kind of composition, we usually lose sight entirely of the proposed subject of Mr. Godwin's lucubrations, travelling to Rome or to Palestine with as little remorse as if poor Chaucer had never been mentioned in the title-page. The second mode is considerably more ingenious, and consists in making old Geoffrey accompany the author upon these striking excursions. For example, Mr. Godwin has a fancy to describe a judicial trial. Nothing can be more easily introduced; for Chaucer certainly studied at the Temple, and is supposed to have been bred to the bar." — *Sir Walter Scott.*

Mary Wollstonecraft.

Mary Wollstonecraft, afterwards Mrs. Godwin, 1759–1797, was notorious in her day, partly by the irregularities of her life, and partly by her writings, which were not without substantial merit, and which provoked discussion by their unfeminine freedom of style and thought.

She was for a time engaged in teaching school in the neighborhood of London, and then for a time was governess in a family of rank. In 1786, being then twenty-seven years old, she began authorship, and published successively Thoughts on the Education of Daughters; Mary, a Fiction; Original Stories from Real Life; The Female Reader; Salzman's Elements of Morality and Lavater's Physiognomy, translated and abridged; Answer to Burke's Reflections on the French Revolution; Vindication of the Rights of Women; Moral and Historical View of the French Revolution; Letters from Norway, Sweden, Denmark, etc.

She was married at the age of thirty-seven to Godwin the novelist, and died the year following, leaving an infant daughter, who became the wife of the poet Percy Lyshe Shelley.

"No woman (with the exception of the greatest woman, Madame de Staël,) has made any impression on the public mind during the last fifty years to be compared with Mrs Godwin. This was, perhaps, more especially true in the provinces, where her new and startling doctrines were received with avidity, and acted upon in some particulars to a considerable extent, particularly by married women. She was, I have been told by an intimate friend, very pretty and feminine in manners and person; much attached to those very observances which she decries in her works; so that if any gentleman did not fly to open the door as she approached it, or take up the handkerchief which she dropped, she showered on him the full weight of reproach and displeasure; an inconsistency she would have doubtless despised in a disciple."—*Ellwood's Literary Ladies of England.*

Theobald Wolfe Tone.

THEOBALD WOLFE TONE, 1763–1798, is more celebrated as a man than as an author.

Tone's political writings, together with an account of his life, were published after his death by his son, William T. W. Tone, in 1826. Tone published in 1790 a pamphlet, very bitter in its spirit, on the policy of the English Government of England, and also founded the Society of United Irishmen. He was one of the victims of English terrorism in Ireland at the close of the last century, was sentenced to death for treason, but escaped the execution of the sentence by cutting his throat in prison. His son, the editor of his writings, served in the French army under Napoleon, and, after the downfall of the empire, emigrated to America and joined the army of the United States.

JOHN LOUIS DE LOLME, 1745–1807, a native of Switzerland, resided some years in England, and while there wrote several works, chiefly on public affairs: A Parallel between the English Government and the Former Government of Sweden; The Constitution of England: Strictures on the Union of Scotland with England; History of the Flagellants, etc. De Lolme was a great admirer of the English Constitution.

THOMAS DAY, 1748–1789, was a lawyer by profession, but having by inheritance an ample fortune, he never engaged in practice. He was fond of literary pursuits, and wrote a good deal both in prose and verse. His writings were mostly in advocacy of political and social reforms. He took the part of the Americans in the controversy between the Colonies and the mother country, and he was strongly opposed to African slavery. His publications are the following: The Devoted Legions, a Poem against the War with America; The Desolation of America, a Poem; Letters of Marius; Reflections on the Present State of England and the Independence of America; The Dying Negro; The History of Little Jack; The History of Sandford and Merton. The work last named was the most popular of all, and has acquired a permanent place in English literature.

JOHN MILLER, 1735–1801, a native of Scotland, was educated at Glasgow University, and was afterwards professor in the legal faculty of that institution. His two principal works are: Observations on the Origin and Distinction of Ranks in Society, and

an Historical View of the English Government, etc. The latter work is very unequal, is prolix, and the author is often carried away too much by his theories. With all its defects, however, it is an important contribution to English political history, and still retains its value.

Thomas Pownall, 1722–1805, was actively engaged for a long time in American affairs, being Secretary to the Commissioners for Trade and Plantations, then Governor successively of Massachusetts, New Jersey, and South Carolina, and finally returning to England in 1761. He steadily opposed the war against the Colonies, and predicted the result of the measures of the British Government. He wrote much on public affairs. The following are some of Governor Pownall's publications: Administration of the Colonies; Principles of Polity; A Memorial Addressed to the Sovereigns of Europe; Letter to Adam Smith respecting his Wealth of Nations, etc.

Granville Sharp, 1734–1813, was a philanthropist and a man of varied learning.

Sharp held a position in the Ordnance Office at the time of the American Revolutionary War, but he disapproved so strongly of the measures of the British Government that he resigned his office rather than participate in any way in the prosecution of the war. The remainder of his life was devoted to philanthropic objects and to letters. His publications were numerous, and many of them of an elegant and scholarly character. The following are the titles of a few: Remarks on the Use of the Definite Article in the Greek Text of the New Testament; Short Treatise on the English Tongue; Ancient Divisions of the English Nation into Hundreds and Tithings; Declaration of the People's Natural Right to a Share in the Legislature; The Law of Liberty; The Law of Nature; Slavery in England; On Duelling; Remarks on Several very Important Prophecies; On Babylon; On Jerusalem; On Melchisedec, etc.

Charles Jenkinson, *Earl of Liverpool*, 1727–1808, in consequence of his abilities as a statesman, was created, first Lord Hawkesbury, and afterwards Earl of Liverpool.

He wrote several works, mostly pertaining to statesmanship: National and Constitutional Force in England; Treaties between Great Britain and Other Powers, 3 vols., 8vo; Discourse on the Conduct of Great Britain in respect to Neutral Nations, 3 vols., 8vo, translated into most of the languages of Europe; Treatise on the Coins of the Realm; Life of Simon Lord Gresham.

Rt. Hon. Wm. Wyndham, 1750–1810, was a conspicuous statesman and Parliamentary orator.

He was born in London, and was educated at Glasgow and at Oxford; he sat in Parliament from 1782 to 1810. His Speeches in Parliament have been published, with some account of his Life, by Thomas Amyot, in 3 vols., 8vo.

"He was a man of great, original, and commanding genius, with a mind cultivated with the richest stores of intellectual wealth, and a fancy winged to the highest flights of a most captivating imagery; of sound and spotless integrity, with a warm spirit but a generous heart; and of courage and determination so characteristic as to hold

him forward as the strong example of what the old English heart could endure."— *Earl Grey.*

Rt. Hon. Henry Grattan, 1750–1820, was born in Dublin, and educated in Trinity College of that city. He attained the highest eminence as a speaker, both in the Irish Parliament and in the British.

"He was the sole person in modern oratory of whom it could be said that he had attained the first class of eloquence in two Parliaments, differing from each other in their tastes, habits, and prejudices as much, probably, as any two assemblies of different nations."— *Mackintosh.* He is commended on all sides for the spotless purity of his life. His works are: Speeches in the Irish and in the Imperial Parliament, 4 vols; Miscellaneous Works, etc.

Adam Smith.

Adam Smith, 1723–1790, was the ablest writer of his age on political economy, and one of the ablest of all ages. His work, The Wealth of Nations, is an acknowledged classic on that subject.

Career. — Smith studied at Glasgow and Oxford, and became Lecturer on Belles-Lettres at Edinburgh, and Professor of Moral Philosophy at Glasgow. From 1764 to 1766 he accompanied the Duke of Buccleugh, as tutor, on a tour over the continent. In this way he became acquainted with Turgot, Necker, D'Alembert, and the other leading thinkers and writers of France of that day. From 1766 to 1776, while engaged in writing his Wealth of Nations, he lived in retirement. The last twelve years of his life he passed in Edinburgh, as Commissioner of Customs.

His Authorship. — Adam Smith belongs to that fortunate class of authors who have made themselves famous by one book. For although his Theory of Moral Sentiments, published in 1759, was received with much favor and applause in the eighteenth century, it is not going too far to say that it has been rejected and almost ignored by the nineteenth. His lectures on Belles-Lettres, at Edinburgh, although they established Smith's reputation as a brilliant writer, were never published; and his posthumous Essays on Philosophical Subjects are little known and read. Smith's fame, therefore, rests solely on his Wealth of Nations, which was published in 1776, but which had been contained, in substance, in one of his courses of lectures at Glasgow. Still, this one work is enough to justify the fame of any man. To its author belongs the rare merit of having created a new department of study. Before Smith's work, it is true, other writers had thrown out hints and ideas on special topics, but Smith was the first to follow them out, to reduce the obscure and isolated gropings of would-be reforms to system and co-operation, to establish, generalize, and elucidate, — in short, to create the study of political economy.

A New Science.—The publication of The Wealth of Nations marked a new era in human research. Thinkers saw that they were in the presence of a new and almost unexpected power, that what had before been regarded as a confused and arbitrary jumbling of facts, was capable of being reduced to law and order, and that one of the great phases of social and political science must thenceforth be reconstructed from top to bottom. Some of the principles laid down by Smith have been abandoned, others have been modified or expanded, new principles have been added. But, as a whole, the science of political economy is as Smith left it, and his book is perhaps the most readable manual for the beginner. Part of its success is due to the grace and vigor of its style.

"Perhaps the only book which produced an immediate, general, and irrevocable change in some of the most important parts of the legislation of all civilized states. The works of Grotius, of Locke, and of Montesquieu, which bear a resemblance to it in character, and had no inconsiderable analogy to it in the extent of their popular influence, were productive only of a general amendment,— not so conspicuous in particular instances as discoverable, after a time, in the improved condition of human affairs. The work of Smith, as it touched upon those matters which may be numbered and weighed, bore more visible and palpable fruit. In a few years it began to alter laws and treaties; and has made its way through the convulsions of revolution and conquest to a due ascendant over the minds of men, with far less than the average of those obstructions of prejudice and clamor which ordinarily choke the channel through which truth flows into practice. The most eminent of those who have since cultivated and improved the science will be the foremost to address their immortal master."— *Mackintosh.*

Priestley.

Joseph Priestley, 1733–1804, was a distinguished chemist, and also a writer of note on theological and political subjects.

Career.—Priestley was educated for the Dissenting ministry, in which he served for many years, until his emigration to the United States, in 1794. He was for several years literary companion to the Earl of Shelburne, and also had charge of the largest Dissenting congregation in Birmingham. He made himself very unpopular by his Letters in Defence of the French Revolution. Having given a dinner-party to several friends, in commemoration of the destruction of the Bastile, the mob broke up the party and pillaged Priestley's house. Fortunately no one was injured. This was in 1791. Priestley removed from Birmingham to Hackney, where he became Principal of the Academy. In 1794, he came to America, and settled himself in Northumberland, Pennsylvania, where he gave himself up almost wholly to agricultural pursuits, preaching and lecturing occasionally.

The Hatred against Him.—No really worthy man was probably ever made the object of more unceasing hatred than was Priestley. Had he lived in quieter times, he might have escaped with the name of a great but eccentric genius. But unfortunately his age was that of the French Revolution. The excesses of the Revolu-

tion and the hostilities between France and England had brought about a strong reaction against everything that savored of Jacobinism. The Tory party, led by Pitt and inspired by Burke, proceeded from one act of oppression to another. It was emphatically the age of public prosecutions. Priestley, as a known sympathizer with revolutionary principles, both in religion and in politics, was peculiarly obnoxious. He was not prosecuted, it is true, but he was abused and anathematized with an energy that was so disproportionate to his amiable, peaceable character as to appear to us ridiculous.

The absurdity becomes still more evident when we consider how comparatively unimportant his theological and political writings are, and how exclusively his merits lay in another direction. Priestley was a Unitarian, a Socinian, a Materialist, perhaps, but no worse and no abler than many of his predecessors or contemporaries. Had he been nothing more than a writer on speculative philosophy, he would have fallen into obscurity long ago. But he was one of the greatest discoverers in the annals of British science, and, next to Lavoisier, was the founder of modern chemistry; and he should be judged as such, not as a mere writer. In private life he was amiable and upright. In public controversy he was apt to lose his judgment and his self-control.

Works.—Priestley's works are extremely numerous. Of those on theology or philosophy the best known are the Institutes of Natural and Revealed Religion, giving a complete system of Socinianism, a Free Discussion of the Principles of Materialism and Free Necessity, History of Early Opinions concerning Christ, Letters to Burke, occasioned by his Reflections on the French Revolution, etc. As a man of science, Priestley is known as the discoverer of oxygen, sulphurous acid, muriatic acid, carbonic acid, and many other substances, and of the processes of respiration in animals and, in a measure at least, in plants. He laid the foundation for the chemistry of the gases, and invented new processes for the formation of artificial waters. Indeed he appears to have been one of those genial characters to whom nature is fond of whispering her secrets. He did not think out so much as work out his discoveries.

Horsley.

SAMUEL HORSLEY, LL. D., 1733–1806, is known by his controversy with Priestley on the Unitarian question, and by a learned work on Isaiah.

Horsley was born in London and educated at Cambridge. He became a Bishop in the Church of England, also a member of the Royal Society, and is well known for his attainments in mathematics and physics. In 1782–4, Horsley was engaged in a violent controversy with Dr. Priestley about the views which the latter had put forth concerning the belief of the primitive Christians as to the nature of Christ. In this encounter, Dr. Priestley, it is generally admitted, was worsted. In 1779 Horsley published an edition of Newton's complete works, which was pronounced by Playfair to be a complete failure. His literary reputation rests in the main on his critical disquisition upon the eighteenth chapter of Isaiah, and upon his collected Sermons.

"Much original, deep, devout, and evangelical matter, with much that is bold, hazardous, speculative, and rash. . . . Bishop Horsley's powers of mind were of a high order; and his sermons and other works will render assistance to the student chiefly in the way of criticism."—*Bickersteth.*

Richard Price, D. D., 1723–1791, one of the most thoughtful writers of the last century, was born in Wales, and educated at Coward's Dissenting Academy, in London. He was a metaphysician of marked ability, a semi-Arian in his theological opinions, an ardent friend of liberty, and an advocate of republican institutions.

In consequence of his liberal political opinions, he was invited by the Continental Congress to emigrate to America, but he declined. In his metaphysical writings, he controverted the doctrine of a Moral Sense as irreconcilable with the unalterable character of moral ideas, and maintained that those ideas are eternal and original principles of the intellect itself, independent of the Divine Will. As a writer on political economy, he is chiefly known as the author of several pamphlets which suggested to Pitt the foundation of his great Funding Scheme for the National Debt.

The following are the titles of some of his works: A Review of the Principal Questions and Difficulties in Morals; Dissertations on moral and religious subjects; Observations on Reversionary Payments, Annuities, etc.; An Appeal to the Public on the National Debt; State of the Public Debts and Finances; Observations on the Nature of Civil Liberty, Principles of Government, and the Justice and Policy of the War with America, etc.

Paley.

William Paley, D. D., 1743–1805, attained great and permanent celebrity by his writings on Moral Philosophy and kindred subjects.

Paley held a variety of church preferments, but is generally quoted as Archdeacon Paley. He was educated at Cambridge, and was Senior Wrangler in his class.

Paley's works are not so numerous as those of some divines of equal celebrity, but are of extraordinary excellence. They are Moral and Political Philosophy, Natural Theology, Evidences of Christianity, and Horæ Paulinæ. All these have been used as text-books in colleges and other institutions of learning, both in England and America, to an extent not equalled by any other set of books on the same subjects, and part of them are still used extensively, notwithstanding the many and able treatises on these subjects which have appeared since the days of Paley.

Paley's theory of morals, basing duty upon expediency, is regarded as unsound, and many of the practical duties which he deduced from it are considered lax. Yet such is the clearness of his reasoning, and so valuable is his work in the other portions of it, that many instructors even now prefer Paley's book on Moral Philosophy to any other, making in the classroom the corrections which may be needed. The latter part of his work, however, treating of *Political* Philosophy, is a meagre and unsatisfactory outline, and has never been much used.

His Natural Theology, proving the existence and perfections of God from the evidences of design in his works, has never been superseded, and it probably never will be. The work on the Evidences, though excellent, has not been considered quite equal to his other works. The Horæ Paulinæ, however, is unsurpassed as a specimen of ingenious reasoning from circumstantial evidence, and it will probably hold its own to the end of time.

Dr. Paley wrote some other things, and published many sermons, but the four works named are all that are worth remembering. Of all who have written on these subjects, he stands unequalled for the clearness with which he expresses his ideas, and it is to his unrivalled power in this respect, rather than to any originality or depth as a thinker, that he owes his great and long-continued popularity.

Reid.

Thomas Reid, D. D., 1710–1796, was an eminent Scotch metaphysician.

Reid was born at Strachan, and educated at Marischal College. He was elected, in 1763, Professor of Moral Philosophy in King's College, Aberdeen, and then Professor in the University of Glasgow. The latter position he held until his resignation, in 1781.

His System.—Dr. Reid founded a new school of metaphysics. Its object was to combat the errors of Hume and Berkeley and other advocates of the Ideal Theory. The corner-stone of his philosophy was his doctrine of Immediate Perception. Previous philosophers had said that the senses give us ideas, and the mind perceives these ideas. Reid contended that the mind perceives the objects themselves directly. Another prominent point in his system was his doctrine of Common Sense. Previous philosophers had maintained that all knowledge is built up from experience originating in sensation. Reid asserted that certain elementary truths or principles are perceived by the mind intuitively, without reference to sensation or to the external world; that these truths, both intellectual and moral, are perceived alike by all men, and show thereby the existence in all of a faculty which he calls the Common Sense. Reid's immediate disciple and the chief advocate of his philosophy was Dugald Stewart. The system, as a whole, has not held its ground. But some of his leading ideas, particularly those in regard to Immediate Perception and Common Sense or direct intuitions of intellectual and moral truths, are a part of the commonly received doctrines of the present day.

Works.—Reid's chief works are An Inquiry into the Human Mind on the Principles of Common Sense; and Essays on the Intellectual Powers of Man. Besides these, he published An Examination of Dr. Priestley's Opinion Concerning Matter and Mind; Physiological Reflections on Muscular Motion; Observations on the Utopia of Sir Thomas More, etc.

James Balfour, 1703–1795, a jurist and a philosophical writer, and Professor of Moral Philosophy in the University of Edinburgh, in 1754, was the author of Delineations of Morality; Philosophical Essays; and Philosophical Dissertations. The last named were directed against Hume, but were written with so much candor that Hume wrote to the author a letter expressive of his esteem and requesting his friendship.

Adam Ferguson.

Adam Ferguson, LL D., 1724–1816, is favorably known both as a philosophical writer and an historian.

Ferguson was a Scotchman, and a graduate of the University of St. Andrew's. He served for a time as chaplain in the army. He was chosen Professor of Natural Phi-

losophy in the University of Edinburgh in 1759, and Professor of Moral Philosophy in 1764. A few years later, he travelled on the continent with the Earl of Chesterfield, and in 1778 he was Secretary to the Commissioners appointed to treat with the American Congress. He resigned his professorship in 1785. The closing years of his life were spent in retirement at St. Andrew's. He died in his 93d year. His works are in high estimation: Institutes of Moral Philosophy; An Essay on the History of Civil Society; A Reply to Dr. Price on Civil and Religious Liberty; The History of the Roman Republic, 5 vols., 8vo. The work last named should be read as an introduction to Gibbon's Decline and Fall. Gibbon takes up the story where Ferguson leaves off.

Blair.

HUGH BLAIR, D. D., 1718–1800, had a high reputation in his day as a writer of Sermons, and as the author of a course of Lectures on Rhetoric.

Blair was one of the school of writers that prevailed in Edinburgh near the close of the last century, who were remarkable for correctness rather than for force and originality. His Sermons, the publication of which began in 1777, had a greater popularity than any ever before known for works of that description. Dr. Johnson was unbounded in his admiration of them. "*Johnson:* I love Blair's Sermons. Though the dog is a Scotchman, and a Presbyterian, and everything that he should *not* be, I was the first to praise him. Such was my candor (smiling). *Mrs. Boscawen:* Such his great merit, to get the better of all your prejudices. *Johnson:* Why, madam, let us compound the matter: let us ascribe it to my candor and his merit." The Sermons circulated rapidly and widely, wherever the English language was spoken, and they were translated into almost all the languages of Europe. The King granted to him an annual pension of £200 for life. After a time, however, a reaction took place; the Sermons began to be criticized as wanting in spiritual unction, and as artificial and stiff in composition. They wanted, it was said, that directness of purpose and expression, the earnestness and reality, which are essential to such writings. They have now fallen almost into oblivion; and when mentioned at all, receive an estimate as much below, as the estimate of seventy years ago was above, their real worth.

Besides the Sermons, Blair published Lectures on Rhetoric and Belles-Lettres. This work also was popular from the first, but its immediate popularity was not so great as that of the Sermons; the Rhetoric, however, has survived the Sermons; it has been more used as a text-book on that subject, both in England and the United States, than any other book, and it is still widely used in both countries.

Dr. Blair took an active part also in the controversy in regard to the Poems of Ossian.

GEORGE CAMPBELL, D. D., 1719–1796, Principal of Marischal College, was the author of a valuable work, The Philosophy of Rhetoric.

Campbell wrote several other important works: A Dissertation on Miracles, in reply to Hume; The Four Gospels, translated from the Greek, with Notes; Lectures on Systematic Theology and Pulpit Eloquence; Lectures on Ecclesiastical History; Lectures on the Pastoral Character. His collected Works have been published in 6 vols., 8vo. They are all valuable, but those on Miracles and on Rhetoric are the best, and are still in demand.

Alexander Gerard, D. D., 1728–1795, was a divine of the Scottish Church, a Professor of Philosophy in Marischal College, and of Divinity in King's College, Aberdeen. His works are: Essay on Taste; Essay on Genius; Pastoral Care; Evidences of Natural and Revealed Religion; Sermons and Dissertations.

James Burnet, *Lord Monboddo*, 1714–1799, a learned Scotchman, wrote an elaborate work on The Origin and Progress of Language.

Monboddo's work, which was in 6 vols., 8vo, displayed a vast amount of learning, but subjected the author to ridicule, on account partly of his undue exaltation of the ancients, particularly of the Greeks, and partly because in it he advocated the superiority of the savage state over the civilized, and maintained the opinion that man was descended from the monkey. He published also another work, Ancient Metaphysics or the Science of Universals, 6 vols., 4to, evincing a like extravagant admiration for everything Grecian, and a scorn for all that was modern.

Horne Tooke.

John Horne Tooke, 1736–1812, wrote a work, The Diversions of Purley, which has exerted an extensive and lasting influence on English philology.

Career.— Tooke was the son of John Horne, a poulterer. He adopted the name of Tooke out of compliment to his benefactor, William Tooke of Purley. He was born at Westminster, and educated at Westminster, Eton, and Cambridge. He took orders in the church, but afterwards abandoned clerical life and studied law. He became a radical politician of the Wilkes's school, and having charged the King's troops with murdering the Americans at Lexington, he was prosecuted by the Government for libel, and condemned to fine and imprisonment. He was subsequently, for other practices, arraigned for high treason, but was acquitted. The closing years of his life were spent in retirement.

Works.— Tooke's political writings, which were numerous, were mostly in the form of pamphlets. Besides these, he published a work on philology, of great and lasting importance, not so much for what it contains, as for the new method which it inaugurated for treating such subjects. It was called The Diversions of Purley, and was published in 2 vols., 4to. In it he undertakes to give a critical analysis of language, and particularly of words as the elements of language, and to establish the principles of lexicography and of verbal criticism. Tooke's learning was not sufficient for such an undertaking. But he had great acuteness; he made some most happy guesses as to the origin and force of particular words; and he effectually demolished most of the traditional rubbish which had gathered around the subject. His work, though now in the main obsolete, did a great and timely service to English philology.

William Tooke, 1744–1820, was a printer by trade originally, but studied and took orders in the Church of England, and became chaplain in Russia. He continued to reside in that country for a number of years, where he collected the materials for his subsequent historical and biographical works. His principal writings are: A Life of Catharine II., A View of the Russian Empire under Catharine II., and A History of Russia from 862 to 1762. These works are more valuable for the information which they contain than for the graces of style, or for any evidences of a philosophic spirit.

THOMAS WARTON, 1728–1790, is chiefly known by his History of English Poetry.

Warton was born at Basingstoke, and educated at Oxford, where he was successively Fellow, Professor of Poetry, and Professor of Ancient History. He was also Poet-Laureate from 1785 to 1790. He is mainly known by the work already named, A History of English Poetry, 3 vols., 4to. The history is brought down only to the beginning of the eighteenth century. It is not very attractive in style, and not altogether accurate; yet it contains much valuable matter not easily found elsewhere, and it did important service in calling attention to several neglected authors, whose works have since, in consequence of Warton's remarks, and still more in consequence of his quotations from them, been thoroughly explored. Warton's other works are: Observations on the Faerie Queene of Spenser; numerous Poems and several Biographies.

"Tom Warton was one of the finest fellows that ever breathed, and the gods had made him poetical, but not a poet."—*Professor Wilson.*

JOSEPH WARTON, 1722–1800, was brother of Thomas Warton the celebrated literary historian. Joseph Warton was educated at Oxford, and took orders in the Church of England. He published several poems, and translated the Eclogues and Georgics of Virgil. This translation appeared in conjunction with Pitt's translation of the Æneid in 1753. It is a very correct and smooth rendering, but does not equal Dryden's version in idiomatic strength. Warton also published an Essay on the Genius of Pope. His unfinished edition of Dryden's works was completed and published, after his death, by his son John Warton and others.

Sir William Jones.

Sir William Jones, 1746–1794, is the most distinguished name in the history of English philology.

He was born in London; studied at Harrow and Oxford; was private tutor in the family of Earl Spencer; was admitted to the bar in 1774; and in 1783 was appointed Judge of the Supreme Court at Fort William (India).

Other distinguished British philologists, such for instance as Bentley, Porson, and Wilson, have surpassed him in accuracy of research in special fields, but none have equalled him in breadth of vision. At a time when the science of language had not yet been born, he was a proficient in many widely different languages. But the service by which his name will ever be remembered is the presentation of the claims of the Sanscrit to the notice of European scholars. He was the first to announce the great fact that Sanscrit, Latin, and Greek are kindred tongues. This principle, afterwards developed so successfully by Bopp in his Comparative Grammar, has gained for Sir William Jones the title of Father of Comparative Philology. For, although the science has advanced wonderfully since then, and is now made to embrace all languages and dialects, there is no doubt but that the recognition of the great Indo-European family was the germ from which the whole has sprung.

Works.—Sir William Jones's principal works are his Grammar of the Persian Language, 1771; Dissertation sur la Litterature Orientale, same year; a Translation of Sakuntala, a Drama by Kalidasa, made in 1789, but not published until later; the first

volume of Asiatic Researches, 1789; a Translation of the Laws of Manu, 1794. Sir William Jones also established, 1784, the Asiatic Society, which has since contributed so largely to the advancement of the study of oriental languages. A collected edition of his works was published in 1799, by Lord Teignmouth. In addition to his philological attainments, Sir William Jones was profoundly versed in the law, as is shown by his Essay on the Law of Bailments, published in 1781.

Joseph Ritson, 1752–1803, did important service to literature by his antiquarian researches.

Ritson was Deputy High Bailiff of Lancaster. This lucrative sinecure gave him the means and the leisure for publishing a great number of works of antiquarian research. Unfortunately, his irritable temper kept him in constant feud with his contemporaries. The list of his works is almost interminable. The most prominent are: Observations on Warton's History of English Poetry; Criticism on Malone's Shakespeare; Robin Hood, a Collection of Poems, Ballads, etc., relating to that outlaw; and Bibliographia Poetica, or catalogue of English poets of the 12th–16th centuries. Ritson's Essay on Abstinence from Animal Food as a Moral Duty was attacked unmercifully in the Edinburgh Review by Brougham and Sydney Smith.

"A man of acute observations, profound research, and great labor. These valuable attributes were unhappily combined with an eager irritability of temper which induced him to treat antiquarian trifles with the same seriousness which men of the world reserve for matters of importance, and disposed him to drive controversies into personal quarrels, by neglecting, in literary debates, the courtesies of ordinary society. It ought to be said, however, by one who knew him well, that this irritability of disposition was a constitutional and physical infirmity, and that Ritson's extreme attachment to the severity of truth corresponded to the vigor of his criticisms upon the labors of others." — *Sir Walter Scott.*

Bishop Percy.

Thomas Percy, 1728–1811, gained for himself a permanent place in English literature by his publication of The Reliques of Ancient English Poetry.

Percy studied at Oxford, took orders in the Church of England, and was finally made Bishop in the Irish Church. He published several books of a miscellaneous nature, but the work with which his name is indissolubly connected is the one already named, The Reliques of Ancient English Poetry, published in 1765. This collection of old English ballads, it is not going too far to say, marked a new era in literature. It introduced a taste for the pure and healthy ballad of the folk, which had been lost during and since the age of the Restoration. The greatest minds in England and on the continent derived new delight and inspiration from the study of these Reliques of a half-forgotten age. We have only to turn to the biographies of men like Goethe, Bürger, Schiller, Scott, Byron, and Wordsworth, to learn of their effect. Since Percy's day the good work begun by him has gone on unceasingly. Other and larger stores of folk-song have been discovered, more accurate scholarship and sounder criticism have developed themselves, but still the labors of Bishop Percy are not forgotten, and will not be so long as a genuine love of naïve poetry remains.

"A collection singularly heterogeneous, and very unequal in merit, but from the

publication of which, in 1765, some of high name have dated the revival of a genuine feeling for true poetry in the public mind."— *Hallam.* "The first time I could scrape a few shillings together — which were not common occurrences with me — I bought unto myself a copy of these beloved volumes; nor do I believe I ever read a book half so frequently or with half the enthusiasm."— *Scott, in Lockhart's Life.*

William Hayley, 1745–1820, was educated at Eton and Cambridge, and, on leaving the University, retired to his estates in the country, and devoted himself to literary pursuits. He was the friend of Gibbon, the friend and biographer of Cowper, and was in high repute at the close of the last century as one of the literary magnates of England, "by popular election, king of the English poets."— *Southey.* It seems difficult at this day to realize that Hayley could ever have enjoyed such a reputation, so utterly has he now disappeared from the public view.

The following is a list of his principal publications: The Triumphs of Temper, a Poem, in 6 cantos, 4to; Poetical Epistle to an Eminent Painter, 4to; The Triumph of Music, a Poem, 4to; Essay on History, addressed to Gibbon, 4to; Essay on Epic Poetry, 4to; Essay on Old Maids, 3 vols., 12mo; Essay on Sculpture, 4to; Life, Works, and Letters of Cowper, 3 vols., 4to; Life of Milton, 4to., Life and Poetical Works of Milton, 3 vols., folio, etc.

Wakefield.

Gilbert Wakefield, 1756–1801, was a distinguished classical scholar and critic.

Wakefield was born in Nottingham, and educated at Cambridge. He entered the ministry of the Church of England, but afterwards abandoned episcopacy and became very bitter towards it, although he did not connect himself with any other religious body. He was classical tutor in the Dissenting Academy at Warrington from 1779 to 1783; taught a private school at Nottingham from 1784 to 1790; in 1791–2 was classical tutor in the Dissenting Academy at Hackney. He wrote intemperately on ecclesiastical and political subjects, and in 1799 was imprisoned for a year for a seditious libel. The sympathy for him, growing out of this appearance of persecution, led his political friends to make up for him a purse of £5000.

Wakefield possessed accurate scholarship and acuteness of intellect, but lacked judgment; he was violent in his prejudices, and bitter in his animosities; and he rebelled against authority, equally in church, in state, and in letters. His writings are valuable, not for his conclusions, but for the sharpness of his criticism.

He published An Inquiry into the Expediency and Propriety of Social Worship, advocating its inexpediency and impropriety; An Inquiry concerning the Person of Jesus Christ; Evidences of Christianity; Examination of Paine's Age of Reason; Reply to Paine's Second Part of the Age of Reason; Translation of the New Testament; Poetical Translations from the Ancients; Memoirs of his Life, written by Himself. He gave critical editions of Virgil, Horace, Lucretius, and several of the Greek Plays.

"Gilbert Wakefield was a diligent, and, we believe, a sincere inquirer after truth,

but he was unhappily so framed in temper and habits of mind as to be nearly certain of missing it, in almost every topic of inquiry. He was as violent against the Greek accents as he was against the Trinity, and anathematized the final V as strongly as Episcopacy."— *British Critic.*

"He had the pale complexion and the mild features of a saint, was a most gentle creature in domestic life, and a very amiable man; but when he took part in political or religious controversy, his pen was dipped in gall."—*Henry Crabb Robinson.*

Porson.

RICHARD PORSON, 1759–1808, was the greatest Greek scholar of his day.

Porson was educated at Eton and Cambridge, and was made Regius Professor of Greek in that University, but dissolved the connection on account of his scruples concerning the Thirty-Nine Articles.

Porson's memory was remarkable, and his application, when not interfered with by intemperance, was extraordinary. He was conversant with the entire range of Greek and Latin classics, and extremely well read in English and French. He did not display as much originality and breadth of view, perhaps, as his great predecessor, Bentley, but his power of verbal criticism was immense. In private intercourse, especially with the unlearned, he was amiable and unassuming; but he could not endure any affectation of learning, or unsound scholarship in any shape. Hence his literary controversies are unpleasantly bitter in tone.

After leaving Cambridge he obtained the position of head librarian of the London Institution, and eked out his somewhat scanty salary by writing for the newspapers.

Porson's published works do not correspond to his reputation. His life was too irregular, and too much harassed by petty cares, to permit him to give forth any one work fully commensurate with his genius. He edited several Greek plays, and published Notes and Emendations to the Greek poets, and numerous scattered essays. His celebrated Letters to Archdeacon Travis, against the authenticity of 1 John v. 7, were bitter but able, and exhausted the argument on that side of the question.

ROBERT POTTER, 1721–1804, a graduate of Cambridge and a clergyman of the Church of England, is favorably known as a translator from the Greek classics. His Translations of the Plays of Æschylus, Euripides, and Sophocles have all been in demand, and all have substantial merit, though by no means of a high order. Potter also published a volume of Poems, and some other works of less note.

STUART and REVETT.—James Stuart, 1713–1788, a classical scholar, and Nicholas Revett, 1720–1804, an accomplished architect and painter, connected themselves indissolubly with the memory of Grecian art and architecture, by their work, The Antiquities of Athens Measured and Delineated, in 4 vols., imp. fol., first published in 1762. In this great work, the first which gave exactness to our knowledge of Athenian antiquities, the literary portions were furnished by Stuart, and the drawings and measurements by Revett. It is popularly quoted as "Stuart and Revett's Athens."

JACOB BRYANT, 1715–1804, was a man of great learning and a voluminous writer on learned topics. He was tutor to the sons of the Duke of Marlborough, and had free access to the famous library at the Duke's castle of Blenheim. His most important work was one on the Ancient Mythology, 3 vols., 4to. He published Observations on

Various Parts of Ancient History, in which he joined issue with the greatest critics, Bentley, Grotius, Bochart, and Beza. He wrote also A Treatise on the Authenticity of the Scriptures and the Truth of the Christian Religion; and many other works.

Benjamin Blayney, D. D., —— 1801, Regius Professor of Hebrew at Oxford, had a high reputation as a Biblical critic, and was employed for many years in revising for the Clarendon Press the text of the Authorized Version of the Bible, with a view chiefly of eliminating typographical errors. His edition has been followed since as the standard in England. He wrote also a New Translation of Jeremiah and Zechariah, with Notes, after the manner of Lowth's Version of Isaiah, but not with equal success. He published a learned Dissertation on Daniel's Seventy Weeks, and a critical edition of the Samaritan Pentateuch. "Blayney was not deficient in harmony, but he had not that exquisite taste, and acute discernment of poetical beauty, for which Lowth was distinguished." — *Orme.*

James Elphinston, 1721–1809, a Scotch schoolmaster, born in Edinburgh, exercised his vocation for a long time and with great favor, near London. Besides being intimate with Dr. Johnson and other literary celebrities, he dabbled a good deal in literature on his own account, and had a great fancy for reforming the spelling of the language. He made many attempts in this line, but found people just as obstinate on the subject then as they are now; no persuasions of the persevering Scotchman could make them see the beauty of writing proze, or, boath, geniusses, *I*nglish, Lat*i*n, etc. Reformers of this kind do not seem to see the enormous difficulty of getting a whole people to change a single word at any one's bidding. Language, indeed, changes continually; nothing is half so fluctuating. But the change is never made to order. Elphinston published Propriety Ascertained in her Picture, an explanation of his phonographic system; English Orthography Epitomized; Proprietie's Pocket Dictionary; Fifty Years' Correspondence between Geniusses of both Sexes and James Elphinston, 8 vols.; Education, a Poem; A Poetical Version of Racine's Redemption, etc., etc.

Walker.

John Walker, 1732–1807, a celebrated elocutionist of London, is widely known from his connection with the English Dictionary.

Walker was born at Colney-Hatch, Middlesex, and was educated a Presbyterian, but became afterwards a zealous Catholic. He was in early life an actor. At the age of thirty-five he left the stage, and engaged in teaching, which after two years he abandoned and devoted himself to public lectures on Elocution. These he delivered with great applause in England, Scotland, and Ireland.

Walker had a quick ear, and was a careful observer of the sounds of the language; and by taking note of the way in which the several words were uttered by educated people, and by the best public speakers, he was enabled to give a standard for the pronunciation of English words. His Pronouncing Dictionary became an authority, not on the ground of his dictum, but because he had carefully and judiciously selected for each word or set of words that pronunciation which was used by genteel and educated people. It was an exact exhibit, prepared by an expert, of the actual

pronunciation of English words by good society. The work was so well done, that it helped greatly to fix what is in itself arbitrary and fluctuating, and Walker's pronunciation has continued accordingly without material change to the present day — almost a century from the time when he began his work. Walker was not a lexicographer. He was simply an orthoepist and elocutionist. All that he contributed to the Dictionary was to mark the pronunciation. His publications were: A Critical Pronouncing Dictionary of the English Language; A Key to the Pronunciation of the Greek and Latin Proper Names, and also to the Scripture Proper Names; A Rhyming Dictionary; Elements of Elocution; Elocution taught, like Music, by Visible Signs; Rhetorical Grammar, etc.

Lindley Murray.

Lindley Murray, 1745–1826, holds about the same relation to English Grammar that Walker holds to the English Dictionary. Murray's Grammar was, to many generations of school-boys and school-girls, the court in the last resort on all questions of correct speaking and writing.

Murray, though an American by birth and education, is counted an English writer, as he became an Englishman by residence, and wrote all his works in England. He was born at Swatara, Lancaster County, Pennsylvania, and was educated in Philadelphia, at an academy of the Society of Friends, to which body he belonged. He began as a lawyer; abandoned law for the counting-house; retired early with a competence; and then lived for some years on the Hudson, three miles above New York. In 1784, being a little over forty, he removed to England, and remained there the remainder of his days, living at Holdgate, a mile from York.

Murray was a devout Christian, and he had the benevolence and the practical sense characteristic of the Society to which he belonged. The following are his principal works: The Power of Religion on the Mind in Retirement, Affliction, and at the Approach of Death; The Duty and Benefit of a Daily Perusal of the Holy Scriptures; A Compendium of Religious Faith and Practice, designed for Young Persons of the Society of Friends; and some other pieces, all of which were characterized by sobriety and good sense, and passed through many editions. But his main works were his English Grammar and his English Reader. These, though marked by no special originality or scholarship, yet by their general correctness, and by their being pioneers in the ground which they covered, acquired a prodigious influence which is not even yet spent.

Murray was no philologist, and no scholar in the proper acceptation of the term; he was not even a grammarian, as the word is now understood. But he had a large fund of common sense, and he reduced to a practical form the grammatical principles advanced first by Wallis and afterwards by Bishop Lowth. As English Grammar before that time had only begun to be a common study, scholars previously getting their knowledge of grammar from their study of Latin, Murray's book came in to supply a want just beginning to rise; and it acquired, and for a long time held, exclusive possession of the field. His Grammar was in various forms, from 2 vols., 8vo,

down to small abridgments in 18mo, but the one chiefly in use was the 12mo, with which most readers are acquainted.

Murray's English Reader, with the Introduction, and the Sequel, had an enormous sale, both in England and America. Indeed, they are still extensively used in both countries, and probably always will be used. A better selection has never been made for such a purpose, and the books deserved the popularity which they enjoyed. They cannot adequately represent English literature at this day, for many of the best things which exist in the language were not yet written when Murray's compilations were made. But up to the year 1800, these Readers contain the very marrow and fatness of what English literature had to give.

Robert Henry, D. D., 1718–1790, a Scotch Presbyterian divine, educated at the University of Oxford, is chiefly known as an author by his History of Great Britain, in 6 vols., 4to, of which the last volume was edited by Laing after Henry's death. The history embraces the time from the invasion under Julius Cæsar to the death of Henry VIII. It was continued by James Petit Andrews down to the accession of James I. Charles Knight has based his own excellent history upon Henry's plan slightly modified. Henry's history embodies the labor of thirty years of anxious research; the author has succeeded in making it a vast repository of information, but his style is dry, and his treatment too unphilosophical to entitle him to a place by the side of Hume, Gibbon, and Hallam.

William Russell, 1741–1793, a native of Scotland, removed in 1767 to London, where he was employed in various printing offices as corrector and literary manager. His leisure moments were passed in the composition of numerous miscellaneous works, chiefly of an historical nature. His poems and tales have fallen into neglect. He is known almost exclusively by his History of Modern Europe, down to 1648, in 5 vols., 8vo. This work lays no claim to originality of investigation, but is a mere compilation. As such it still retains its value, although many of its statements and views should be corrected by the light of recent discoveries.

William Tytler, 1711–1792, a distinguished Scotch lawyer, father of Lord Woodhouselee, and grandfather of the author of the History of Scotland, is chiefly known in the literary world by his famous Historical and Critical Inquiry into the Evidence against Mary Queen of Scots, one of the ablest arguments ever made in favor of the Queen. Mr. Tytler was also a man of general culture and an accomplished musician.

William Gilpin, 1724–1804, a clergyman of the Church of England, wrote many works, partly religious and partly descriptive and picturesque. Being an accomplished artist, he illustrated his works of the latter kind by drawings of his own, besides the etchings furnished by his brother Sawery Gilpin, who was a professional artist.

The following are Gilpin's principal works: Forest Scenery, 2 vols., 8vo; Northern Tour, 2 vols.; Southern Tour; Western Tour; Eastern Tour; Scottish Tour, 2 vols.; River Wye; Essays on Picturesque Beauty, etc.; Life of Bernard Gilpin; of Latimer; of Wyckliffe; of Cranmer; Lives of the Reformers, 2 vols.; Lectures on the Catechism of the Church of England; Exposition of the New Testament, 2 vols.; Sermons to a Country Congregation, 4 vols.; Dialogues on the Amusements of the Clergy.

"Gilpin has described, in several justly esteemed Tours, the picturesque beauties

of Great Britain. All his volumes are accompanied by engravings in aquatint, executed by himself with the taste and feelings of a painter. He has in some measure created a new kind of tour, which has found bad imitators everywhere. All his works abound with ingenious reflections, proper to enrich the theory of the arts and to guide the practice of them." — *Biog. Universelle.*

Rev. Gilbert White, 1720–1793, was a native and a resident of Selborne, which he has made famous by his writings. He wrote a Natural History and Antiquities of Selborne, which has been published in a great variety of forms, and is considered a model of its kind.

Arthur Young, 1741–1820, "left behind him a name, so far as the rural economy of Great Britain is concerned, inferior to that of no man in the kingdom."

Young wrote exclusively on agricultural subjects, but in a popular way that made him entertaining for ordinary reading. The following are a few of his many publications: The Farmer's Letters to the People of England; The Farmer's Letters to the Landlords of Great Britain; A Six Week's Tour through the Southern Counties of England and Wales; A Six Month's Tour to the North of England, Rural Economy, etc., etc.

"The works of Arthur Young did incomparably more than those of any other individual to introduce a taste for agriculture and to diffuse a knowledge of the art in this and other countries. They are written in an animated, forcible, pure English style, and are at once highly entertaining and instructive. Though sometimes rash and prejudiced, his statements or inferences may in general be depended upon. His activity, perseverance, and devotedness to agriculture were unequalled. His Tours, especially those in Ireland and in France, which are both excellent, are most valuable publications." — *McCulloch: Lit. of Polit. Econ.*

Orme.

Robert Orme, 1728–1801, acquired celebrity as historiographer to the British East India Company.

Orme was the son of an English physician in the service of the East India Company. He was educated at Harrow, and then returned to India and took a conspicuous part in the administration of the Company's affairs. It was by his influence that Clive was placed in military command, and thereby the foundation laid for British empire throughout the peninsula.

Orme returned to England in 1758, and was appointed historiographer to the Company. In this position he published a number of historical works, the most important of which are: History of the Military Transactions of the British in Hindostan, and Historical Fragments of the Mogul Empire, etc. These works are very minute in details, and carefully prepared; but the narrative proceeds so slowly that the reader's patience is wearied. It is to Orme that we owe the best account of Clive's appearance on the scene of action, the cruelties of Surajah Dowlah, and the unparalleled growth of the British power, that now seems like a dream.

James Forbes, 1749–1819, a native of London, was employed for many years in India, in the civil service of the East India Company.

On his return to England, Forbes published a work of great research and beauty, on the manners and customs of the East: Oriental Memoirs, a Narrative of Seventeen Years' Residence in India, embellished with ninety-five fine engravings, 4 vols., 4to. He published also Reflections on the Character of the Hindoos; Letters from France, etc. Mr. Forbes compiled the work first named from his original materials of 150 vols., folio. "The drawings and collections of Mr. Forbes seem almost to exceed the power of human industry and perseverance, and this literary monument to his name may fairly be considered the essence of his extraordinary researches."— *London Lit. Gazette.*

George Foster, —— 1792, was a traveller and an employee in the civil service of the East India Company. He published A Journey from Bengal to England, 2 vols., 4to; Sketches of the Mythology and Customs of the Hindoos.

Jonas Hanway, 1712–1786, was a native of Portsmouth. He lived some years in Russia, where he was engaged in mercantile business. On his return to England, he published a book of travels, called An Historical Account of the British Trade over the Caspian, etc., etc., 4 vols., 4to. A few years later, he published A Journal of Eight Days' Journey from Portsmouth to Kingston-upon-Thames, etc. Johnson says: "Jonas acquired some reputation by travelling abroad, but lost it all by travelling at home."

George Vancouver, 1750–1798, was one of England's great naval explorers. He served with Cook on the second and third voyage of the latter, and was appointed to an independent command, for the purpose of exploration, in 1791. The fruit of his expedition was A Voyage of Discovery to the North Pacific and a Voyage Round the World, 3 vols., 4to.

Thomas Pennant, 1726–1798, educated at Oxford, was an extensive traveller in his day, and published a great number of books of travel and treatises on subjects of natural philosophy. His History of Quadrupeds and Arctic Zoology were highly commended by Cuvier. His Three Tours in Scotland and Tours in Wales abound in interesting details of topography and pleasant bits of description. His Welsh travels contain some curious information about the bards of that country.

Hon. Henry Cavendish, 1730–1810, an English gentleman of great wealth, and grandson of the Duke of Devonshire, lived a secluded life, devoting himself to the prosecution of chemical sciences. He made many valuable experiments and discoveries, which were published in the Philosophical Transactions.

John Abercrombie, 1726–1806, a Scotchman, wrote fourteen works on Horticulture, the most important of which was The Universal Gardener and Botanist.

Thomas Beddoes, M. D., 1760–1808, noted chiefly as a chemist and physician, was a man of great versatility, and, in addition to his scientific publications, wrote several of a popular character, on education, politics, and political economy. Some of these are: History of Isaac Jenkins, a Moral Fiction; Observations on the Nature of Demonstrative Evidence; A Word in Defence of the Bill of Rights; An Essay on the Public Merits of Mr. Pitt. Dr. Beddoes married a sister of Maria Edgeworth.

John Moore, M. D., 1730–1802, a native of Stirling, Scotland, was educated at the University of Glasgow. He studied medicine in London and Paris, practised for some

time in Glasgow, and afterwards spent much of his time on the continent. He was the father of the celebrated military hero, Sir John Moore. He was a man of letters, and wrote several works of merit: A View of Society and Manners in France, Switzerland, Germany, 2 vols., 8vo; A View of Society and Manners in Italy, 2 vols., 8vo; A View of the Causes and Progress of the French Revolution, 2 vols., 8vo; Journal of a Residence in France, 2 vols., 8vo; Medical Sketches, 4to; and Zelucco, Edward, and Mordaunt, Novels.

William Hutton, 1723–1815, a bookseller of Birmingham, was the author of a number of works, principally sketches of journeys in England. One of them, A Trip to Coatham, was written by Hutton in his eighty-sixth year. His works are interesting and valuable for the vast amount of topographical details that they contain.

Beloe.

Rev. William Beloe, 1756–1817, a pupil of Dr. Parr's, was for a long time connected with the literature and the literary men of England.

Beloe was one of the librarians of the British Museum. His two best and best known works are his Translation of Herodotus, and his Anecdotes of Literature and Scarce Books. Besides these, he published Translations of Aulus Gellius, Alciphron's Epistles, Rape of Helen, and Arabian Nights (from the French); Miscellanies, 3 vols.; Poems and Translations. He was one of the writers of the Biographical Dictionary, 15 vols. He contributed to the Gentleman's Magazine, and was for many years editor of the British Critic. After his death appeared his autobiography, The Sexagenarian, or Memoirs of a Literary Life, containing amusing anecdotes, but censured for the freedom of its remarks. "These volumes, for presumption, misstatement, and malignity, have rarely been exceeded, or even equalled."—*Lowndes.*

Joseph Towers, LL.D., 1737–1799, born in Southwark, was a printer, then a bookseller, and finally a Unitarian preacher. He published British Biography, 10 vols., 8vo; Memoirs of Frederick the Great, 2 vols., 8vo; The Genuine Doctrines of Christianity; Vindication of the Political Opinions of Locke; Tracts on Political and Other Subjects, 3 vols., 8vo.

Robert Bisset, 1759–1805, a Scotch schoolmaster and author, is chiefly known by his History of the Reign of George III., which served as a continuation of the History of England by Hume and Smollett.

Forty years ago, before the recent revolutions in historical writing, Hume, Smollett, and Bisset were printed together in consecutive volumes, as forming a connected history of England, and were, in the United States at least, the accepted and universal authority on that subject. Bisset's other works were Life of Edmund Burke; Douglas, a novel; Modern Literature, a novel.

Aaron Arrowsmith, 1750–1823, is extensively known by his geographical works. He was for a long time the principal authority on geographical matters, and was noted for the accuracy of the explanatory letter-press as well as for the clearness and beauty of his maps. Of the latter he published more than one hundred and thirty.

Alexander Adam, LL. D., 1741–1809, was Rector of the Edinburgh High-School. His Roman Antiquities and his Latin Grammar, though now superseded, were for a long time the leading text-books on those subjects in the United States as well as in Scotland. He was also the author of a work on Ancient Geography, and of a Summary of Geography and History.

William Enfield. LL. D., 1741–1797, a Unitarian minister, was an author of considerable celebrity.

Enfield assisted Dr. Aikin in the General Biography, and wrote a large part of the Lives in the first volume of that work. He wrote The Preacher's Directory, containing an arrangement of topics and texts; and published The English Preacher, a collection of short sermons from various authors, 9 vols., 12mo. He prepared several school-books which had not gone entirely into disuse when the writer of this paragraph was a boy: Enfield's Speaker, a collection of pieces in prose and verse; Elocution; Natural Philosophy. He also published Sermons, Prayers, and a Selection of Hymns. But his chief work was a History of Philosophy, 2 vols., 4to, being a translation and abridgment of Buncker's Historia Critica Philosophiæ, 6 vols., 4to.

John Berkenhout, 1730–1791, was an English physician of Dutch origin, who, to numerous other avocations, gave considerable time to authorship. Besides several works of a scientific character, he published Biographia Literaria, a biographical history of literature, containing the lives of authors, English, Scotch, and Irish. It was intended to be in 3 vols., but only one volume appeared, running from the beginning of the fifth century to the end of the sixteenth.

George Ellis, 1745–1815, did a good service to the cause of letters by his publication of Specimens of the Early English Poets, 3 vols., 1790; and his Specimens of Early English Romance in Metre, 3 vols., 1805.

Gough the Antiquarian.

Richard Gough, 1735–1809, has been termed "The Camden of the 18th Century." He was indeed the prince of antiquarians of the age in which he lived.

Gough was a native of London, and a graduate of Cambridge, and having an ample fortune he devoted his time and much of his money to the prosecution of antiquarian research. The following are his chief publications: Sepulchral Monuments in Great Britain, applied to illustrate the history of families, manners, habits, and arts, at different periods, from the Norman Conquest to the 17th century, 3 vols., fol., bound in 5; Anecdotes of British Topography, 2 vols., 4to; Account of the Bedford Missal, 4to.

"While the greater number of his associates might have been emulous of distinguishing themselves in the gayeties of the table or the chase, it was the peculiar feeling and master-passion of young Gough's mind to be constantly looking upon every artificial object without as food for meditation and record. The mouldering turret and the crumbling arch, the moss-covered stone and the obliterated inscription, served to excite, in his mind, the most ardent sensations, and to kindle that fire of antiquarian research, which afterwards never knew decay; which burnt with undiminished lustre at the close of his existence, and which prompted him, when in the full enjoyment of his bodily faculties, to explore long desolated castles and mansions, to tread long-neglected by-ways, and to snatch from impending oblivion many a precious relic,

and many a venerable ancestry. He is the Camden of modern times. He spared no labor, no toil, no expense, to obtain the best information; and to give it publicity, when obtained, in a manner the most liberal and effective." — *Dibdin.*

Francis Grose, 1731–1791, an antiquary of distinction, spent much time in travelling through Great Britain, sketching various objects and collecting materials for their history. The following are his principal works: Antiquities of England and Wales, 4 vols., 4to; Antiquities of Scotland, 2 vols., 8vo; Antiquities of Ireland, 2 vols., 8vo; Treatise on Ancient Armor, 4to; Military Antiquity of the English Army, 2 vols., 4to; Classical Dictionary of the Vulgar Tongue; A Provincial Glossary, etc., etc. He was also one of the conductors of the Antiquarian Repertory, 4 vols., 4to.

Thomas Maurice, 1764–1821, a clergyman of the Church of England, and Assistant Librarian in the British Museum, published several historical and antiquarian works of great value: Indian Antiquities, 7 vols., 8vo; History of Hindostan, 2 vols., 4to; Poems, Tragedies, etc.

Samuel Pegge, LL.D., 1704–1796, a learned antiquary and a dignitary of the English Church, published several works that throw light upon the growth of English letters: Dissertations on some Elegant and very Valuable Anglo-Saxon Remains; An Assemblage of Coins fabricated by authority of the Archbishop of Canterbury; Anonymiana, or Ten Centuries of Observations on Various Authors and Subjects; Curialia Miscellanea, or Anecdotes of Old Times; The Life of Robert Grosseteste, etc.—Samuel Pegge, Jr., 1731–1800, was son of the preceding, and, like his father, an antiquarian. He was the author of the following works: Curialia, or an Historical Account of some Branches of the Royal Household; Anecdotes of the English Language, chiefly regarding the local dialect of London and its environs.

Joseph Strutt, 1742–1802, was a well-known English engraver and antiquarian.

Strutt's contributions to English archæology are: The Legal and Ecclesiastical Antiquities of England, Horda Angel-Cynnan (a Complete View of the Manners, Customs, Arms, Habits, etc., of the People of England), two volumes of the Chronicles of England (down to the Norman Conquest), a Biographical Dictionary of Engravers, and Glig-Gamena Angel-Leod, or The Sports and Pastimes of the People of England. All these works are profusely and handsomely illustrated by Strutt himself. Besides these graver works, Strutt is the author of several tales and romances, one of which, Queenhoo Hall, had the honor of being completed and published by Scott after the author's death. It is scarcely necessary to add that Strutt's works are of the greatest value to the lover of English antiquities.

Samuel Ayscough, 1745–1804, was for twenty years assistant librarian in the British Museum. In connection with Mr. Harper and Dr. Maty, he prepared the Catalogue of printed books in the Museum, 2 vols., folio, 1787, each of the collaborators contributing about one-third. He also prepared a Copious Index to the Remarkable Passages and Words in Stockdale's edition of Shakespeare, in 1784. He made indexes likewise to the Monthly Review, The British Critic, and the first 56 vols. of The Gentleman's Magazine. "His labors in literature were of the most useful cast, and manifested a patience and assiduity seldom to be met with; and his laborious exertions in the vast and invaluable library of the British Museum form a striking instance of his zeal and indefatigable attention."—*Chalmers.*

Thomas Astle, 1734–1803, was a distinguished antiquary, and Keeper of the Records in the Tower of London. By appointment of the House of Lords, 1770, he superintended the printing of the Ancient Records of Parliament, in 6 folio volumes. He was an active member of the Society of Antiquaries, and contributed numerous papers to the Archæologia. His greatest work is his Origin and Progress of Writing, 1784. "This work will fully establish Mr. Astle's literary fame, and will transmit his name with lustre to posterity." — *Gentleman's Magazine.*

John Ferriar, M. D., 1764–1815, was a man of literary taste and culture, and something of an antiquary.

Ferriar was a resident of Manchester, and Physician to the Infirmary at that place. Works: The Prince of Angola, a Tragedy; Medical Histories and Reflections, 3 vols., 8vo; Illustrations of Sterne, showing that Sterne pillaged largely from Burton, Hale, and the old French novelists; Foxglove; Biblomania, etc. "If we look closely into the style of composition which Sterne thought proper to adopt, we find a sure guide in the ingenious Dr. Ferriar, who, with the most scrupulous patience, has traced our author through the hidden sources whence he borrowed most of his striking and peculiar expressions." — *Sir Walter Scott.*

IV. THEOLOGICAL WRITERS.

The Wesleys.

John Wesley, 1703–1791, and Charles Wesley, 1708–1788, are distinguished as the founders of Methodism, the greatest religious movement since the Reformation.

These great and good men were sons of the Rev. Samuel Wesley. They were born at Epworth, Lincolnshire, where their father was rector. Like the other members of the family, they were educated at Oxford; both also entered the ministry of the Church of England. John was elected Fellow of Lincoln College, and was appointed Greek Lecturer. The two brothers, with fourteen others, members of the University, moved by a consideration of the low state of religion in the University, formed an association for the promotion of greater personal holiness, and received from the other students various nicknames, such as The Holy Club, The God Club, The Bible Bigots, The Methodists, etc. The term last named, thus given in derision, has adhered permanently to them and their followers.

When General Oglethorpe went to America, in 1735, to found his new colony of Georgia, John and Charles Wesley accompanied him. They travelled a good deal through the colonies, preaching in different places, and returned to England, Charles in 1737, and John in 1738.

In their subsequent labors in England and elsewhere, the work of organization and management fell upon John, whose talents for administration have rarely been

equalled. Charles was a zealous and efficient preacher, but is especially noted as a hymnist.

Wesleyan Hymnody.—A vein of poetry and music seems to have run through all the members of this remarkable family. The father, Samuel, wrote several volumes of poetry on religious subjects. Even John, in the midst of his overwhelming cares and labors, wrote many hymns, some of them excellent. Samuel, another brother, published a volume of poems. Samuel and Charles, in the next generation, sons of the hymnist, were famous as musical composers. But in Charles, the associate of John in the great work of founding Methodism, this kind of faculty was developed to an extraordinary degree, and he turned it to excellent account in the work in which they were both engaged. The Hymns of Charles Wesley were a great help to John in giving form and expression to the new religious movement. No man has written so many hymns as Charles Wesley, and no one has written so many that have obtained general acceptance. As a literary monument, they are worthy to be placed beside the other great productions of genius.

John Wesley lived to his eighty-eighth year, and continued his life of incessant ministerial labors to the last,—travelling, preaching, and writing. It is said that during his ministry of fifty-three years, he travelled 225,000 miles, a great part of it on horseback, and preached more than 40,000 sermons. His printed works, as published immediately after his death, filled 32 vols., 8vo. A later edition, revised and condensed, is in 14 vols., 8vo. It is impossible, in a work like the present, to particularize in regard to this great man. He wrote, as occasion required, on almost every topic growing out of the exigencies of a new religious community,—expository, hortatory, controversial,—and although no one work of his stands out as a special monument of genius, few men have left upon the minds of their race so strong and abiding an impression of their own individuality.

Some further details in regard to the Hymns of Charles and John Wesley are given in the Chapter on English Hymnody.

SAMUEL WESLEY, SEN., 1664–1735, grandfather of John and Charles, was a clergyman of the English Church, rector of Epworth, Lincolnshire.

Wesley was educated at Oxford, and was a man of learning, poetically inclined, and the author of several works: The Life of our Blessed Lord and Saviour Jesus Christ, an Heroic Poem; The History of the Old and New Testament Attempted in Verse; Marlborough, or The Fate of Europe, a Poem; Elegies on Queen Mary and Archbishop Tillotson; Maggots, or Poems on Several Subjects never before handled; Defence of a Letter concerning the Education of Dissenters; Dissertations and Conjectures on the Book of Job, folio. "Poor Job! it was his eternal fate to be persecuted by his friends. His three comforters passed sentence of condemnation upon him, and he has been executing in effigy ever since. He was first bound to the stake by a long catena of Greek Fathers; then tortured by Pineda; then strangled by Caryl; and afterwards cut up by *Wesley*, and anatomized by Garnet. Pray don't reckon me amongst his hangmen."—*Warburton.*

SAMUEL WESLEY, JUN., 1690–1739, son of the preceding, and father of John and Charles, was educated at Oxford, took orders in the church, and was for many years Head-Master of Tiverton School, Devonshire.

Like most of the Wesleys, he had a bent towards poetry. He published a quarto volume of Poems.

Whitefield.

George Whitefield, 1714–1770, was the founder of the Calvinistic branch of the Methodists, and was the greatest preacher of his day, if not the greatest uninspired preacher of all time.

Whitefield was born at Gloucester, and educated at Oxford. He was ordained in 1736; and embarked for Georgia in 1737; returned to England in 1738; and began preaching in the open air in 1739.

The accounts given of the effects of Whitefield's eloquence border on the marvellous, and would be set down to credulity, were they not authenticated by so many and such unimpeachable witnesses. That these effects were in a great measure the fruits of mere oratory,—of voice, tone, and gesture,—is evident from the fact that his published sermons are decidedly commonplace, giving the reader no idea of unusual power or eloquence.

Whitefield's Works and Life have been published in 7 vols., 8vo. The contents consist of Letters, Journals, and Sermons. Whitefield preached extensively in America, and died here, at Newburyport, Mass. For over thirty years he was engaged with most extraordinary activity in public ministrations, chiefly itinerant. When his health began to fail, he put himself on what he called "short allowance," that is, preaching only once every week-day and three times on Sunday. In the course of his ministry, it is said, he crossed the Atlantic seven times, and preached 18,000 sermons.

"There are extant seventy-five of the sermons by which Whitefield agitated nations, and the more remote influence of which is still distinctly to be traced in the popular divinity and the national character of Great Britain and of the United States. Deficient in learning, meagre in thought, and redundant in language as are these discourses, they yet fulfil the one great condition of genuine eloquence. They propagate their own kindly warmth, and leave their stings behind them."—*Sir James Stephen in the Edinburgh Review.*

As an evidence of the persuasive power of Whitefield's eloquence, the following instance is related by Franklin. Whitefield had much at heart the establishment of an Orphan House in Savannah.

"I did not disapprove of the design; but, as Georgia was then destitute of materials and workmen, and it was proposed to send them from Philadelphia at a great expense, I thought it would have been better to have built the House at Philadelphia and brought the children to it. This I advised; but he was resolute in his first project, rejected my counsel, and I, therefore, refused to contribute. I happened soon after to attend one of his sermons, in the course of which I perceived he intended to finish with a collection, and I silently resolved he should get nothing from me I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold. As he proceeded, I began to soften, and concluded to give the copper. Another stroke of his oratory made me ashamed of that, and determined me to give the silver; and he finished so admirably that I emptied my pocket wholly into the collector's

dish, gold and all. At this sermon there was also one of our club, who, being of my sentiments respecting the building in Georgia, and, suspecting a collection might be intended, had, by precaution, emptied his pockets before he came from home. Towards the conclusion of the discourse, however, he felt a strong inclination to give, and applied to a neighbor, who stood near him, to lend him some money for the purpose. The request was fortunately made to perhaps the only man in the company who had the firmness not to be affected by the preacher. His answer was, 'At any other time, friend Hopkinson, I would lend to thee freely; but not now, for thee seems to be out of thy right senses.' — *Franklin's Autobiography.*

Toplady.

Augustus M. Toplady, 1740–1778, born at Farnham, in Surrey, and educated at Westminster School, and in Trinity College, Dublin, was one of the ultra Calvinists of the English Church, and was noted for his assaults upon John Wesley on points of doctrine.

Toplady's chief works on this subject are: The Doctrine of Absolute Predestination Stated and Asserted; Historic Proof of the Doctrinal Calvinism of the Church of England; The Scheme of Christian and Philosophical Necessity Asserted, in opposition to Mr. John Wesley, etc. Besides these controversial writings, Toplady was the author of a large number of Hymns, many of them of great excellence. Some of Toplady's Hymns are found in nearly every collection. The hymn, Rock of Ages, the best probably in the language, will keep his memory fresh in the heart of the Christian Church long after all his sharp controversial essays are forgotten.

William Huntington, S. S., 1744–1813, a popular Methodist preacher of London, was originally a laborer. He was the author of a number of sermons and controversial writings. The title S. S. is thus explained by Huntington himself: "As I cannot get a D. D. for the want of cash, neither can I get an M. A. for the want of learning; therefore am I compelled to fly for refuge to S. S., by which I mean Sinner Saved."

Thomas Coke, LL. D., 1747–1814, a Wesleyan missionary and writer, made nine voyages to the West Indies and the United States, as a missionary preacher. He wrote a general Commentary on the Old and New Testament, in 6 vols., 4to, and a Life of Wesley.

Jones of Nayland.

William Jones of Nayland, 1726–1800, was an Oxford scholar, of great eminence for erudition, and a voluminous writer.

Jones's works have been printed in 12 vols., 8vo. The following are the principal: The Catholic Doctrine of the Trinity Proved; Answer to Bishop Clayton's Essay on the Spirit; Natural Philosophy; Physiological Disquisitions; Lectures on the Figurative Language of the Scriptures; The Scholar Armed against the Errors of the Times; Life of Bishop Horne, etc. Jones belonged to the Hutchinsonian school of theology. Besides his general erudition, he was specially skilled in music, and was a musical composer of no inconsiderable celebrity.

Thomas Gibbons, D. D., 1720–1785, a Calvinistic Dissenting preacher in London, wrote a large number of works, chiefly theological. The Christian Minister, in

three Poetical Epistles; Rhetoric, 8vo; Memoirs of Eminently Pious Women, 2 vols., 8vo; Memoirs of Dr. Watts; Sermons on Practical Subjects, 3 vols., 8vo.

Robert Hawkes, 1753–1827, a Calvinistic divine, settled for fifty years at Plymouth, was the author of several religious works, mainly Commentaries. The following are the chief: Commentary on the Old Testament, 9 vols.; The Poor Man's Commentary on the Old Testament, 6 vols., 12mo; The Poor Man's Commentary on the New Testament, 4 vols., 12mo; The Poor Man's Morning and Evening Portion, etc.

McKnight.

James McKnight, 1721–1800, is celebrated as a Commentator and as a Harmonist.

He was a native of Argyleshire, Scotland, and was educated partly at the University of Glasgow, and partly at Leyden. After preaching at Jedburgh and elsewhere, he was settled for the last twenty-eight years of his life at Edinburgh.

McKnight is known chiefly by two works, each a monument of laborious diligence and scholarship. The first was A Harmony of the Four Gospels, in which the natural order of each is preserved, with a paraphrase and notes. McKnight's Harmony is one of the standard works in the literature of the subject. His other great work, on which he spent, it is said, nearly thirty years, is A New Literal Translation from the Original Greek of All the Apostolical Epistles, with a Commentary and Notes, philological, critical, explanatory, and practical, 4 vols., 4to. McKnight on the Epistles is also one of the standard works which every theologian wishes to have in his library. Neither of these works is exhaustive or final. The science of hermeneutics has made great advances since McKnight's day. Yet they are works of great ability and of original research, and no interpreter even now can safely pass them by as superseded.

Rev. John Williams, LL. D., 1726–1798, a learned Dissenting minister, was for forty years settled over a congregation at Sydenham, Kent. He published A Concordance to the Greek Testament; Thoughts on Subscription to the Thirty-Nine Articles; Free Inquiry into the Authenticity of the First and Second Chapters of St. Matthew; On the Origin, and the Most Natural Method of Teaching the Languages; The Tradition Concerning the Discovery of America by Prince Madog ab Owen Gwynedd.

David Williams, 1738–1816, was born near Cardigan, in Wales. He was a Dissenting minister, and preached in various places. In 1773 he established an Academy at Chelsea. In 1776 he opened an independent chapel in London for public worship, to which all were invited "who acknowledged the being of a God and the utility of prayer and praise;" in other words, a church for religious Deists. It maintained a feeble existence for about four years. In 1788–9 he founded the Royal Literary Fund.

His chief publications were: Lectures on the Universal Principles and Duties of Religion and Morality, 2 vols., 4to; Apology for Preferring the Religion of Nature; Essays on Public Worship, Patriotism, and Projects for Reformation; Sermons on Religious Hypocrisy; Nature and Extent of Intellectual Liberty; Lectures on Political Principles; Lectures on Education, 4 vols., 8vo; Claims of Literature, giving an account of the origin and objects of the Literary Fund, etc.

Henry Hunter, D. D., 1741–1802, a native of Culross, Scotland, was pastor of the Scotch Church, London Wall. Hunter published, 1783–1802, seven volumes of Sacred

Biography, which were at one time extremely popular; also translated several works from the French, and published one or two volumes of Sermons, and one volume of Lectures on the Evidences of Christianity.

John Hey, D. D., 1734–1815, was a learned clergyman of the Church of England, and Professor of Divinity at Cambridge. He published An Essay on Redemption, a Seatonian prize poem; Lectures on Divinity, 4 vols., 8vo; Discourses on Malevolent Sentiments; General Observations on the Writings of Paul. — Richard Hey, LL. D., barrister-at-law, a brother of the preceding, was likewise a man of great learning. He wrote The Captive Monarch, a Tragedy; Edrington, a Novel; Civil Liberty and the Principles of Government; Dissertations on Gaming, Duelling, and Suicide; Happiness and Rights, in answer to Tom Paine.

Horne.

George Horne, D. D., 1730–1792, an eminent divine of the Church of England, belonging to what is known as the Hutchinsonian school of theology, published a valuable Commentary on the Psalms.

Horne was Vice-Chancellor of the University of Oxford, Dean of Canterbury, and Bishop of Norwich. Besides several controversial works, in favor of Hutchinson and against Sir Isaac Newton, Adam Smith, Law, Kennicott, Priestley, and others, he wrote Letters on Infidelity, in reply to Hume, and A Commentary on the Psalms. The work last named is his best, and is in high favor, even to this day.

"His Commentary on the Psalms is his capital performance, and the one by which he will be known so long as piety and elegant learning are loved in England. It is altogether a beautiful work. The preface is a masterpiece of composition and good sense. The exposition implies more learning and research than it displays; and the views of Christian doctrine contained in it are generally very correct. Perhaps he carries his applications to the Messiah and his Church occasionally rather far; but this is less hurtful than the opposite extreme, which has more generally been adopted." —*Orme's Bibl. Bib.*

Joseph Milner, 1744–1797, a learned scholar and divine of the English Church, besides several works of less importance, published A History of the Church of Christ, in 5 vols., 8vo, which has been often printed, and which has led to much discussion.

"If Mosheim's Ecclesiastical History has been, a little too epigrammatically, styled the *History of Sinners*, that of the late Dr. Milner has been as concisely called the *History of Saints*. But the latter is a learned and valuable work, dashed though it may be with some little spice of Calvinism." — *Dibdin.*

"Of the two most popular compilers of church history, Mosheim gives the mere husk of history; Milner, nothing but some separated particles of pure farina."—*Isaac Taylor.*

William Newcome, D. D., 1729–1800, Archbishop of Armagh, in Ireland, is well known by his Harmony of the Gospels, and by his various writings on the subject of a new revision of the English version of the Scriptures.

Besides the Harmony, he published the following works: An Attempt towards an Improved Version, a Metrical Arrangement, and an Explanation of the Prophet Daniel and of the Twelve Minor Prophets; An Historical View of the English Biblical Translations; An Attempt towards Revising an English Translation of the Greek Scriptures; The Chief Difficulties in the Gospel History respecting Our Lord's Resurrection; The Duration of Our Lord's Ministry; Observations on Our Lord's Conduct as a Divine Instructor, etc.

Newcome's Gospel Harmony was a most valuable contribution to the literature of this subject. His labors towards a revision of the translation of Scripture have also been very useful in keeping the attention of scholars awake to this important subject.

John Parkhurst, 1728–1797, is chiefly known by his Hebrew and English Lexicon, and his Greek and English Lexicon to the New Testament. Both are faulty and are now superseded, but they had a great run in their day. Besides his Lexicons, Parkhurst wrote A Serious and Friendly Admonition to John Wesley, in opposition to the doctrine of assurance; and The Divinity and Pre-Existence of Our Lord and Saviour Jesus Christ, in reply to Priestley. Parkhurst was of the Hutchinsonian school of philosophy.

Beilby Porteus, D. D., 1731–1808, a dignitary of the English Church, for a long time Bishop of London, is held in great respect by Christians of every name. A collective edition of his works has been published, in 6 vols., 8vo. The best known of his writings are the following: Lectures on Matthew; Sermons on Several Subjects; Life and Character of Archbishop Secker; Charges, Tracts, etc.; Summary of the Evidences of Christianity. Bishop Porteus's Lectures on Matthew, and his Sermons, were popular far beyond what is usual in such publications, and each of them has gone through twenty or more editions.

Bishop Hurd.

Richard Hurd, D. D., 1720–1808, a learned Bishop of the English Church, is favorably known by his various works as a classical and biblical critic and commentator.

Hurd was a native of Staffordshire, and was educated at Cambridge. His principal works are: Commentaries on Horace's Ars Poetica and the Epistola ad Augustum, Dialogues on various abstract and political subjects, An Introduction to the Study of the Prophecies concerning the Christian Church, a collection of Sermons, and a Life of Warburton.

"Hurd has perhaps the merit of being the first who in this country aimed at philosophical criticism; he had great ingenuity, a good deal of reading, and a facility in applying it; but he did not feel very deeply, was somewhat of a coxcomb, and having always before his eyes a model (Warburton) neither good in itself nor made for him to emulate, he assumes a dogmatic arrogance, which, as it always offends the reader, so for the most part stands in the way of the author's own search for truth." — *Hallam.*

William Romaine, 1714–1795, a divine of the Church of England, educated at Oxford, came first into notice by an attack upon Warburton's Divine Legation of Moses, which involved him in a controversy with that pugnacious prelate. He was a zealous and fearless preacher, and held several important offices in the Church. His chief works are the following: The Life of Faith; The Walk of Faith; The Triumph of

Faith; The Scriptural Doctrine of the Sacrament of the Lord's Supper; Essay on Psalmody; Discourse on the Law and the Gospel; The Lord our Righteousness, etc.

RICHARD WATSON, D. D., 1737–1816, a learned Bishop and theologian of the Church of England, is known chiefly by An Apology for Christianity, in reply to Gibbon, and An Apology for the Bible, in reply to Paine.

Watson was born at Haversham, and educated at Cambridge. He was Professor of Chemistry there, and afterwards Regius Professor of Divinity. Besides several works on Chemistry, and the two works which have already been named, he published a collection of Theological Tracts, 6 vols., 8vo, selected from various authors, and intended for the use of theological students. Watson's Theological Tracts have an excellent name, and have had an extensive circulation.

JOHN FLEETWOOD, an English theological writer, published The Christian Dictionary, and The Life of Christ. The latter has had a large sale.

REV. RICHARD CECIL, 1748–1810, a clergyman of the English Church, was celebrated as an evangelical preacher. Works: Life of Rev. John Newton; Life of Rev. W. B. Cadogan; and Life of John Bacon; Sermons; Remains.

REV. CHARLES BUCK, 1771–1815, is known by two works which have had a very large sale, both in England and America: Religious Anecdotes; and Theological Dictionary.

REV. ANDREW FULLER, 1754–1815, was a Baptist divine of great eminence. His writings are chiefly in defence of the Calvinistic system of theology.

The following are his principal works: The Calvinistic and Socinian Systems examined and compared; Socinianism Indefensible; The Gospel its Own Witness; The Backslider; Discourses on the Apocalypse; The Harmony of Scripture; Expository Discourses on Genesis; Dialogues, Letters, and Essays on Various Subjects, etc. His complete works, 3 vols., 8vo, have been issued by the American Baptist Publication Society.

ALEXANDER GEDDES, 1737–1802, was a Catholic divine, with a high reputation for learning and diligence.

Geddes undertook to give a new translation of the Scriptures, with critical notes; but his commentary was so tinctured with infidel glosses that he was suspended from the priesthood, and the work was discontinued.

REV. JOSEPH BERINGTON, 1743–1827, was a Catholic clergyman, and a writer of some note.

His chief publications were: A Letter on Materialism, in reply to Hartley; Immaterialism Delineated; The State and Behavior of English Catholics, from the Reformation till 1780; Address to the Protestant Dissenters; An Exposition of Roman Catholic Principles, with reference to God and the Country; On the Depravity of the Nation, with a View to the Promotion of Sunday-Schools; The Rights of Dissenters from the Established Church; History of the Lives of Abelard and Heloisa; History of the Reigns of Henry II. and of Richard and John; The Literary History of the Middle Ages. The work last named is the one best known and of most general interest.

CHAPTER XIV.

Sir Walter Scott and His Contemporaries.

The chief public events during the first quarter of the present century were the Napoleonic wars, and the political settlements which followed the downfall of Napoleon and the restoration of the Bourbons to the throne of France. No English writer during this period filled so large a space in the public mind as Sir Walter Scott.

The writers of this period may be divided into six sections: 1. The Poets, beginning with Byron; 2. The Novelists, beginning with Scott; 3. The Reviewers and Political Writers, beginning with Gifford; 4. Philosophical and Scientific Writers, beginning with Dugald Stewart; 5. Religious and Theological Writers, beginning with Scott the Commentator; 6. Miscellaneous Writers, beginning with Mrs. Barbauld.

I. THE POETS.

Byron.

George Gordon, Lord Byron, 1788–1824, was, on the whole, the greatest English poet of his day, although he had many illustrious competitors. His poems are indeed very unequal, and abound in passages open to criticism. At the same time, it should be remembered that the amount which he wrote was large. If he often falls below the standard, and much that he has written could well be spared, a

large amount still remains that is of a very high order of poetry, and there are passages in his works that are unsurpassed by anything in the language, except in the writings of Shakespeare.

Career. — Probably no English poet that has ever lived was so much read, quoted, and canvassed, during his lifetime, as Lord Byron. Everything in his social position, in his personal history and character, and in the character of his writings, seemed to contribute to this result. He was of noble family, though his estate had been impoverished by spendthrift and prodigal ancestors. In person, though not faultless, he had yet such attractions of form and features and voice as amounted almost to a fascination. His talents, if not of the very highest order, were yet wonderful, and were precisely of the kind that dazzle and bewilder.

Byron's first attempt at authorship led to an issue at arms with the highest critical authority then known, the Edinburgh Review, and by the very fierceness of the attack and reply brought his name immediately to every one's mouth. His marriage only led to an open scandal, the mystery of which is not even yet solved; and by the high social position of the parties caused every utterance of the poet to be watched and analyzed. In addition to these things, the peculiar and irregular style of his lordship's writings, as well as of his life, caused everything to be in request that came from his pen.

First Publication. — Byron's first publication, issued at the age of nineteen, was Hours of Idleness. It contained little worthy of notice, and it might have passed quietly into oblivion but for the ferocious criticism upon it by the Edinburgh Review, then at the height of its power. Byron was furious, and under the impulse of his first burst of passion, he wrote, almost at white heat, English Bards and Scotch Reviewers, in which he slashed away, right and left, with great injustice, but with a degree of daring and vigor that gained for him at once the public ear and sympathy. He afterwards condemned his youthful poems as heartily as the Reviewer had done, and suppressed them in England and wherever he could control the matter. He also acknowledged the injustice of his invective. But the affair gave him instant notoriety. It awakened him also to a consciousness of his powers.

Subsequent Career. — Soon after this affair, Byron travelled on the continent, and gave the result of his observations in the first portion of his next and greatest poem, Childe Harold. If the first publication made him notorious, this made him famous.

Returning home, he entered Parliament, and took some part in public affairs. He was also married to Miss Millbanke, a lady of fortune; but after living together for a few months, they separated, for reasons admitted to be not creditable to him, though never clearly divulged. Lord Byron after this left England never to return. His remaining days were spent in Switzerland, Italy, and Greece, and he died in the noble effort to aid the Greeks in their struggle for independence.

Other Works. — Byron's other works, produced mostly during the irregular life that he led on the continent, were The Two Foscari, a Tragedy; Werner, a Tragedy; Sardanapalus, a Tragedy; The Deformed Transformed; Cain, a Mystery; Heaven and Earth, a Mystery; The Vision of Judgment; Don Juan; The Prisoner of Chillon; The Bride of Abydos; The Dream; Mazeppa; Marino Faliero; Manfred; The Giaour; The Corsair; The Siege of Corinth; Lara; Parisina, etc. The Memoirs of him by Moore must also be considered in giving an account of Byron's works, as these Memoirs are made up to a great extent of his own Letters.

Estimate of Him. — That Byron had genius of a high order, can hardly be called in question. But the mere possession of genius, or even an irregular and fitful exercise of it, does not insure greatness, either in art or in affairs. For the production of any great work of art, there must be, in connection with genius, long-continued, persistent labor and method, such as that which Milton gave to his Paradise Lost, such as that which Tennyson has given to his Arthurian Legends, such as, according to the best evidence we now have, Shakespeare himself gave to the composition and perfecting of his Dramas. Byron's works abound in passages of extraordinary beauty and sublimity; but they abound also in blemishes and marks of haste and feebleness; no one of his poems, taken as a whole, can be accepted as a finished and satisfying work of art.

Character as a Man. — Byron has so identified himself with his works that the two must be estimated together; and the settled judgment of the world is that he was a bad man. He had many shining and some noble qualities; but he was a selfish libertine, both in his life and opinions, and he deserves the neglect towards which he is slowly but surely gravitating.

Moore.

Thomas Moore, 1779–1852, survived most of the writers who were his contemporaries, but his chief works were written in the early part of this century. Although he lived till 1852, he is associated in history with Byron, Shelley, Southey, and the men of their time.

Career. — Moore was a native of Ireland, and studied at Trinity College, Dublin. He held at one time a Government position in Bermuda, made one journey through the United States, and visited the continent twice. The greater part of his life, however, was passed in England.

Moore's talent as a versifier and poet was very precocious. When only fourteen, he published in the Anthologia Hibernica, some verses which are not without merit, and which show plainly the future drift of his genius. His first really important publication was his Translations of Anacreon, in 1800. These have been both warmly admired and severely criticized. As specimens of English erotic verse they are undoubtedly among the best in the language, but are far from satisfying the modern canons of translation. They are not literal.

The Anacreon was followed by The Poetical Works of the late "Thomas Little," a pseudonym employed by Moore for a time to cover a collection of poems even more Anacreontic than Anacreon himself.

In 1806 appeared his Epistles, Odes, etc., which were no less licentious. A bitter review by Jeffrey, in the Edinburgh Review, caused a challenge to pass between him and the reviewer, but the duel was prevented by the arrest of both parties. The two subsequently became firm friends.

In 1812 there appeared the Intercepted Letters, or the Two-Penny Post-Bag. This was a collection of satires against the prince-regent and the Government, and met with immense success.

In 1813 Moore published the first instalment of his Irish Melodies, although the work was not completed until 1834. Lalla Rookh appeared in 1817, the Fudge Family in Paris (an imitation of the Two-Penny Post-Bag) in 1818, Loves of the Angels in 1823. These are Moore's principal poetical works. In prose he produced, among other things, the Life of Byron and the Life of Sheridan.

Character as a Poet.— Few poets have been more successful than Moore, and this success is due, in part, to the consistency with which he devoted himself to one style of poetry. He never suffered himself to be tempted by ambition into writing on grand themes, for which he felt himself unfitted. His verses are the smoothest and softest in the language, and never rise above the level of average sentiment. Even his Irish Melodies, which profess to give the spirit of the Irish people, are anything but true folk-songs. They have not the intensity and abruptness of passion characteristic of that kind of verse. Moore is always graceful in his imagery, but never sublime; emotional, but not impassioned. The licentiousness which disfigured his earlier works disappeared in the later ones. Still, even at his best, Moore is not a grand lyric poet. He is merely a singer of sweet verse.

Shelley.

Percy Bysshe Shelley, 1792–1822, was a poet of great and original genius, whose career was in many respects like that of Byron, with whom indeed he was intimately associated.

Career. — Shelley was a descendant of one of the oldest English families. He appears to have displayed his poetic genius at an early age. In his sixteenth year, and before he had gone to college, he published two unsuccessful poems, Zastrozzi and St. Irvyne, and also assisted Medwin in his Ahasuerus. While at Oxford he got printed, in London, a pamphlet headed A Defence of Atheism. It was intended, as Shelley afterwards asserted, merely as a sort of dialectic

challenge, probably after the fashion of the scholastics of the Middle Ages. Had Shelley been content with merely publishing the pamphlet, the matter would have been ignored. But, in his youthful enthusiasm, he pressed himself so conspicuously and so persistently upon the attention of the University authorities, that they were forced to expel him publicly, as an atheist.

A few months afterwards he made a runaway match with the daughter of a retired hotel-keeper. There does not appear to have been much love on Shelley's part. Before the end of three years they were separated. Two years after the separation (1816) Mrs. Shelley committed suicide by drowning. The children by the marriage were retained by her father. Shelley applied to the Chancellor, Lord Eldon, for an order giving him the custody. This the Chancellor refused, on the ground that Shelley was an improper person to have the guardianship.

Soon after the death of his first wife, Shelley married Mary Wollstonecraft Godwin, with whom he had been travelling on the continent. In 1818 he left England never to see it again. The remaining four years of his life were passed in Italy, during a part of which time he was very intimate with Byron. On June 30, 1822, he was drowned by the upsetting of a boat in a sudden squall in the Bay of Spezzia. His body was washed ashore, and, in accordance with the Tuscan quarantine law then prevailing, was burned by the authorities. The ashes were deposited in Rome.

Poetical Character. — Shelley is, of all English poets, pre-eminently the poet of imagination and sensibility. His life must be pronounced, in one sense, a failure. His physical organization was so delicate, his moral and poetical sensibilities were so acute, as to unfit him for the full exercise of his really great powers. It is generally conceded, at the present day, that had Shelley lived to outgrow his weakness, and to cure his vagaries by the slow but certain lessons of experience, he would have produced some masterpiece. This view is based upon the fact that his later productions show such a marked improvement upon his earlier pieces. Like Keats, with whom he has more than one trait in common, he grew better and better with age.

Works. — His earliest work of note, Queen Mab, published in 1813, is little more than a treatise in defence of Atheism, full of conceits, and offering occasionally fine passages. Alastor, published only three years later, in 1816, shows already an immense improvement. The Cenci, 1819, although revolting from its subject, is still better as a poem, while the Prometheus Unbound, 1821, and the Adonais, or Elegy on Keats, are the best of his larger poems. Many of his minor poems appeared posthumously. Conspicuously among them are The Cloud, and The Sensitive Plant, so familiar to lovers of lyric poetry.

Shelley's views on religion and society seem to have been due to an innate spirit of boyish opposition, united with a feeling of contempt for the empty conventionality that reigned in England fifty years ago. His mind was already engaged in the process

of self-purification when arrested by death. Imperfect as he remained, he has not been excelled by any English poet in the subtlety and burning force of his imagination and in exquisitely chosen diction.

"The strong imagination of Shelley made him an idolater in his own despite. Out of the most indefinite terms of a hard, cold, dark, metaphysical system, he made a gorgeous Pantheon, full of beautiful, majestic, life-like forms. He turned Atheism itself into a mythology, rich with visions as glorious as the gods that live in the marble of Phidias, or the Virgin saints that smile on us from the canvas of Murillo. The Spirit of Beauty, the Principle of Good, the Principle of Evil, when he treated of them, ceased to be abstractions. They took shape and color. They were no longer mere words, but 'intelligible forms,' 'fair humanities, objects of love, of adoration, or of fear.' As there can be no stronger sign of a mind destitute of the poetical faculty than that tendency which was so common among the writers of the French school, to turn images into abstractions, —Venus, for example, into Love, Minerva into Wisdom, Mars into War, and Bacchus into festivity, — so there can be no stronger sign of a mind truly poetical than a disposition to reverse this abstracting process, and to make individuals out of generalities. Some of the metaphysical and ethical theories of Shelley were certainly most absurd and pernicious. But we doubt whether any modern poet has possessed in an equal degree the highest qualities of the great ancient masters. The words bard and inspiration, which seem so cold and affected when applied to other modern writers, have a perfect propriety when applied to him. He was not an author, but a bard. His poetry seems not to have been an art but an inspiration. Had he lived to the full age of man, he might not improbably have given to the world some great work of the very highest rank in design and execution."—*Macaulay.*

MARY WOLLSTONECRAFT SHELLEY, 1798–1851, daughter of the well-known William Godwin, and second wife of Shelley, was herself a writer of considerable abilities.

Mrs. Shelley is chiefly known to the literary world by her edition of her husband's works, to which she has prefixed a good biographical sketch, and also by her novels, among which are Frankenstein, Valperga, The Fortunes of Perkin Warbeck, etc. They belong to the sensational class. Frankenstein, otherwise named The Modern Prometheus, is among the first of what might be called the *galvanic* novels, *i. e.* novels in which the occult, demoniacal forces of nature play a leading part. Germany is the birthplace of such vagaries. Frankenstein is the result of a compact between the authoress, Byron, and Shelley himself, that each should write a romance in imitation of the German school. In Mrs. Shelley's work, the hero discovers the secret of life and generation, and actually succeeds in creating a man-monster, who is the agent of numerous horrid performances. Mrs. Shelley's Rambles in Germany, etc., form a pleasing account of her travels with her husband.

Keats.

JOHN KEATS, 1796–1821, was a poet of great promise, who died before reaching the full maturity of his powers.

Career.— Keats was a native of Moorfields, London. He received a meagre classical education, and was apprenticed in his fifteenth year to a surgeon, but soon abandoned medicine for literature. He made the acquaintanceship of Leigh Hunt, then editor of The Examiner, and published some effusions in that periodical. In 1817, he published a volume of poems dedicated to Hunt. In 1818 appeared Endymion, a Po-

etical Romance. This work was reviewed with unsparing severity by Gifford, in the Quarterly Review, and many, misled by the allusion in Byron's Don Juan and by Shelley's lines, have supposed that the shock thus given to Keats's sensibilities was the cause of his speedy death. It is now generally believed, however, that Keats would have died early in any case, as his constitution was of the frailest.

Other Works. — In 1820 he published a second volume, containing Lamia, The Eve of St. Agnes, Hyperion, and several minor poems. Keats's merits and defects as a poet are now generally understood and acknowledged. Endymion has many rich passages, but, as a whole, is weak. Hyperion and The Eve of St. Agnes display immense progress, and there is every reason for supposing that, had the author been permitted to ripen to maturity, he would have added another to the list of great English poets. As it is, he falls just short of greatness.

Of Keats's minor poems the most admired are the Lines on Chapman's Homer, The Ode to a Nightingale, The Ode to a Grecian Urn. Keats is distinguished for his sensuous warmth, the play of his imagery, and his exquisite ear for harmony.

Kirke White.

Henry Kirke White, 1785–1806, gave in very early life evidence of poetical genius, but died before accomplishing anything of permanent value.

He was the son of a butcher, and attracted attention by his precocity. Through the influence of friends he was placed at Cambridge, where his health was ruined by excessive study, and he sank into an early grave. During his lifetime he had published several poetical pieces in local magazines, and also a volume of poetry, entitled Clifton Grove. This was criticized by the London Monthly Review in what the poet's friend Southey called "cruel and insulting" terms, although it can scarcely be said that the reviewer exceeded his province. After White's death his unpublished pieces were edited by Southey, with a biographical sketch, under the title, Remains of Henry Kirke White. His Correspondence has also been published.

White's place is among those poets who attract us more through sympathy with their adverse fate than by the intrinsic value of their productions. His poems unquestionably possess merit, but not such merit as entitles the poet to rank in the first or even the second class. It is idle, of course, to speculate upon what White might have become, had his faculties had a fair chance to develop and mature. Judged by what he actually accomplished, we must admit that he has left us nothing profound, or even intensely passionate. His verses are rather plaintive and agreeable than vigorous. The best known of them are: The Star of Bethlehem, To an Early Primrose, Song of the Consumptive, Savoyard's Return, etc.

Campbell.

Thomas Campbell, 1777–1844, has an honored place among the fixed stars of the poetical firmament. His poems are not so considerable in amount as those of some other writers. But there is an excellence and finish in all that he did write that secures for him a permanent place in letters.

Career.— Campbell was born and educated in Glasgow, and was early distinguished for his proficiency in classical studies. His first publication, The Pleasures of Hope, at once gave him rank as a poet of mark. Being on a visit to the continent, he was a spectator of the battle of Hohenlinden, and commemorated the scene in the brilliant poem with which we are all familiar. While abroad, he wrote two other of his most popular lyrics, Ye Mariners of England, and The Exile of Erin. On returning to Scotland, he wrote Lochiel's Warning; subsequently appeared Gertrude of Wyoming; The Battle of the Baltic; The Pilgrim of Glencoe, and other Poems.

As a lyric and didactic poet, Campbell has few superiors in English literature. Several of his poems seem absolutely perfect.

Campbell has written voluminously in prose also. Lectures on Poetry; Specimens of the British Poets, with Biographical and Critical Notices, 7 vols., 8vo; Life of Mrs. Siddons; Life and Times of Petrarch; Life of Shakespeare; A Poet's Residence in Algiers; Letters from the South. He edited also, for a time, the Metropolitan Magazine, and the New Monthly Magazine. His Lectures on Poetry and the critical remarks in his Selections from the Poets, form together a most valuable body of poetical criticism by one who was himself a great master of the art of poetry.

In 1827 he was elected Lord Rector of the University of Glasgow. "It was deep snow when he reached the college-green; the students were drawn up in parties, pelting one another; the poet ran into the ranks, threw several balls with unerring aim, then summoning the scholars around him in the hall, delivered a speech replete with philosophy and eloquence."— *Allan Cunningham.*

Rogers.

Samuel Rogers, 1763–1855, the banker, poet, art collector, and giver of breakfasts, is as well known by his Pleasures of Memory as is Campbell by the Pleasures of Hope.

Career.— Rogers was the son of a banker, and inherited, with his younger brother, a profitable business, from the active management of which he retired when little more than thirty. The remaining sixty years of his protracted life were passed in the cultivation of letters, the arts, and society. He gathered around his social board all that was genial and distinguished in each successive generation. Like Henry Crabb Robinson, he remained a bachelor. Indeed, there is throughout the lives of both a striking parallelism. There is, however, this difference, that Rogers is known chiefly by his original works, Robinson by his diary. Rogers, it is true, published a volume of Recollections, but they are not equal in continuity and fulness to Robinson's celebrated journal.

Works.— Rogers evinced poetical talents while still very young. He published a series of eight papers, the Scribbler, in the Gentleman's Magazine for 1781. In 1786 appeared An Ode to Superstition, in which were prefigured the poet's peculiar qualities. In 1792 appeared The Pleasures of Memory, which was at once warmly received by critic and public. Byron, in 1809, in his English Bards and Scotch Reviewers, pronounced it and Pope's Essay on Man "the most didactic poems in our language," and, in 1813, dedicated his Giaour to Rogers. Sir James Mackintosh and Professor Wilson were also among the conspicuous admirers of the Pleasures of Memory. Jacqueline, a pastoral tale, was published with Byron's Lara, in 1813. Human Life appeared in 1819. Rogers's chief work, however, is his Italy, published 1822–3. Appearing anonymously, it was ascribed by some to Southey.

Estimate of his Poetry.— Rogers's poetry has lost in favor. The present generation demands something stronger and deeper than easy descriptions and commonplace reflections. Rogers is a finished versifier, and his lines betray a cultured mind. Especially in his Italy does he show himself to be a man of great liberality in his judgments of what might have been distasteful to him as an Englishman and a Protestant. There can be no doubt that he has exercised a wholesome influence, indirectly, upon the development of English literature, by widening the range of its sympathies and its culture. When we compare him, however, with his really great contemporaries, Byron, Wordsworth, Shelley, Coleridge, we can scarcely fail to perceive that he was lacking in real poetic inspiration.

Southey.

Robert Southey, 1774–1843, was another of the great literary celebrities in the earlier part of the present century. His fame and fortunes are intimately associated with those of Coleridge and Wordsworth. He was not equal to either of them in genius, but he had abilities of a high order. He was methodical and unwearied in labor, and he made himself, while he lived, a magnate in the world of letters.

Career. — Southey was educated by his aunt, Miss Tyler, an eccentric lady who had a passion for the theatre. At a very early age, Southey became familiar with Shakespeare, Beaumont, Fletcher, and the great body of English dramatists. Sent to Westminster School, he was expelled for a satire on corporal punishment, published in the school paper. He afterwards went to Oxford, and embraced enthusiastically radical and Unitarian doctrines. It was at this time that he wrote the notorious "Wat Tyler," which was not published, however, until much later, and then surreptitiously. At the University he made the acquaintance of Coleridge. His aunt, a Tory, turned him away on account of his religious and political heresies. He formed, with Coleridge, the plan of founding a "pantisocracy" in Pennsylvania,

already referred to, but, as neither of them had any money, the plan was abandoned.

In 1795, Southey, who had just married Miss Fricker, joined his uncle, Rev. Mr. Hill, then chaplain to the British embassy in Portugal, and remained on the Peninsula some six months. It was at this time that he laid the foundation for his knowledge of the Romance languages and literature.

He returned to England, and, after essaying the study of the law for a brief period, finally settled down to literary occupation. He fixed his residence in 1803 at Greta Hall, not far from Wordsworth, in that lovely region which has become famous under the name of the "lake district" of England. Here, in literary labor and seclusion, he passed the remainder of his days.

The once enthusiastic radical and Unitarian now became the staunch supporter of Church and State. Southey was sincere and unselfish, however, in his conversion, and a generous friend to Coleridge, and many other needy poets and writers.

Southey's intercourse with Wordsworth was interrupted only by death. In 1839 he married his second wife, Miss Bowles, also a writer. Soon after that, his mind gave way under the strain to which it had been put by protracted literary cares, and the remaining three years of his life were passed in hopeless imbecility.

His Literary Character. — Southey's works are extremely voluminous, both in prose and verse, and cover a wide range of subjects. Southey the poet, so famous in his day, and ranked with Wordsworth, Byron, Scott, and Coleridge, is now comparatively ignored. His extravagance and want of naturalness are repugnant to the tastes of this realistic age. His poems abound in beautiful and striking passages, but are faulty in conception and tedious in execution. Some of his prose works, on the contrary, such as the Life of Nelson and The Life of Wesley, will always rank among English prose classics. The Doctor is a queer book, full of whimsicalities and bits of wisdom, but, as a whole, rather tiresome. No one of Southey's professedly literary works, however, surpasses in interest his Correspondence. His Wat Tyler, a Jacobinical effusion of Southey's Oxford days, was published in 1817, surreptitiously, after the author had changed his views: it created much excitement, and was even denounced in Parliament.

Works. — The list of his principal works would probably embrace the following: in verse, Joan of Arc, Thalaba, The Cid (translated from the Spanish), The Curse of Kehama, Roderick, the Last of the Goths; in prose, a History of the Peninsular War, History of Brazil, Essays, Moral and Political. The Doctor, Espriella's Letters from England (a pretended translation from the Spanish), and the lives of Nelson, Wesley, Kirke White, and Cowper. In addition to these and other long pieces, Southey is the author of many short poems and sketches.

His Rank as a Writer. — In his life, opinions, and writings, Southey is a type of literary England during and after the Napoleonic wars. He was classified with

Coleridge and Wordsworth by the Edinburgh Review, under the so-called "lake poets." The epithet, although at first sight appropriate, — the trio residing in the lake district and associating with one another intimately for years, — is substantially incorrect and unfortunate. It would be impossible to find in English history any other three contemporaries that have so few features in common and who have borrowed so little inspiration one from the other.

"An English worthy, doing his duty for fifty noble years of labor, day by day storing up learning, day by day working for scant wages, most charitable out of his small means, bravely faithful to the calling which he had chosen, refusing to turn from his path for popular praise or prince's power; — I mean *Robert Southey*. We have left his old political landmarks miles and miles behind; we protest against his dogmatism; nay, we begin to forget it and his politics; but I hope his life will not be forgotten, for it is sublime in its simplicity, its energy, its honor, its affection! In the combat between Time and Thalaba, I suspect the former destroyer has conquered; Kehama's curse frightens very few readers now; but Southey's private letters are worth piles of epics, and are sure to last among us as long as kind hearts like to sympathize with goodness and purity and love and upright life." —*Thackeray*.

Mrs. Caroline Anne Southey, 1787–1854, better known as Caroline Bowles, is favorably known as a writer both of prose and verse.

Mrs Southey was the daughter of Captain Charles Bowles. She was married to Robert Southey in 1839. She cultivated authorship both before and after marriage, contributing chiefly to Blackwood's Magazine. The best known of her prose writings are four tales, — The Young Grey-Head, The Murder Glen, Walter and William, and The Evening Walk. Her poems also are very popular, such as Autumn Flowers, Solitary Hours, etc.

"If Mrs. Norton is the Byron, Mrs. Southey (Caroline Bowles) is the Cowper of our modern poetesses. She has much of that great writer's humor, fondness for rural life, melancholy pathos, and moral satire. She has also Cowper's pre-eminently English manner in diction and thought." — *Hartley Coleridge*.

Coleridge.

Samuel Taylor Coleridge, 1772–1834, was, of all the contemporary writers, the man most endowed by nature with genius. But the fitful and irregular character of his mental action prevented his accomplishing any great and completed work commensurate with his acknowledged genius. His poetic fame rests on two poems, both of singular, almost supernatural power; yet one, Christabel, is only a fragment, the other, The Rime of the Ancient Mariner, more nearly complete in itself, is only a part of an incompleted whole. The like is true of his prose writings, — they are, at the best, only splendid fragments.

Career. — Coleridge was at first a pupil of Christ Hospital, where he gained distinction for scholarship, as he did afterwards when a student at Cambridge. But being disappointed in a love-affair while at the University, he left the place without graduation, and enlisted by stealth in the army, under an assumed name. A scrap of Latin which he scribbled on the stable-wall of the barracks betrayed his disguise, and led to his being released from his false position and restored to his friends.

Soon after, in 1794, he became intimate with Southey. Both of them at that time were ardent republicans, and admirers of the French Revolution. Both also were Unitarians in religion. Needy, restless, and full of the spirit of adventure, the young poets devised a scheme of emigrating with some friends to America, and there founding on the bank of the Susquehanna a utopian republic, or Pantisocracy, the distinguishing feature of which should be a community of goods. Having no money to carry out the romantic project, Coleridge began writing for the Morning Post; he published also a volume of poems, and gave lectures at Bristol, on moral and political subjects. He and Southey also married sisters, the Misses Fricker of Bristol. Coleridge at this time preached occasionally for the Unitarians at Bristol.

Through the liberality of Josiah and Thomas Wedgewood, the well-known potters, Coleridge was enabled in 1798 to go to Germany, where he studied with great diligence in the University of Göttingen. On returning to England, he settled at Keswick, in the Lake District of Westmoreland, where also Southey and Wordsworth resided. Hence these three friends have been called the Lake Poets.

A few years later, Coleridge renounced Unitarianism, and adopted the creed of the Anglican Church; he made a like change in his political opinions, having become disgusted with the excesses of the French Republicans.

In 1808 Coleridge lectured on Shakespeare and the Fine Arts, in the Royal Institution, London. He began soon after a periodical, The Friend. His habits of living being irregular, and his health failing, he fell into the way of taking opium, which added greatly to his other infirmities, and made him for years a most pitiable spectacle. He was rescued from this condition, however, and spent his declining years in the hospitable refuge of a generous physician, Dr. Gilman, of London.

Estimate of Him. — The universal testimony of competent judges is that Coleridge's natural endowments were of the very highest order. Method and industry, such method and industry as mark the career of Tennyson, of Milton, and of Shakespeare, would have made him the equal, possibly the superior, of any of these great men. Even from the desultory and fitful efforts of his genius which remain, he must

be regarded as one of the great men of all time. His powers as a conversationist, or rather as a talker, for he did not converse, have probably never been equalled; and had there been a Boswell to gather up all these brilliant sayings which fell from his lips, the record would have been of inestimable value. Much of his conversation has been preserved in the Table-Talk, published after his decease. But we have no such minute report as that which Boswell gave of Dr. Johnson.

Works. — Coleridge's works are chiefly the following: The Rime of the Ancient Mariner; Christabel; Genevieve; Remorse, a Tragedy; Aids to Reflection; Lectures on Shakespeare; Constitution of Church and State; The Statesman's Manual; Confessions of an Inquiring Spirit; Theory of Life; Essays on his Own Times; The Friend, several volumes; Lay Sermons; Table-Talk; Biographia Literaria; Literary Remains.

"This illustrious man, the largest and most spacious intellect, the subtlest and most comprehensive, in my judgment, that has yet existed among men."—*De Quincey.*

"His mind contains an astonishing map of all sorts of knowledge, while, in his power and manner of putting it to use, he displays more of what we mean by the term genius than any mortal I ever saw, or ever expect to see."—*John Foster.*

"I shall never forget the effect his first conversation made upon me. It struck me as something not only out of the ordinary course of things, but as an intellectual exhibition altogether matchless. The party was unusually large, but the presence of Coleridge concentrated all attention towards himself. The viands were unusually costly, and the banquet was at once rich and varied; but there seemed to be no dish like Coleridge's conversation to feed upon—and no information so varied as his own. The orator rolled himself up, as it were, in his chair, and gave the most unrestrained indulgence to his speech,—and how fraught with acuteness and originality was that speech, and in what copious periods did it flow! The auditors seemed to be rapt in wonder and delight, as one observation more profound, or clothed in more forcible language than another, fell from his tongue. For nearly two hours he spoke with unhesitating and uninterrupted fluency. . . . I regretted that I could not exercise the powers of a second Boswell, to record the wisdom and the eloquence which had that evening flowed from the orator's lips. It haunted me as I retired to rest. It drove away slumber."—*Dibdin.*

HARTLEY COLERIDGE, 1796–1849, eldest son of the poet S. T. Coleridge, was himself also a poet of high excellence.

He lived in seclusion at Grasmere, occupying himself with literary pursuits. He was a precocious child, giving utterance in early youth to thoughts and expressions entirely beyond his years. He was physically deformed, and in his mental organization there was something irregular; in disposition also he was wayward. He achieved distinction at Oxford, and was elected to a Fellowship, but forfeited it by habits of intemperance. His conversational powers are said to have been great, and the effect was heightened by the grotesqueness of his personal appearance and the dreamy oddity of his manners. "It is impossible to give you any adequate idea of his oddity; for he is the oddest of all God's creations, and he grows quainter every day."—*Southey.*

Works. — He wrote a good deal for Blackwood. His separate publications are: Poems; Biographia Borealis, or Lives of Distinguished Northmen; Worthies of Yorkshire and Lancashire; Life of Andrew Marvell; Essays and Marginalia (edited by Derwent C).

"Though we do not rank Hartley Coleridge with the greatest poets, the most profound thinkers, or the most brilliant essayists, yet we know of no single man who has

left, as his legacy to the world, at once poems so graceful, thoughts so just, and essays so delectable." —*Fraser's Magazine.*

Rev. Derwent Coleridge, 1800 ——, another son of the poet Samuel Taylor C., was a clergyman of the English Church, and Principal of St. Mark's College, Chelsea. Works: The Scriptural Character of the English Church; Notes on English Divines; Lay Sermons. He edited also S. T. Coleridge's Poems and Dramatic Works.

William Hart Coleridge, 1790–1850, supposed to be a cousin of the poet S. T. Coleridge, was educated at Oxford, and became Bishop of Barbadoes in 1841. He published Address to Candidates for Holy Orders; Charges delivered to the Clergy of the Diocese of the Barbadoes; Sermons, etc.

Henry Nelson Coleridge, 1800–1843, nephew, and literary executor, of the poet S. T. C., was a Fellow of King's College, Cambridge, and a lawyer by profession. He accompanied his uncle, William H. C., Bishop of Barbadoes, on his voyage to the W. Indies. He wrote: Six Months in the West Indies; and An Introduction to the Study of the Great Classic Poets. He also contributed to the London Quarterly Review. But his chief literary labor consisted in collecting and editing the various literary remains of his uncle, the great poet. These were: Literary Remains, 4 vols.; Confessions of an Inquiring Spirit; The Friend, 3 vols.; Constitution of Church and State; Biographia Literaria. The editing of the work last named was begun by him and finished by his widow, Sarah, who was his cousin, and a daughter of the poet.

Sarah Henry Coleridge, 1803–1852, daughter of the poet S. T. Coleridge, and wife of his nephew, H. N. Coleridge, wrote Pretty Lessons for Good Children; Phantasmion, a tale; and a translation from the Latin of The Albipones of Paraguay. Her chief merit, however, was in the aid she gave in editing the literary remains of her illustrious father.

Sir John Taylor Coleridge, 1790 ——, also a nephew of the poet S. T. Coleridge, and a man of great distinction in the legal profession, became a Judge of the Court of the Queen's Bench in 1835, and a Member of the Privy Council in 1858. He published an edition of Blackstone, with notes.

Joanna Baillie.

Joanna Baillie, 1764–1851, was a dramatist of great celebrity, contemporary with Sir Walter Scott, Sir James Mackintosh, Jeffrey, Southey, Byron, and Coleridge, and was eminent even among those great names.

She was born near Glasgow, Scotland, but spent most of her life and achieved her principal literary successes in the neighborhood of London.

Her dramas were published under the title of Plays on the Passions, her plan being to make each passion the subject of two plays, a tragedy and a comedy. Besides these she published a volume of Miscellaneous Dramas; The Family Legend, a Tragedy; Poetic Miscellanies; Metrical Legends of Exalted Characters; and A View of the General Tenor of the New Testament regarding the Nature and Dignity of Jesus Christ.

Her chief works were those first named, Plays on the Passions. "A noble monument of the powerful mind and the pure and elevated imagination of its author."— *Edinburgh Review.*

The Family Legend was acted both in Edinburgh and London with great success. On the occasion of its performance in Edinburgh, Scott wrote: "We wept till our hearts were sore, and applauded till our hands were blistered." Her dramas, however, are rather intended for reading than for representation. She herself did not frequent the theatre, and was not familiar with its arrangements. As reading plays, they are accepted by the highest critical authorities as among the grandest works of the poetical art.

Mrs. Hemans.

Mrs. Felicia Dorothea Hemans, 1794–1835, was, during her life, a leading favorite, her poems being read, admired, and quoted by almost everybody, and on almost all occasions.

Career. — Mrs. Hemans was a native of Liverpool, daughter of a Mr. Browne, a merchant of that city. She began writing at a very early age, and a volume of her poems, Early Blossoms, was published before she had reached fifteen. She was at that time singularly beautiful in appearance and attractive in manners.

She was married at eighteen to Captain Hemans, of the British army. The union was not a happy one, and, after living together for six years, they separated. Captain Hemans went to Italy to take care of himself, and remained there; Mrs. Hemans remained at home to rear and educate the five sons who were the fruits of their ill-assorted marriage. It redounds to her honor certainly that these domestic infelicities found no voice in her song. She bore her griefs in dignified silence, and did not, like Byron, coin her heart-pangs into marketable verse.

Mrs. Hemans resided for some years with her sister and mother, and, after the death of the latter, spent the close of life at Dublin, where her brother, Major Browne, resided. She visited at different times Sir Walter Scott, Wordsworth, and other literary celebrities, and was a general favorite with them all.

Works. — Mrs. Hemans wrote no long poems, but a large number of occasional pieces, and at the time of her death was an almost universal favorite, both in England and America. Even Sir Archibald Alison speaks of her as a rival to Coleridge! But her reputation has been steadily on the wane for the last thirty or forty years. The truth is, she wrote pleasing things with infinite prettiness, but she had no true creative genius.

"It may not be the best imaginable poetry, and may not indicate the very highest or most commanding genius; but it embraces a great deal of that which gives the very best poetry its chief power of pleasing; and would strike us, perhaps, as more impassioned and exalted, if it were not regulated and harmonized by the most beautiful taste. It is infinitely sweet, elegant, and tender,— touching, perhaps, and contemplative, rather than vehement and overpowering; and not only finished through-

out with an exquisite delicacy and even serenity of execution, but informed with a purity and loftiness of feeling, and a certain sober and humble tone of indulgence and piety, which must satisfy those who are most afraid of the passionate exaggerations of poetry. The diction is always beautiful, harmonious, and free; and the themes, though of infinite variety, uniformly treated with a grace, originality, and judgment which marks the master-hand. We do not hesitate to say that she is, beyond all comparison, the most touching and accomplished writer of occasional verses that our literature has yet to boast of."— *Lord Jeffrey.*

MRS. ANNE GRANT, 1755–1838, generally known as "Mrs. Grant of Laggan," was a writer of some note.

Mrs. Grant was the daughter of Duncan McVicar, of the British army, and was a native of Glasgow. In 1758, her father having been ordered to America, she followed with her mother, and spent some years in Albany. There, at the age of eight, she made the acquaintance of "Madame Schuyler," whom she has commemorated in one of her works. At the age of thirteen, she returned with her parents to Scotland, and at the age of twenty-four she was married to the Rev. James Grant, of Laggan. From Laggan she removed in 1810 to Edinburgh, at which latter place she remained till her death, at the age of eighty-four.

Mrs. Grant was highly esteemed by Sir Walter Scott, Bishop Porteus, Sir Walter Farquhar, and others, and was for a long time one of the established celebrities of Edinburgh. The following are her principal works: The Highlanders and Other Poems; Eighteen Hundred and Thirteen, a Poem; Essays on the Superstitions of the Highlanders; Memoirs of an American Lady (Mrs. Schuyler); Letters from the Mountains (being her correspondence with her friends).

"Her writings, deservedly popular in her own country, derive their success from the happy manner in which, addressing themselves to the national pride of the Scottish people, they breathe a spirit at once of patriotism and of that candor which renders patriotism unselfish and liberal." — *Sir Walter Scott.*

"Her poetry is really not very good: and the most tedious, and certainly the least poetical, volume which she has produced, is that which contains her verses. The longest piece — which she has entitled The Highlanders — is heavy and uninteresting; and there is a want of compression and finish — a sort of loose, rambling, and indigested air — in most of the others. Yet the whole collection is enlivened with the sparklings of a prolific fancy, and displays great command of language and facility of versification." — *Jeffrey.*

Elizabeth Landon.

LETITIA ELIZABETH LANDON, afterwards Mrs. Maclean, and generally known as L. E. L., 1802–1838, was one of the literary celebrities in the early part of this century.

She was a native of London, and daughter of Dr. Landon, Dean of Exeter. She began writing poetry at an early age, and became a stated contributor to the London Literary Gazette. In 1838, she was married to Mr. George Maclean, Governor of Cape Coast Castle, and sailed for her new home. There, in October of the same year, she died from an accidental overdose of prussic acid, — an article which she had been in the habit of taking for hysteric affections.

Miss Landon had attained a high reputation, especially by her poetry, and was at

the time of her death one of the celebrities of the literary world. She was undoubtedly a woman of genius, and had she lived, she might have achieved substantial and permanent greatness. But her works, when read at the distance of thirty or forty years from the time of their composition, and apart from the romantic circumstances of her life, do not confirm the judgment of her contemporaries.

Works. — The following list embraces most of her poems: Adelaide, a small Romance; To Be, and other Poems; The Improvisatrice. and other Poems; The Troubadour; a Catalogue of Pictures and Historic Sketches; The Golden Violet, and other Poems; The Venetian Bracelet; The Lost Pleiad; A History of the Lyre, etc. She wrote also several novels, Ethel Churchill, Francisco Carrara, The Vow of the Peacock, Romance and Reality, Traits and Trials of Early Life, Duty and Imagination, etc. Her poetical works have been collected in 4 vols., 8vo. After her death, a considerable number of her works appeared posthumously, besides The Zenana, and other Poems, with a Memoir by Emma Robert, and Life and Literary Remains, 2 vols., 8vo, by Laman Blanchard.

"Her deficiency alike in judgment and taste made her wayward and capricious, and her efforts seemed frequently impulsive. Hence she gave to the public a great deal too much, — a large part of her writings being destitute of that elaboration, care, and finish essentially necessary to the fine arts, even when in combination with the highest genius, to secure permanent success; for the finest poetry is that which is suggestive, — the result as much of what has been studiously withheld as of what has been elaborately given. It is quite apparent, however, that L. E. L. had opened her eyes to these her defects, and was rapidly overcoming them; for her very last things — those published in her Remains by Laman Blanchard — are incomparably her best, whether we regard vigorous conception, concentration of ideas, or judicious selection of subject. Her faults originated in an enthusiastic temperament and an efflorescent fancy, and showed themselves, as might have been expected, in an uncurbed prodigality of glittering imagery, — her muse, untamed and untutored, ever darting in dalliance from one object to another, like the talismanic bird in the Arabian story." — *Moir.*

Crabbe.

George Crabbe, 1754–1832, is the poet of the poor and the lowly. Though not so much read as he once was, he still holds his place as a favorite with the public.

Career. — Crabbe was born in humble circumstances, and in working his way upward encountered many hardships. He was first apprenticed to a surgeon, but disliking the business, and having an inward yearning for literary life, he left his lowly home in the country, and set out, with five pounds in his pocket, for London. Then he made sundry attempts to gain literary employment, but, like most needy adventurers in such circumstances, he met with a cold reception, and was almost in despair, when, as a last resort, he applied to Edmund Burke. Burke listened to his story, and being satisfied that his abilities were of a high order, gave him prompt and effective support.

By the advice of Burke, Crabbe prepared himself for holy orders and entered the ministry. He also became acquainted with the distin-

guished men who formed Burke's circle of friends, Thurlow, Fox, Reynolds, Johnson, and others. By these means, he obtained ecclesiastical patronage, and a recognition of his literary merits. The Library, which first appeared, was favorably received, and brought him substantial returns. After several changes in his clerical position, he finally settled down in a pleasant country parish in Wiltshire.

Works. — The first poem that obtained a marked success was The Village. It contained vivid descriptions of scenes among the poor, such as he himself had been familiar with, and it was instantly and thoroughly popular. After that, whatever he produced was in demand. His other poems are: The Parish Register, The Borough, Tales in Verse, and Tales of the Hall. On bringing out the one last named, Murray the publisher gave him for it, and for the unexpired term of the former copyrights, the sum of £3000. Mr. Crabbe had naturally a cheerful disposition, and the close of his life was calm and peaceful.

The chief characteristic of his poetry is the extreme accuracy of the descriptions, and his partiality for subjects which are in themselves dull and even forbidding. He was undoubtedly a poet of great power and even, at times, of tenderness, but his pathos is usually linked to something coarse and humiliating. The reader is affected, but he is not drawn to read a second time.

Heber.

Reginald Heber, D. D., 1783–1826, is justly celebrated for his noble work as a missionary Bishop in India, and for his missionary hymn, "From Greenland's icy mountains."

Career. — Heber was educated at Oxford, where he was distinguished for his classical scholarship, and for the elegance of his English style. His learning, accomplishments, and genius would have insured him high preferment in the church, had he remained at home. In accepting the Bishopric at Calcutta, he was influenced by the true self-denying spirit of a Christian minister, and he entered upon its duties with the greatest zeal. He died in India, at the early age of forty-three.

Works. — The following are his principal works: Palestine, a Poem, which gained a prize at Oxford, while the author was a student there; Europe, Lines on the Present War, 1809; Hymns, adapted to the Weekly Church Service; A Journey through India, 2 vols., 4to; Sermons, several volumes. Bishop Heber was one of the most accomplished and scholarly divines that the Church of England has produced in modern times. His one Missionary Hymn, however, will survive all else that he wrote or did, and will carry his memory to the latest generation.

"Fine as some of these (Oxford) prize poems have unquestionably been, more especially Porteus's Death, Glynn's Day of Judgment, Grant's Restoration of Learning, and Wrangham's Holy Land, still, it is doubtful whether Heber has been equalled either by any preceding or succeeding competitor. It is admirably sustained throughout; and indeed the passages relating to the building of the Temple, and to the scenes on Calvary, pass from the magnificent almost into the sublime." — ***Moir.***

"These Hymns have been by far the most popular of his productions, and deservedly so; for in purity and elevation of sentiment, in simple pathos, and in eloquent earnestness, it would be difficult to find anything superior to them in the range of lyric poetry. They have the home-truth of Watts, but rank much higher as literary compositions than the Moral and Divine Songs of that great benefactor of youth; and all the devotion of Wesley or Keble, without their language and diffuse verbosity. Heber always writes like a Christian scholar, and never finds it necessary to lower his tone on account of his subject." — *Moir.*

"This is another book for Englishmen to be proud of. He surveys everything with the vigilance and delight of a cultivated and most active intellect,—with the eye of an artist, an antiquary, and a naturalist, — the feelings and judgment of an English gentleman and scholar, — the sympathies of a most humane and generous man, — and the piety, charity, and humility of a Christian. Independently of its moral attraction, we are induced to think it, on the whole, the most instructive and important publication that has ever been given to the world on the actual state and condition of our Indian Empire." — *Lord Jeffrey.*

Hogg.

James Hogg, 1770–1835, is known as "The Ettrick Shepherd."

Hogg was born in a cottage on the banks of the Ettrick River in Selkirkshire, Scotland. The only regular education that the young poet received was six months' schooling before he was eight years old. His early life he passed as a shepherd in the service of Mr. Laidlaw. Some of his poems happening to fall into the hands of Sir Walter Scott, attracted that author's attention. One of his songs, Donald McDonald, was set to music and was widely spread. He also contributed to Sir Walter Scott's Border Minstrelsy.

In 1813 Hogg published his most celebrated work, The Queen's Wake, a collection of seventeen ballads, and subsequently a number of scattered pieces. He also wrote several stories in prose, the principal of which is the Brownie of Bodstock, and he projected a series of Altrive peasant tales, only one volume of which was published.

Like Burns, Hogg was at one time the lion of Scotch society. The latter part of his life was spent in rustic retirement. Hogg's poetry has received its full measure of praise, and although no longer the fashion is still much read and enjoyed. The poems are by no means equal in execution, but those that are good are very good — the sparkling emanations of a pure poetic fancy.

Bloomfield.

Robert Bloomfield, 1766–1823, an unlettered shoemaker, while working in a garret with six or seven others, composed a poem, The Farmer's Boy, which set all England ablaze, and made its author, for the time, "the observed of all observers."

In three years, twenty-six thousand copies of The Farmer's Boy were sold,—an enormous sale for those days,—and the book was reprinted on the continent, besides being translated into French, Italian, and Latin. The whole of this poem was composed in the author's head and completed, before a line of it was written. He could at first find no publisher for it, but succeeded at length through the patronage of Capel Lofft, a man of wealth as well as of letters, who saw the merits of the work.

Relieved from the necessities of manual labor, Bloomfield devoted himself to authorship, and produced several other works, but none equal to his first. Among them Rural Tales, Ballads and Songs; Good Tidings, or News from the Farm; Wild Flowers; Banks of the Wye; May-Day with the Muses.

The verdict of the critics as to the merits of The Farmer's Boy has been almost unanimous. Of our uneducated poets, who have risen to fame, he stands next probably to Burns, though certainly at a long distance below Burns. "In true pastoral imagery and simplicity, I do not think any production can be put in competition with it since the days of Theocritus."— *Dr. Nathan Drake.* "The Farmer's Boy is by far the best written, as to style and composition, of any of the works of our uneducated poets. The melody of the versification is often exceedingly beautiful."— *Blackwood.*

Bloomfield is not much read now. The quiet scenes of country life which he describes are too tame to suit the present taste. Besides, the universal and romantic circumstances attending his introduction to the literary world led naturally, for a time, to an exaggerated estimate. His work was compared, not with the great works of all time, but with what might be expected from a poor, uneducated laborer, working in his garret in the daily toil and struggle for bread.

Pollok.

ROBERT POLLOK, 1799–1827, acquired for a time a prodigious reputation by his poem, The Course of Time.

Pollok was a native of Scotland. He studied at the University of Glasgow, and was about entering the ministry when cut down by disease, brought on by excessive study. Pollok is the author of three stories, collected under the name of the Tales of the Covenanters, now but little read, and of The Course of Time, a poem which has been widely spread throughout Scotland and America.

The Course of Time.— This poem was at one time a great favorite, and is still read and admired by many. The commonly received opinion is that it has many good and even brilliant passages, but that, as a whole, it is weak in conception, and weak in execution. It is the work of an immature mind. In passing judgment upon The Course of Time, however, it should be kept in mind that its author died too young to reach maturity. For one of his age it is certainly a remarkable production, leaving on the mind of the reader a deep regret that Pollok could not have attained to full development.

JOHN FINLAY, 1782–1810, a poet of some note, was born in Glasgow, and studied at the University there.

Finlay died young. He wrote Wallace, or the Vale of Ellerslie; Scottish Historical and Romantic Ballads; Life of Cervantes. "His chief poem, Wallace, which was written at the age of nineteen, is doubtless an imperfect composition; but it displays a wonderful power of versification, and contains many splendid descriptions of external nature. It possesses both the merits and defects which we look for in the early compositions of true genius. The collection of Historical and Romantic Ballads entitles Finlay to a place among Scottish antiquaries, and to follow those of Walter Scott and Robert Jamieson."— *Blackwood.*

JEREMIAH HOLME WIFFIN, 1792–1836, was a member of the Society of Friends. He

was born at Woburn, Bedfordshire. After teaching school for several years, he became librarian to the Duke of Bedford, and continued in that position till his death. He was a poet, and a diligent student of the poetry of Spain and Italy. He published Aonian Hours and Other Poems; Julian Alpinula, the Captive of Stamboul; The Works of Garcilasso de la Vega, translated into English verse, with a critical and historical essay on Spanish poetry; Jerusalem Delivered, a translation from the Italian of Tasso in Spenserian stanza. "The best scholar among a' the Quakers is Friend Wiffin, a capital translator, Sir Walter tells me, o' poets wi' foreign tongues, sic as Tawso, and wi' an original vein, too, sir, which has produced, as I opine, some verra pure ore."—*The Ettrick Shepherd* in *Noctes Ambros.*

William Sotheby, 1757–1833, was a native of London. He was educated at Harrow; entered the royal army, but resigned in 1780. Sotheby was a man of high literary and general culture, genial in his manners, and possessed of ample means to gratify his hospitable tastes.

Sotheby's talent might be called imitative rather than original. Not that he was ever guilty of literary theft, but that he succeeded better in his translations than in his original pieces. The latter are numerous and smoothly written. He published a volume of poetry descriptive of a tour through Wales, The Battle of the Nile, Cuzco, Julian and Agnes, Constance of Castile, Five Tragedies, and one or two other poetical works or dramatic works, which were well received on the occasion of their appearance, but which are now little read.

Sotheby's translations are still in favor. They comprise Wieland's Oberon (much praised by the author), Virgil's Georgics, Specimens from Homer, and afterwards the entire Iliad and Odyssey. He also published Virgil's Georgics in a six-language edition, namely, in the original, and in Italian, Spanish, German, French, and English translations. Sotheby is a careful translator, adhering closely to the original, but occasionally becoming stiff. It may be doubted, however, whether the English language has in the main any better renderings of such originals as Homer, Virgil, and Wieland than those contributed by Sotheby.

Bowles.

Rev. William Lisle Bowles, 1762–1850, published in 1793 a small volume of Sonnets, only fourteen in number, which, besides being exquisitely beautiful in themselves, had the honor of contributing materially to mould the poetry of the three great masters, Coleridge, Southey, and Wordsworth.

Coleridge, whose first poetic impulses were in a false direction, acknowledged himself to have been withdrawn from his errors by his admiration for the tender and manly beauty of these poems. Southey acknowledges his obligation to the same source. "We have ourselves heard from Wordsworth's own lips, that he got possession of the same Sonnets one morning when he was setting out with some friends on a pedestrian tour from London; and that so captivated was he with their beauty that he retreated into one of the recesses in Westminster Bridge, and could not be induced to rejoin his companions till he had finished them."— *Gent. Mag.*

"The Sonnets of Bowles may be reckoned among the first fruits of a new era in poetry. . . . In these Sonnets there was observed a grace of expression, a musical versification, and especially an air of melancholy tenderness, so congenial to the poetical temperament, which still, after sixty years of a more propitious period than that

which immediately preceded their publication, procures for their author a highly respectable position among our authors."— *Henry Hallam.*

Mr. Bowles published, at different times, a good deal, both prose and verse. One of his publications, an edition of Pope, led to a warm literary controversy. In his notes upon Pope, Mr. Bowles insisted strongly on the descriptive in poetry as being an essential element. To one of his dogmas, especially that "all images drawn from what is beautiful or sublime in the works of nature, are more beautiful and sublime than any images drawn from art; and that they are therefore *per se* more poetical," Campbell and Byron took strong exceptions, Byron replying that a ship in the wind, with all sail set, is a more poetical object than a hog in the wind, though the hog is all nature, and the ship all art. The controversy growing out of this edition of Pope, and Campbell's strictures upon it in his Specimens of the Poets, lasted for many years.

Mr. Bowles published Ten Plain Parochial Sermons; Paulus Parochialis, a series of sermons on Paul's Epistle to the Romans, suited to country congregations; The Life of Bishop Ken; Little Villager's Verse-Book; Cottage Hymns, and numerous other poems. The Little Villager's Verse-Book is highly praised. "One of the sweetest and best little publications in the English language."— *Lit. Gazette.*

Alexander Balfour, 1767–1829, a clerk in the publishing house of Mr. Blackwood, Edinburgh, was an author of some note. He wrote: Campbell, or the Scottish Probationer; Contemplation and Other Poems; The Foundling of Glenthorn; and Highland Mary. He contributed also to the Edinburgh Review.

George Colman, Jr., 1752–1836, was, like his father of the same name, an educated professional dramatist. His plays were numerous, and had a marked success. Some of the most noted were The Iron Chest, John Bull, and Broad Grins. "Few books have caused more loud laughter than the Broad Grins of George Colman the younger; it is a happy union of mirth and the muse, and good jokes are related in so agreeable and facetious a manner that they can scarcely be forgotten."— *Literary Chronicle.*

James Boaden, 1762–1839, was a dramatic writer, and was connected also with the drama by his intimacy with John Philip Kemble. Boaden wrote a number of Plays, seven of which are enumerated by Watt; he wrote also Biographies of Kemble, Mrs. Siddons, and Mrs. Jordan; A Critical Notice of the Papers of Shakespeare published by Ireland; and An Inquiry into the Authenticity of the various Pictures of Shakespeare which have been published.

John O'Keefe, 1747–1833, of Irish descent, was a voluminous playwright. Some of his plays are still performed, such as Tony Lumpkin in Town, Wild Oats, Love in a Camp, etc. In 1826 he published his Recollections of My Life. After his death appeared a small volume of poems from his pen, under the name of O'Keefe's Legacy to his Daughters.

Samuel J. Arnold, —— 1852, son of the celebrated musical composer, Samuel Arnold, was the author of a large number of dramatic pieces, running from 1794 to 1810. The following are attributed to him: Auld Robin Gray, Who Pays the Reckoning? Shipwreck, Irish Legacy, Veteran Tar, Foul Deeds will Rise, Prior Claim, Up all Night, Britain's Jubilee, Man and Wife, The Maniac, Plots.

II. THE NOVELISTS.

Sir Walter Scott.

Sir Walter Scott, 1771–1832, after placing himself among the foremost writers of his day as a poet, outstripped both himself and them by his unbounded success as a novelist.

Early Career. — Sir Walter was a descendant of the notorious Auld Wat, the freebooter of Scottish border story. In his eighteenth month he was rendered incurably lame by a severe attack of fever. His early childhood was passed in the country, under the care of his aunt, Miss Janet Scott. He afterwards studied at the High-School, and finally at the University of Edinburgh. He never became what is termed a good classical scholar, inasmuch as he never learned more than the rudiments of Greek, and speedily forgot even those, while his knowledge of Latin was always loose and superficial. Yet his power of imagination enabled him to enjoy and appreciate more thoroughly what he read than is the case with many a first-rate scholar.

After leaving the University, Scott became apprentice to his father, who was Clerk of the Signet, and, like many a poet before and after him, he was supposed to be devoting his time to the dry forms of conveyancing and procedure. But his genius and his taste were too imaginative for such an occupation. He learned German and Italian, and continued his readings in his favorite English authors.

Even as a very young boy, Scott was noted for his ability as a story-teller. In the High-School, and at the University, he was the idol of a select circle, who gathered around him in recess hours, to listen delighted to his improvisations. His poetical talents developed themselves later. His imagination was fertile enough, but it was long before he attained the power of rhyming and versification.

First Publications. — Scott's first appearance as an author was in a poetical capacity, as a translator of Bürger's Lenore, and The Wild Huntsman, in 1796. These were soon followed by a like rendering of Goethe's Götz von Berlichingen. In 1803 Border Minstrelsy was completed.

Great Poems. — Passing over one or two minor works, and his contributions to the Edinburgh Review, we come to The Lay of the Last Minstrel, in 1805, his first really great work. This made its author at once famous. In 1808, appeared Marmion, and, in 1810, The Lady of the Lake. In five years, Scott had placed himself at the very head of his generation.

Enthusiastic Popularity. — We of the present day, with our tardy and carefully discriminating appreciation, find it difficult to realize the unbounded enthusiasm with which the men and women of fifty years ago read, or rather devoured, Scott's Marmion and Lady of the Lake, and Byron's Childe Harold and Manfred. It is often

asserted, rashly, that the age of poetry has passed. Longfellow, Tennyson, Browning, not to name many others, are living witnesses to the contrary, both for themselves, and for their millions of readers. The truth is, simply, that we are more critical, more given to judgment and less to applause, than were our forefathers.

Prosperous Days. — Scott's pecuniary profits from the sale of his poems were equal to his literary laurels. He purchased Abbotsford, near Melrose Abbey, and spent immense sums upon the estate, in the effort to convert it into a magnificent baronial mansion of the old style. In 1820 he was made a baronet. Living here in princely style, Scott made Abbotsford famous throughout the literary world, a synonym for lavish hospitality and fraternal reunion. To Abbotsford betook itself year after year all that was famous in art, literature, and science. Men of every country and profession were welcomed to its hospitable walls, and peer, prelate, and aspirant after fame came and went in ceaseless succession.

Publication of the Novels. — Meanwhile the great wizard himself, the spell that kept together this gay concourse, was not resting on his laurels. In 1814 appeared, anonymously, Waverly, the first of the magnificent series of novels which goes by that name. The authorship was immediately ascribed to Scott, but persistently repudiated. In quick succession came Guy Mannering, The Antiquary, Old Mortality, Rob Roy, The Heart of Midlothian, The Bride of Lammermoor, year by year one or more, until the secret could not longer be kept, and it was proclaimed to the world that Scotland's greatest poet was also the greatest novelist of his age.

Reverses. — But the picture was soon to have its dark side. In 1826 Constable, and the Ballantynes, both large publishing firms, failed disastrously. Scott, who had been for some time a secret partner, was involved in the ruin, and was liable for their joint debts, amounting to over a hundred thousand pounds. With heroic courage he gave up his estate at Abbotsford in part-payment, and devoted the remainder of his life to writing himself, so to speak, out of debt. He succeeded, but the effort cost him his life. Not suffering himself to be interrupted even by the death of his beloved wife, in 1826, or by repeated attacks of ill health, he produced volume after volume — the conclusion of the Waverly series, from Woodstock on, the History of Napoleon, and The Tales of a Grandfather — until he sank into the grave, an overworn but not a broken-hearted man. A few months before his death, Scott travelled in Italy, vainly seeking to recover his strength and spirits. His funeral was unostentatious, but the procession was over a mile long, and all Scotland and England sent its mourners.

No purely literary character was ever the recipient of greater spontaneous honor, in life and in death, than Sir Walter Scott. In the year 1871, the centennial anniversary of his birth was celebrated with an outburst of enthusiasm which carried the present generation back to the days of Marmion and Waverly.

Scott's descendants have died out, with the exception of a single grand-daughter, Mary Morrice Hope. Thus his pet ambition — that of becoming the head of a long and illustrious line — has been foiled by Providence. His true offspring are not of his flesh and blood, but the creatures of his brain. Scott's wife was a Frenchwoman, the daughter of Jean Charpentier, an émigré of Lyons. His eldest daughter Sophia was married to Lockhart, the author of the well-known Memoirs of Sir Walter Scott. This biography is, scarcely excepting Boswell's Life of Johnson, the most interesting in the language.

Rank as an Author. — In estimating Scott's genius, we should be careful to distinguish between the poet and the novelist. As a poet, Scott is only in the second class, and not even first in that class. He is far surpassed in imagination by Tennyson, Browning, and Longfellow; in power and breadth of conception, by Byron. His

Marmion and Lady of the Lake are not great creations. Yet their diction is so spirited, their fundamental conceptions are so pure and cheerful, they suggest such a glamour of forest and mountain, lake and heather, that they will ever remain among the most delightful gems of the great English treasure-house. On the other hand, as a novelist, and a delineator of character, he is unsurpassed. It is the fashion, among writers of a certain class, to speak of Scott as superseded by Thackeray and Dickens. In a measure this is true; every writer, no matter how great, is crowded out more or less by his successors. Not even Shakespeare, Dante, and Goethe have been exceptions to the rule. But it may well be pondered, whether, years from now, when the final muster-roll of English novelists is called, Scott's name will not head the list — whether Meg Merrilies, Jeannie Deans, Caleb Balderstone, Domine Sampson, Rebecca of York, Dirck Hatterick, Dandie Dinmont, Flora Mac Ivor, Rob Roy, Dugald Dalgetty, will not shine, like the older windows of the cathedral at Cologne in the evening twilight, clear and unfaded, while their younger and ambitious rivals, even Becky Sharpe, Major Pendennis, Ethel Newcome, Sam Weller, Mrs. Gamp, and Mr. Micawber, will appear by their side slightly dimmed and tarnished.

Scott's defects are palpable. He is diffuse, and not over-careful in the structure of his sentences. The plot is often unskilfully woven. The would-be heroes and heroines are not always interesting. But the subordinate characters display a wealth of humor, wit, fancy, shrewdness, and sentiment that make them unique. The tone of his works is healthy and life-giving throughout. Scott is nowhere so great as when he remains on his native heath. His Scottish novels are pre-eminently his best. His Tory prejudices and blindness of vision have passed away with the generation to which they were native, and there remain only his broad love of humanity, his cheery smile and quaint humor. To Scott belongs the honor of lifting the English novel from the dreary depths of the rakedom and sentimentality of the eighteenth century, and placing it upon the lasting foundations of good breeding, good morals, and good sense, from which no one henceforth can depart and be safe.

Maria Edgeworth.

Maria Edgeworth, 1767–1849, holds a high rank as a writer of novels and tales, and of works on education.

Miss Edgeworth was the daughter of Richard Lovell Edgeworth. She was born in England, but resided nearly all her life in Ireland. Mr. Edgeworth was himself a man of letters, and an author of celebrity, particularly in works on education. Several of Maria's works were written in conjunction with her father.

Among the conjoint works of father and daughter were: A Treatise on Practical Education; Early Lessons; Essay on Irish Bulls. Miss Edgeworth also wrote The Parent's Assistant, as a Sequel to Early Lessons, and completed the Memoirs of her father, begun by himself.

Her other works are chiefly Novels and Tales. They are descriptive of domestic and social life, and are so shaped and constructed as to teach the doctrines of morals and education with as much clearness as if they had been treatises on those subjects, and with a good deal more efficiency than most treatises. For their truthfulness and vividness of description, and their skill in the delineation of character, they have received the highest encomiums from all classes of critics, and they have been perused

with unabated delight by several generations of readers, both in England and America. Young and old alike delight in Miss Edgeworth's Tales.

The best English edition of the Novels and Tales is in 18 vols. The following are the titles of some of the principal: Castle Rackrent; Belinda; Patronage; Ormond; Helen; Out of Debt, out of Danger; The Modern Griselda; The Good French Governess; Murad the Unlucky, etc.

Walter Scott was a great admirer of Miss Edgeworth's novels. The visit which she paid to him at Abbotsford is described by Lockhart as a scene of extraordinary interest. "Never did I see a brighter day at Abbotsford than that on which Miss Edgeworth first arrived there."— *Lockhart.* "If I could but hit Miss Edgeworth's wonderful power of vivifying all her persons, and making them live as *beings* in your mind, I should not be afraid."— *Walter Scott.* "Some one has described the novels of Miss Edgeworth as *a sort of essence of common sense*, and the definition is not inappropriate." —*Walter Scott.*

"The writings of Miss Edgeworth exhibit so singular an union of sober sense and inexhaustible invention,— so minute a knowledge of all that distinguishes manners, or touches on happiness in every condition of human fortune, and so just an estimate both of the real sources of enjoyment and of the illusions by which they are often obstructed,— that it cannot be thought wonderful that we should separate her from the ordinary manufacturer of novels, and speak of her tales as works of more serious importance than most of the true history and solemn philosophy that come daily under our inspection."— *Jeffrey, in Ed. Rev.*

"As a writer of tales and novels, she has a very marked peculiarity. It is that of venturing to dispense common sense to her readers, and to bring them within her precincts of real life and natural feeling."—*London Quarterly Rev.*

RICHARD LOVELL EDGEWORTH, 1744–1817, was distinguished as a writer of some important and popular works on education, but still more as the father of Maria Edgeworth.

He was born in Bath, England, but succeeded in 1782 to a family estate in Ireland, and continued to reside there afterwards. He was married four times. Maria was a daughter by the first marriage. He wrote in conjunction with his daughter: Practical Education; Easy Lessons; Essay on Irish Bulls. His separate works are: Poetry Explained for the Use of Young People; Essays on Professional Education; Essay on the Construction of Roads and Carriages; On the Telegraph; Memoirs of himself (completed by his daughter). He contributed papers on mechanical subjects to the Philosophical Transactions. He was much distinguished for mechanical ingenuity.

Miss Austen.

JANE AUSTEN, 1775–1817, was the author of several novels of a high order of merit.

Pride and Prejudice, Sense and Sensibility, Mansfield Park, and Emma, were published during her lifetime, but anonymously. Persuasion, and Northanger Abbey appeared after her death. Critics of the highest order, such as Whately in the London Quarterly, speak of Miss Austen's novels in terms of the strongest commendation. Sir Walter Scott says, her portraits of society are far superior to anything of a like nature produced by writers of the other sex. "I have read again, and for the third

time, Miss Austen's very finely written novel of Pride and Prejudice. That young lady had a talent for describing the involvements, feelings, and characters of ordinary life, which is to me the most wonderful I have ever met with. The big bow-wow I can do myself like any one going; but the exquisite touch, which renders commonplace things and characters interesting from the truth of the description and the sentiment, is denied to me. What a pity so gifted a creature died so early!"

Lady Blessington.

MARGARET, COUNTESS OF BLESSINGTON, 1787–1849, was celebrated in her day for her literary abilities and her personal charms, and her attractions in both respects were greatly increased by her high social position.

Lady Blessington was the daughter of an Irish gentleman, Edmund Power. She was married, first, at the age of fifteen, to Captain Farmer of the British army, and afterwards, at the age of thirty-one, to the Earl of Blessington. The Earl and Countess resided chiefly on the continent. On his death, Lady Blessington, then at the age of forty-two, established herself in London, where for twenty years, from 1829 to 1849, her house was the centre both of fashion and of letters, for a large and brilliant circle. She was celebrated equally for her beauty and her wit; and she wrote with the same ease and grace with which she talked. Lord Byron was a great admirer of her, and one of her most charming works is that in which she gives an account of her conversations with him. Her publications are numerous.

Besides writing a good deal for the magazines, and for the annuals, which were then in high repute, Lady Blessington wrote many separate volumes, some of which were very popular. The following are the chief: Conversations with Lord Byron; The Magic-Lantern; Tour in the Netherlands; The Victims of Society; The Repealers; The Two Friends; The Governess; Confessions of an Elderly Gentleman; Confessions of an Elderly Lady; The Idler in Italy; The Idler in France; The Belles of a Season; Memoirs of a Femme de Chambre; and a good many others. The novels of Lady Blessington "are peculiarly *Romans de Societé* — the characters that move and breathe throughout them are the actual persons of the great world; and the reflections with which they abound belong to the philosophy of one who has well examined the existing manners. Her portraiture of familiar scenes and of every-day incidents are matchless for truth and grace." — *Edinburgh Review.*

MISS MARGARET A. POWER, niece of Lady Blessington, wrote a Memoir of her aunt, and several novels: Evelyn Forrester, The Foresters, Nelly Carew, Sweethearts and Wives, etc., besides Virginia's Hand, a poem.

MISS MARY FERRIER, 1782–1855, a contemporary and friend of Sir Walter Scott, wrote three novels, all highly commended: The Marriage; The Inheritance; Destiny, or The Chief's Daughter. Miss Ferrier's novels were great favorites with Scott, and she herself was a frequent guest at Abbotsford. "Edgeworth, Ferrier, Austen, have all given portraits of real society far superior to anything man — vain man — has produced of the like nature." — *Sir Walter Scott.* "To a warm heart, a lively fancy, and great powers of discrimination, Miss Ferrier has added a variety of knowledge, and a graphic art of describing all she sees and all she feels, which give her a distinguished place among the novelists of the day." — *Allan Cunningham.*

HARRIET and SOPHIA LEE.— Harriet Lee, 1756–1851, and Sophia Lee, 1750–1824, sisters, were daughters of an actor of some note, and gained for themselves considerable reputation by their writings.

They were engaged for many years at Bath, in the management of a Young Ladies' Seminary. They wrote several works, which were well received. Those of Harriet were: The Errors of Innocence, a Novel, 5 vols.; The Young Lady's Tale; The Clergyman's Tale; The New Peerage, a Comedy; and all except two of The Canterbury Tales. Sophia wrote The Ruin, a Tale of Other Times, 6 vols.: The Life of a Lover, a Novel, 6 vols.; Ormand, or the Debauchee, 3 vols.: The Chapter of Accidents, a Comedy; Almeyda, Queen of Granada, a Tragedy; The Assignation, a Comedy; The Hermit's Tale, a Poem. Two or three of these plays were acted, and had considerable success. The Canterbury Tales, already named, extended to five volumes, and were held in high repute.

GRACE KENNEDY, 1782–1824, was a native of Ayrshire, Scotland, but resided in Edinburgh. She was the author of a number of novels or tales, which have been very popular, and have been held in high estimation by the critics: Decision; Profession not Principle; Father Clement; Dunallan, or Know what you Judge; Jenny Allan, the Lame Girl; Anna Ross, the Orphan of Waterloo; Philip Colville, a Covenanter's Story, etc.

LADY CAROLINE LAMB, 1785–1828, daughter of the Earl of Besborough, and wife of Hon. William Lamb, afterwards Lord Melbourne, wrote several novels which gained some reputation: Glenarvon, supposed to be a portrait of Lady Byron; Graham Hamilton; and Ada Reis.

MISS REGINA MARIA ROCHE, 1765–1845, a famous English novelist, is the rival of Mrs. Radcliffe. Miss Roche's most celebrated work is The Children of the Abbey, which has been widely read in England and the United States. Among the others are The Vicar of Lansdowne, Maid of the Hamlet, Monastery of St. Colombe, etc.

Galt.

John Galt, 1779–1839, wrote a very large number of works, and on a great variety of subjects. The works in which he was most successful were his novels.

Galt was born at Greenock, in Scotland. He began to study the law, but abandoned it for a literary life. He was employed for some time as agent for an emigration company, to promote settlement in Canada, but quarrelling with the Government, and being dismissed by the company, he thenceforward devoted himself entirely to authorship.

Galt's works are numerous, and are open to criticism. The histories and biographies are mostly compilations, and have the character of job work done for the booksellers. His novels, however, are thoroughly original and fresh, and though not uniformly up to the highest mark, yet always contain much that is first-rate. The following is a list of his principal works: The Ayrshire Legatees; The Annals of the Parish; The Wandering Jew; The Entail; The Provost; The Spaewife; Rothelan; The Last of the

Lairds; Laurie Todd; Southennan; The Omen; Gleñfell; The Bachelor's Wife; Rockinghorse; The Stolen Child; The Majolo; Andrew of Padua; The Earthquake; Sir Andrew Wylie; The Steamboat; Ringan Gilbaize; Eben Erksine; Gathering of the West; The Member; The Radical; Bogel Corbet; Stanley Buxton; New British Theatre; Stories of the Study; Pictures from English, Scotch, and Irish History; Guide to the Canadas; Reflections on Political and Commercial Subjects; Voyages and Travels; Lives of the Players; Life of West; Life of Byron; Life of Wolsey; Apotheosis of Sir Walter Scott; Four Tragedies; Poems; Autobiography of John Galt.

"There is a thorough quaintness of phrase and dialogue in Mr. Galt's last works, which places him apart from all other Scotch novelists; much knowledge of life, variety of character, liveliness and humour are displayed in these novels, and render them justly popular. This humor and truth were recognized as admirable by Sir Walter Scott. The public will not soon forget his Ayrshire Legatees, his Annals of the Parish, nor the Entail; which last we think one of his best novels. Mr. Galt's biographies, and many of his other later works, manufactured for the booksellers, are of a very different character." — *Gentleman's Magazine.*

"According to our judgment, he has never written better than second-rate books; though we have ever found in what we consider his worst pieces something of his best self, and something which carried us through the whole, at the same time leaving instruction fresh and precise upon our minds. And this is saying a great deal when we consider the catalogue of his writings. Indeed, his mind is such, that it cannot give out anything belonging to it, which partakes not of its original nature. Strong, and what is called *rough* good sense is ever there; familiar but most expressive thoughts find similar illustrations most readily with him, which we presume could not have been improved by long study. He is, besides, strictly a moral as well as remarkably entertaining writer." — *London Monthly Review.*

Beckford.

William Beckford, 1760–1844, was a man of extraordinary genius, who but for his enormous wealth might have achieved the highest distinction as an author.

Beckford was son of a Lord-Mayor of London, and inherited from his father, besides a large English estate, a fortune in the West Indies which yielded him upwards of £100,000 per annum. He was a man of a high order of genius, and he was educated with extreme care. If it had not been for his excessive wealth, he might have made himself one of the greatest ornaments of letters. As it was, he published several works of great literary merit.

Beckford's first work, written at twenty, was Biographical Memoirs of Extraordinary Painters. It is a work criticizing with great severity certain English painters. His next and chief literary production was Vathek. This was an oriental romance, written in French, but translated into English by some other author. Byron speaks of it in terms of highest eulogy. It is said to be in such pure French that no one would suspect it to be written by other than a native Frenchman, and its orientalism is so complete that travellers in the East have some difficulty in believing that it is not a translation from some oriental original. With all its beauties, however, it is as audacious as anything in Byron in its licentiousness, and is diabolical in its contempt for mankind. Mr. Beckford published also a book of travels, called Italy, and another called Recollections of an Excursion to the Mountains of Alcobacca and Batalha, which contain passages of a high order of merit.

"He is a poet, and a great one, too, though we know not that he ever wrote a line of verse. His rapture amidst the sublime scenery of mountains and forests, in the Tyrol, especially, and in Spain, is that of a spirit cast originally in one of nature's finest moulds; and he fixes it in language which can scarcely be praised beyond its deserts — simple, massive, nervous, apparently little labored, yet reaching, in its effect, the very perfection of art." — *London Quar. Review.*

Beckford spent vast sums of money in building Fonthill Abbey, on his estate in England, and in filling it with the rarest and most costly works of art. After abandoning this fancy, he built another magnificent palace near Bath; also, a mansion near Cintra, in Portugal, where he spent much of the latter part of his life. He was a man singularly gifted with genius and wealth, but utterly selfish and worldly, who had exhausted at twenty all the world had to offer, and lived in sullen grandeur to the age of eighty-four.

Monk Lewis.

Matthew Gregory Lewis, 1775–1818, is often called "Monk" Lewis, after one of his celebrated works.

Mr. Lewis studied at Oxford and also in Germany, and resided during the last five years of his life in Jamaica. He is the author of a number of dramas and novels, which were at one time extremely popular, and exercised a great influence over the then rising generation of authors. The most celebrated are: The Monk, a romance so licentious in passages that the author was for a while in danger of prosecution; The Castle Spectre, a drama; and Timour the Tartar; Rolla, and The Captive, dramas. After Lewis's death there appeared The Journal of a West India Proprietor, also his Life and Correspondence. The Journal and the Correspondence are easy and entertaining in style, and replete with information.

As a writer of works of imagination, Lewis belongs to what is vulgarly known as the "blood-and-thunder" school. His works, abounding in scenes of horror, resemble those of Mrs. Radcliffe. Lewis was a man of decided imagination and poetic ability, as is shown by the ballads and songs scattered through his plays and novels. But he suffered his imagination to run riot, and although for a while he seemed to have created a new era in literature, his works are gradually falling into that neglect which is the lot of all crude and frantic effort.

Charles Robert Maturin, 1782–1824, a native of Ireland, educated at Trinity College, Dublin, was the author of a number of dramas and novels, which enjoyed at one time a good share of popularity, but which have since fallen into neglect.

The principal are Fatal Revenge, a Novel; The Wild Irish Boy, a Novel; Bertram, a Tragedy; Manuel, a Tragedy; Women, a Novel. Maturin's productions are in the Mrs. Radcliff style, abounding in horrors, and his style, although vigorous, is extravagant and unequal.

Michael Scott, 1789–1835, was a native of Scotland, educated at the University of Glasgow, and engaged for a number of years in the West India trade. From 1822 until his death he resided in Scotland. Scott is the author of two celebrated serials that appeared in Blackwood's Magazine, and were afterwards reprinted. They are called Tom Cringle's Log, and The Cruise of the Midge. They attracted great attention at the time of their appearance, and are still read and enjoyed by numerous readers.

III. REVIEWERS AND POLITICAL WRITERS.

Gifford.

William Gifford, 1756–1826, obtained distinction in various walks of authorship, but is chiefly known by his labors as editor of the London Quarterly Review.

Gifford was born poor, and was left an orphan at twelve. He went to sea for a short time, and then was bound apprentice to a shoemaker. Through the liberality of a benevolent surgeon, Mr. Cookesley, Gifford was enabled to study the classics, and to attend for some time at Oxford. Spurred by a desire for literary life, he went to London.

Publications. — Gifford's first publication was The Baviad, a poetical satire, published in 1794, and directed against Mrs. Piozzi and other second-class writers and pretenders to literature. His next was the Mæviad, 1795, likewise a satire, and aimed at the dramatists of the day. Both poems were successful. In 1797, he became editor of the famous Anti-Jacobin. In 1802, he published a translation of Juvenal, which has been pronounced on good authority to be "the best poetical version of a classic in the English language." He performed a large amount of critical work in editing old English authors. He gave critical editions of Massinger, 4 vols., 8vo; Ben Jonson, 9 vols., 8vo; Ford, 2 vols., 8vo; Shirley, 6 vols., 8vo. The editions of Ford and Shirley were unfinished at his death, and were completed by other hands.

Work as a Reviewer. — Gifford's crowning work, however, was his editorship of the London Quarterly Review, from 1809, the time of its inception, to 1824. Here he reigned supreme for a period of fifteen years, and his reign was one of terror. He was a man of great acuteness of intellect, coarse and savage in disposition, lynx-eyed to detect blemishes, and relentless in exposing them, yet enjoying a large measure of consideration in the literary world on account of the power which he wielded by virtue of his editorial position, and which he used with incessant and remorseless activity.

"As an editor of old authors, Mr. Gifford is entitled to considerable praise for the pains he has taken in revising the text, and for some improvement he has introduced into it. He had better have spared the Notes, in which, though he has detected the blunders of previous commentators, he has exposed his own ill temper and narrowness of feeling more. As a critic, he has thrown no light on the character and spirit of his authors. He has shown no striking power of analysis, nor of original illustration, though he has chosen to exercise his pen on writers most congenial to his own turn of mind from their dry and caustic wit: Massinger and Ben Jonson. What he will

make of Marlowe, it is difficult to guess. He has none of 'the fiery quality' of the poet." — *Hazlitt.*

"He was a man of extensive knowledge; was well acquainted with classic and old English lore; so learned, that he considered all other people ignorant; so wise, that he was seldom pleased with anything; and, as he had not risen to much eminence in the world, he thought no one else was worthy to rise. He almost rivalled Jeffrey in wit, and he surpassed him in scorching sarcasm and crucifying irony. Jeffrey wrote with a sort of levity which induced men to doubt if he were sincere in his strictures; Gifford wrote with an earnest fierceness which showed the delight which he took in his calling." — *Allan Cunningham.*

"He was a man of rare attainments and many excellent qualities. His Juvenal is one of the best versions ever made of a classical author; and his satire of the Baviad and Mæviad squabashed at once a set of coxcombs, who might have humbugged the world long enough. As a commentator he was capital, could he but have repressed his rancors against those who had preceded him in the task; but a misconstruction or misinterpretation, nay, the misplacing of a comma, was in Gifford's eye a crime worthy of the most severe animadversion. The same fault of extreme severity went through his critical labors, and in general he flagellated with so little pity, that people lost their sense of the criminal's guilt in dislike of the savage pleasure which the executioner seemed to take in inflicting the punishment. This lack of temper probably arose from indifferent health, for he was very valetudinary, and realized two verses, wherein he says Fortune assigned him

> One eye not over good,
> Two sides that to their cost have stood
> A ten years' hectic cough,
> Aches, stitches, all the various ills
> That swell the devilish doctor's bills,
> And sweep poor mortals off.

He was a little man, dumpled up together, and so ill-made as to seem almost deformed, but with a singular expression of talent in his countenance." — *Sir Walter Scott.*

"William Gifford, the editor of the Quarterly Review, seems to have united in himself all the bad qualities of the criticism of his time. He was fierce, dogmatic, bigoted, libellous, and unsympathizing. Whatever may have been his talents, they were exquisitely unfitted for his position — his literary judgments being contemptible, where any sense of beauty was required, and principally distinguished for malice and word-picking. The bitter and snarling spirit with which he commented on excellence he could not appreciate; the extreme narrowness and shallowness of his taste; the labored blackguardism in which he was wont to indulge, under the impression that it was satire; his detestable habit of carrying his political hatreds into literary criticism; his gross personal attacks on Hunt, Hazlitt, and others, who might happen to possess less illiberal principles than his own; made him a dangerous and disagreeable adversary, and one of the worst critics of modern times. Through his position as the editor of an influential journal, his enmity acquired an importance neither due to his talents nor his character." — *Whipple.*

Mackintosh.

Sir James Mackintosh, 1765–1832, obtained great and deserved celebrity as a writer on subjects connected with statesmanship and national polity.

Career. — He was a native of Scotland; was educated at Aberdeen, and afterwards studied medicine at Edinburgh; abandoned the profession for the law; held the posts of recorder and admiralty judge under the East India Company; returned to England and was elected to Parliament; afterwards occupied the chair of politics and history in the College at Haylebury.

Publications. — His first great work, Vindiciæ Gallicæ, was published in 1791, in reply to Burke's Reflections, and had the effect of staying for a while the tide that was then rising so high against France and the French Revolution. Subsequently, in 1799, he delivered a course of lectures On the Law of Nature and of Nations, which were the expression of his conversion to the opposite or conservative view. In 1803 he delivered an eloquent speech, afterwards translated into French, in defence of M. Peltier, who was tried for libel against Napoleon and acquitted. He contributed a number of articles to the Edinburgh Review, the most famous of which are those On the Philosophical Genius of Bacon and Locke, On the Authorship of the Eikon Basilike, The Partition of Poland, Madame de Staël's De l'Allemagne, On the Right of Parliamentary Suffrage. He also published a Dissertation on the Progress of Ethical Philosophy, and began The History of England for Lardner's Cabinet Encyclopædia, but did not live to finish it beyond the middle of the third volume. This last work can scarcely be called a history; it is rather a collection of discourses on history. In 1834, after his death, there appeared a Review of the Causes of the Revolution in 1688, a fragment comprising all that Mackintosh had succeeded in realizing of his favorite project of writing a philosophical history of England.

Estimate of Him. — Mackintosh seems to have been greater as a man than as a writer. At least, no one of his works equals the wonderful reputation that he himself enjoyed among his contemporaries. All his large works are faulty in many respects. His Dissertation on the Progress of Ethical Philosophy, for instance, is glaringly deficient in its notices of the French and German schools. In the words of Allan Cunningham, "He seemed to want that scientific power of combination without which the brightest materials of history are but as a glittering mass; he was deficient in that patient but vigorous spirit which broods over scattered and unconnected things and brings them into order and beauty." In like manner, Judge Story expressed his impatience at Mackintosh's "want of decision and energy in carrying out his ideas and large designs." The explanation is found in the fascinations of London society and the brilliant rôle played in it by Sir James. In a circle of wits and writers, he was the brightest light. His good nature, his quickness, and his wonderful powers of memory invested him with a charm that fascinated everybody, and tempted him to lead a life of society which prevented him from achieving any results commensurate with his abilities.

William Hazlitt, 1778–1830, wrote much on literary and political subjects.

Hazlitt was educated at the Unitarian College, at Hackley. He commenced as an artist, but soon abandoned the brush for the pen. He contributed a number of articles to the periodical press and the Edinburgh Review, and wrote several lectures upon English Poetry, English Comic Writers, The Age of Elizabeth, etc., etc. After his death his literary remains were published by his son, with a sketch of his life, and an essay on his genius, the latter by Bulwer and Talfourd. The miscellaneous works of

Hazlitt were published in Philadelphia, 1848, in 5 vols., to which was added a sixth volume, a reprint of the Life of Napoleon.

In Hazlitt's writings, merit is strangely jostled by demerit. He has a wide range of sympathy and appreciation, but is subject to blind prejudices. Especially is this defect manifest in his treatment of (then) living authors. He seems incapable of appreciating a writer until he is dead. In the words of Professor Wilson, he reverses the proverb, and thinks a dead ass better than a living lion.

"Hazlitt possessed, in a very eminent degree, what we are inclined to believe the most important requisite for true criticism — a great and natural relish for all the phases of intellectual life and action . . . but . . . there is scarcely a page of Hazlitt which does not betray the influence of strong prejudice, a love of paradoxical views, and a tendency to sacrifice the exact truth of a question to an effective turn of expression."— *Tuckerman.*

GEORGE CANNING, 1770–1827, was a statesman and Parliamentary leader of great celebrity.

In conjunction with some others, Canning started a satirical journal, The Anti-Jacobin, which was intended to ridicule and discountenance the principles of the French Revolution. The poetry of the Anti-Jacobin was remarkable for the keenness of its wit. One of the pieces contributed by Canning, The Knife-Grinder, a burlesque upon Southey, has been greatly admired. Mr. Canning had a strong propensity for literary pursuits, and would doubtless have made a great figure in the world of letters, had not his talents been put in requisition in the more important science of governing a great empire. His Speeches have been published in 6 vols., 8vo.

THOMAS ERSKINE, 1750–1823, is believed to have been the greatest legal advocate that England has ever produced. "As an advocate in the forum, I hold him to be without an equal in ancient or modern times."—*Chief-Justice Campbell.*

Erskine's father not being able to give him the advantages of a University education, he entered the navy, and afterwards the army. After spending some years in this way, restless with the consciousness of powers for something better, he finally resolved upon the study of the law. The first case in which he was employed was a political trial for a libel on one of the members of the Cabinet. "Then was exhibited the most remarkable scene ever witnessed in Westminster Hall. It was the *debut* of a barrister, wholly unpracticed in speaking, before a court crowded with the men of the greatest distinction, belonging to all parties in the state. And I must own that, all the circumstances considered, it was the most wonderful forensic effort of which we have any account in our annals."—*Campbell.*

Erskine's success was instantaneous, and it never declined. He became Lord High-Chancellor, and was raised to the peerage as Baron Erskine. His Speeches, with Memoir by Lord Brougham, have been published in 4 vols., 8vo. He wrote Armata, a political romance, 2 vols.; also, A View of the Causes and Consequences of the Present War with France (1796), of which forty-eight editions were printed in a few months. "At the bar Erskine shone with peculiar lustre. There the resources of his mind were made apparent by instantaneous bursts of eloquence, combining logic, rhetorical skill, and legal precision, while he triumphed over the passions and prejudices of his hearers, and moulded them to his will."— *Campbell.*

Lord Holland, Henry Richard Vassall Fox, (Third) Lord Holland, 1773–1840, was a nephew of the celebrated orator, Charles James Fox.

Lord Holland, educated at Oxford, was a warm supporter of his uncle in Parliament, and a constant adherent to the Whig party. His chief literary productions were a life of Lope de Vega, and Three Comedies from the Spanish, which have been pronounced excellent. But he is still better known by his Foreign Reminiscences and his Memoirs of the Whig Party, both edited by his son Henry Edward. These two works have been much read and reviewed, and are invaluable as a record of the growth of England and English politics during the first half of the present century.

Sir Samuel Romilly, 1767–1818, the son of a London jeweller, entered the profession of the law, and attained to great distinction as a barrister and a statesman.

Sir Samuel was regarded by his contemporaries as a most eloquent speaker, and a thoroughly honest man. His Speeches were collected and published in 1820. His Memoirs, partly written by himself, were edited by his sons in 1840. Among his writings are conspicuous the fragment on the Constitutional Power and Duty of Juries, his Observations on the Criminal Law of England, and his Edinburgh Review article on Codification. One of his most celebrated speeches was that on the slave-trade, delivered in the House of Commons in 1806. He was a zealous advocate of the reformation of the English criminal law, and of Catholic Emancipation. His success as a barrister was unequalled in his day.

Rt. Hon. John Sinclair, LL.D., 1754–1835, was born at Thurso Castle, Scotland. He was a member of Parliament for thirty years, from 1780 to 1810, and took a prominent part in public affairs. In 1786 he was made a baronet, and in 1810 Privy Councillor. He wrote much on subjects connected with political economy: History of the Public Revenue of the British Empire; Statistical Account of Scotland; Origin of the Board of Agriculture; Blight, Rust, and Mildew; Hints on Longevity; Observations on the Report of the Bullion Committee, etc.

Cobbett.

William Cobbett, 1762–1835, was an English political writer of great notoriety. He wrote under the name of Peter Porcupine, and exercised his vocation partly in the United States and partly in England.

After a somewhat chequered career, Cobbett settled in Philadelphia in 1796, and started Peter Porcupine's Gazette, in which he entered with great bitterness and violence into the political questions of the day. Dr. Rush and others prosecuted him for slander, and obtained a verdict against him of $5000. In 1800 Cobbett returned to England and began The Porcupine, which he continued for some time. Subsequently he established the Weekly Register, which he kept up for thirty years. He returned to the United States in 1817, but went back finally to England in 1819, taking with him the bones of the infidel, Tom Paine.

The works of Peter Porcupine (that is the articles written by him in America) were

published in London in 1801, in 12 vols., 8vo. "Cobbett in these volumes has left a picture of the politics and the leading politicians of America, which (with caution) must be studied by all who would understand the party questions with which they were discussed."— *Chancellor Kent.*

Cobbett wrote also Emigrant's Guide; Poor Man's Friend; Cottage Economy; A Year's Residence in America; An English Grammar; The Woodlands, a treatise on Planting; Parliamentary History of England; and Pamphlets almost innumerable.

Cobbett did not mistake in naming himself "Porcupine." He bristled all over, and against everybody in turns, and was always in hot water. He was prosecuted and fined several times in England for slander, and once he was imprisoned. He was as untruthful as he was ill-natured. "His malevolence and lying are beyond anything."— *Jeremy Bentham.*

Apart from his moral delinquencies, Cobbett was a writer of great merit. His style is almost universally commended. He was perfect master of that plain, homespun idiom which all understand, and he expressed himself with amazing clearness. "The general characteristics of his style were perspicuity unequalled and inimitable; a homely, muscular vigor, a purity always simple, and a raciness often elegant." —*London Times.* "The style of Cobbett is the perfection of the rough Saxon English, a model of political writings for the people." He was especially remarkable for his rough common sense, and his powers of sarcasm.

IV. PHILOSOPHICAL AND SCIENTIFIC WRITERS.

Dugald Stewart.

Dugald Stewart, 1753–1828, was the leading metaphysical writer in Great Britain during all the early part of the present century.

Dugald Stewart was born in Edinburgh, his father being at the time Professor of Mathematics in the University. He entered the High-School of Edinburgh at seven, and remained in it until twelve. During the last two years of this time he was under the well-known Alexander Adam. He attended the University from 1765 to 1770, that is, from the age of twelve to the age of sixteen. While there, he had the instructions of John Stevenson in Logic, and of Adam Ferguson on Moral Philosophy. In 1771 he went to Glasgow to study under Dr. Reid. While there he wrote his first work, An Essay on Dreaming, which contained the germs of many of his subsequent speculations. He lived also in the same house with Archibald Alison, author of the Essay on Taste, with whom he contracted a lasting friendship.

In 1772, being then eighteen years old, Stewart began assisting his father in the instruction of the mathematical classes at Edinburgh, and continued in that department, jointly with his father, until 1785.

In 1778, during the temporary absence of Ferguson on a political mission to America, Stewart taught the Moral Philosophy class, in addition to his mathematical classes, and lectured on the subject with great applause. On the resignation of Ferguson, in 1785, Stewart was elected Professor of Moral Philosophy, and continued to fill the chair for twenty-five years. His lectures were greatly admired, and added much to the renown of the University.

In 1806, Stewart received a sinecure office from the Government, worth £300 a year. In 1809, his health failing, Dr. Thomas Brown, at Stewart's request, was appointed, at first to lecture to the class, and afterwards to be a joint Professor, which arrangement continued until Brown's death in 1820. On the death of Brown, Stewart exerted himself in behalf of the appointment of Sir William Hamilton, but was overruled in the matter, and the appointment was given to John Wilson. Stewart's active duties in the University ended in 1810.

In his philosophy, Stewart was a disciple of Reid, and he followed up the reaction which Reid had begun, against the doctrines of Hume and Berkeley. Although not one of the most original or profound thinkers in his department, yet by the elegance of his style, the clearness of statement, and the great compass of his writings, he did more than any man in his day to diffuse an interest in speculations connected with the human mind.

His collected works have been edited by Sir William Hamilton, in 11 vols., 8vo. His principal works are: The Elements of the Philosophy of the Human Mind; Outlines of Moral Philosophy; The Philosophy of the Active and Moral Powers; Lectures on Political Economy; A General View of the Progress of Metaphysical, Ethical, and Political Philosophy, since the Revival of Letters; Philosophical Essays; An Account of the Life and Writings of Thomas Reid; of William Robertson the historian; and of Adam Smith the political economist.

Stewart, like our own Professor Silliman in another department, had extraordinary powers as a lecturer, amounting almost to fascination. "All the years I remained about Edinburgh I used, as often as I could, to steal into Mr. Stewart's class to hear a lecture, which was always a high treat. I have heard Pitt and Fox deliver some of their most admired speeches, but I never heard anything nearly so eloquent as some of the lectures of Professor Stewart. The taste for the studies which have proved my favorite pursuits, and which will be so to the end of my life, I owe to him." — *James Mill.*

Thomas Brown.

Thomas Brown, M. D., 1778–1820, a distinguished Scotch metaphysician, was the colleague and successor of Dugald Stewart in the chair of Moral Philosophy in the University of Edinburgh.

Dr. Brown's first publication, Observations on the Zoonomia of Erasmus Darwin, was written at the age of eighteen, and "exhibited astonishing prematurity of talents." "The perhaps unmatched work of a boy of eighteen years of age." — *Mackintosh.*

The work which first gave him a world-wide celebrity was a treatise on Cause and Effect. The theory of causation which he introduced, though since generally abandoned as untenable, was presented with such clearness of statement and such wonderful vigor and beauty of style, that it took the public by storm. Critics of all schools

were loud in its praise. "This is a work of great power. Before Dr. Brown wrote, we were confusedly all in the dark about causation. If ever there was a system which deserved the appellation of intelligible, compact, consistent, simple, this is the one." — *N. Am. Review.* "His first tract on Causation appeared to me the finest model of discussion in Mental Philosophy since Berkeley and Hume." — *Mackintosh.*

Dr. Brown, in connection with his extraordinary acuteness as a metaphysician, had a rich and glowing imagination, as one can see at a glance in reading a page anywhere in his works; it is no wonder, then, to find him a frequenter of the haunts of the muses. His poetical works are numerous, though it is probable they would have passed into oblivion but for the splendor of his abilities in other respects. He wrote The Paradise of Coquettes; The War Fiend; The Wanderer in Norway, a Poem; Agnes, a Poem; Emily and other Poems. After Brown's death, his Lectures on the Philosophy of the Human Mind appeared. They constitute the leading monument of his fame.

"It would be unjust to censure severely the declamatory parts of these Lectures; they are excusable in the first warmth of composition. They might even be justifiable allurements in attracting young learners to abstract speculations. The prose of Dr. Brown is brilliant to excess. It is darkened by excessive brightness; it loses ease and liveliness by over-dress; and, in the midst of its luxurious sweetness, we wish for the striking and homely illustrations of Tucker, and for the pithy and sinewy sense of Paley." — *Mackintosh.*

Abercrombie.

JOHN ABERCROMBIE, M. D., 1781–1844, who was at his death at the head of his profession in Scotland as a physician, was equally eminent as a writer of medical works, and as a writer on metaphysics.

Abercrombie's principal medical works are Researches on Diseases of the Spinal Cord, and Researches on the Diseases of the Intestinal Cord, etc. His works of the other class are The Philosophy of the Moral Feelings, and the Intellectual Powers. The work last named has had an extended and general popularity. Though not profound, it is clear and easily understood; it contains much curious and useful information, and it is particularly valuable on those points in which the mind is affected by the body. The author's medical experience and knowledge gave him special facilities for treating intelligently this class of subjects. A truly Christian spirit pervades all his writings.

JONATHAN DYMOND, 1796–1828, a member of the Society of Friends, wrote two works of great value: Inquiry into the Accordancy of War with the Principles of Christianity; Essays on the Principles of Morality, and on the Private and Political Rights and Obligations of Mankind. The former was one of the most effective weapons of the Peace Society. The latter has been republished in the United States, and has been made a text-book on Moral Science in many institutions of learning.

SAMUEL DREW, 1765–1833, is chiefly and most favorably known by his work on The Immateriality and Immortality of the Soul.

Drew was without any advantages of early education, but being converted from infidelity, he became greatly interested in religious topics and applied himself zealously to study. He was editor of the Imperial Magazine, and wrote several works which

were in high repute: The Immateriality and Immortality of the Human Soul; Remarks on Paine's Age of Reason; Identity and General Resurrection of the Human Body; Being and Attributes of God; Life of Dr. Coke, etc. "His work on the Soul is truly wonderful; nothing like it was ever published."— *Prof. Kidd.* "His masterpiece of metaphysical argument is contained in his Essay on the Soul, for which he has been styled the 'English Plato.'"— *Lond. Christ. Remembrancer.*

John Mason Good.

JOHN MASON GOOD, M. D., 1764–1827, though eminent in his profession, and the author of several works on medicine of high authority, was almost equally distinguished in linguistic and theological pursuits.

Good had no advantages of a University education, but was placed at fifteen as apprentice to a surgeon, and worked his way up in the profession by private study and dauntless perseverance. He was related on the mother's side to Dr. John Mason.

Good's principal works, omitting those exclusively professional, are the following: The Book of Nature, 3 vols., 8vo; Pantalogia, or an Encyclopædia of Arts, Sciences, and General Literature, 12 vols. (written jointly by Dr. Good, Olinthus Gregory, and Newton Bosworth); Maria, an Elegiac Ode; Triumph of Britain, an Ode; The Nature of Things, translated from the Latin of Lucretius, with notes philosophical and explanatory, 2 vols., 4to; The Song of Songs, with notes critical and explanatory; The Book of Job, translated literally, with notes critical and illustrative. These two works, on Job and Solomon's Song, displayed immense erudition, and gave the author a high rank as a biblical scholar. The work on Lucretius likewise showed him to be wonderfully at home in the deepest problems of classical scholarship.

"These vast volumes are more like the work of a learned German professor than of an ungraduated Englishman. They display extensive erudition, considerable judgment, and some taste; yet, upon the whole, they are extremely heavy and uninteresting, and the leading emotion they excite in the reader is that of sympathy with the fatigue the author must have undergone in the compilation. The truth is, that Mr. Good, though very intelligent, is very indiscriminate in the selection of his information; and though, for the most part, sufficiently candid and judicious in his remarks, is at the same time intolerably dull and tedious. He has no vivacity; no delicacy of taste or fancy; very little originality; and a gift of extreme prolixity. His prose is better than his poetry; his reasonings are more to be trusted than his criticism; and his statements and explanations are of more value than his argument."—*Jeffrey.*

"No work of criticism in the language affords such a display of acquaintance with ancient and modern languages. Dr. Good is a firm believer in the antiquity of the book [Job], contends that Moses was the writer of it, and that it contains the great principles of the patriarchal faith. His translation is the most valuable work on Job in the English language, and must materially assist any individual in the interpretation of that difficult book."—*Orme.*

OLINTHUS GREGORY, LL. D., 1774–1841, a mathematician of great eminence, was Professor of Mathematics in the Royal Military Academy at Woolwich, yet had a taste for literary pursuits.

Among Gregory's works of a popular character are: Lessons Astronomical and Philosophical, for the Amusement and Instruction of British Youth; Letters to a

Friend on the Evidences, Doctrines, and Duties of the Christian Religion, published by the Religious Tract Society; Memoirs of Dr. John Mason Good. He edited also The Pantalogia, or General Encyclopædia, in connection with John Mason Good and Bosworth.

Jeremy Bentham.

Jeremy Bentham, 1747–1832, attained great celebrity as a writer on political reform.

Mr. Bentham began authorship as early as 1776, by a sharp critique on Blackstone's view of the origin of Government. From that time on, for a period of more than half a century, he continued to write and publish on almost every subject connected with legislative and political reform. His works were published, after his death, in 11 vols., 8vo.

A striking peculiarity of Bentham's works is that those written first were much better as to style than those written late in life. His early writings are marked by compactness, clearness, and general attractiveness of style. As he advanced in life, he grew careless in this respect, and concerned himself only with the substance of what he had to say. His matter was always weighty, and he always provoked discussion.

Most of the ameliorations in English law have sprung from the discussions to which Bentham gave rise. He was indeed a bold, vigorous, and original thinker, but not a safe guide; and in his religious opinions was decidedly of an infidel character. The cardinal doctrines of his whole system were, that "utility is the test and measure of virtue;" and that "the object of legislation is the greatest happiness of the greatest number."

Bentham's chief works are the following: A Fragment on Government, being the critique on Blackstone; A Defence of Usury; Principles of Morals and Legislation; Panopticon, containing a plan for utilizing the labor of convicts; The Rationale of Indirect Evidence; The Rationale of Punishment; The Rationale of Reward; The Book of Fallacies; Church of Englandism and its Catechism examined.

Of the Defence of Usury, 1787, *Sir James Mackintosh* says, it is "perhaps the best specimen [extant] of the exhaustive discussion of a moral or political question, leaving no objection, however feeble, unanswered, and no difficulty, however small, unexplained; remarkable, also, for the clearness and spirit of the style, for the full exposition which suits them to all intelligent readers, for the tender and skilful hand with which prejudice is touched, and for the urbanity of his admirable apology for projectors." "A work unanswered and unanswerable; and not less admirably reasoned than happily expressed." — *Edinburgh Review.*

Of the Book of Fallacies, twenty-seven years later, 1824, *Sidney Smith* says: "Whether it is necessary that there should be a middleman between the cultivator and the possessor, learned economists doubted; but neither gods, nor men, nor booksellers can doubt the necessity of a middleman between Mr. Bentham and the public. Mr. Bentham is long; Mr. Bentham is occasionally involved and obscure; Mr. Bentham invents new

and alarming expressions; Mr. Bentham loves division and subdivision — and he loves method itself, more than its consequences. Those only, therefore, who know his originality, his knowledge, his vigor, and his boldness, will recur to the works themselves. The great mass of readers will not purchase improvement at so dear a rate, but will choose rather to become acquainted with Mr. Bentham through the Reviews — after that eminent philosopher has been washed, trimmed, shorn, and forced into cleanliness."

Of the Church of Englandism, etc., 1818, the *London Quarterly Review* says: "It is fortunate that this book (as we have said) is not attractive; it is too obscure to be generally understood, and too ridiculous to be admired; and however mischievous the intention, the tendency will be very innoxious. Of its worst part, the indecent levity with which all that is sacred is treated in it, we have not spoken. Those offences must be answered for at a higher tribunal; but we would seriously recommend it to the author to consider whether the decline of life cannot be better spent than in captiously cavilling at the doctrines of religion, and in profane ridicule of its most holy rites."

Malthus.

Thomas Robert Malthus, 1766–1834, was the author of a large number of works on Political Economy.

Malthus was a native of Surrey; he was educated at Cambridge, and took orders in the Church of England; from 1805 until his death, he was Professor of Modern History and Political Economy in Haileybury College.

The principal works of Malthus are: An Essay on the Principle of Population, etc.; An Inquiry into the Nature and Progress of Rent; and Principles of Political Economy. His Essay on Population excited great attention when it first appeared; and the principles which it lays down have not ceased to engage the attention of philosophers ever since. He controverts the theory of Godwin and others upon the progress and perfectibility of human nature, and endeavors to establish, as a fundamental principle, that population tends to increase in geometrical ratio, while the supply of food and other necessaries can be increased only in arithmetical. The corollary is, of course, that at some future day the supply of food will not suffice the population. This theory has lately received fresh impulse by its relation to the so-called struggle for existence underlying Darwin's Origin of Species.

Ricardo.

David Ricardo, 1772–1823, is another prominent writer on Political Economy.

Ricardo accumulated a large fortune in the stock-brokerage business, and was a Member of Parliament for the four years preceding his death. Ricardo's Principles of Political Economy and Taxation, 1817, belongs to the same class with Adam Smith's Wealth of Nations, Malthus on Population, and Mill's Principles, leading works on the subject. Several of the principles laid down by Ricardo have been controverted or shown to be erroneous, but the work still retains its value as an able treatise.

Besides the Principles, Ricardo was the author of several minor works and pamphlets, prominent among which are the pamphlet on The High Price of Bullion a Proof of the Depreciation of Bank Notes, and a Reply to Bosanquet's Observations on the Report of the Bullion Committee. This Report, it will be remembered, was the celebrated one in which Francis Horner took so distinguished a part. Ricardo's Tract

on Protection to Agriculture has been pronounced his best by McCulloch. His chief error, as a theorizer, seems to have been his view of rent, which he assumes to be the value of the difference between the best and the worst lands in cultivation.

JOHANN GASPAR SPURZHEIM, 1776–1832, acquired great notoriety by his writings on Phrenology.

Spurzheim was a native of what is now Rhenish Prussia. While studying medicine in Vienna, Spurzheim became acquainted with Gall, then professor. The two were thenceforth for many years intimately associated in investigating and lecturing upon the functions of the brain. In 1813 they parted company. From that time until his death in 1832, Spurzheim lived chiefly in England, lecturing and writing. He also visited the United States.

Spurzheim's claims to distinction as a physiologist are unmistakable. He is generally regarded as the discoverer of the fibrous structure of the brain. Unfortunately, he was led away by phrenological speculations. Many of his works were published in French. Of those published in English the best known are: The Physiological System of Drs. Gall and Spurzheim, a treatise on Insanity, Phrenology, Anatomy of the Brain, etc.

JOHN PLAYFAIR, 1748–1819, was one of the scientific writers of the period.

Playfair was a native of Scotland. He studied at St. Andrew's; was at one time a minister in the Church of Scotland, and afterwards Professor of Mathematics and Natural Philosophy in the University of Edinburgh. To young students, Playfair is principally known by his edition of Euclid. As a man of science he is known by numerous contributions to the transactions of the Edinburgh Royal Society and to the Edinburgh Review. Among such contributions are the review of La Place's Mecanique Celeste, Remarks on the Astronomy of the Brahmins, and on Physical Astronomy (in the Encyclopædia Britannica). A celebrated dissertation, left unfinished, and published in the supplement to the Encyclopædia, is on a General View of the Progress of Mathematical and Physical Science since the Revival of Letters. Professor Playfair was a clear thinker and a clear writer, and in personal manners appears to have been extremely affable and popular.

Sir Humphry Davy.

SIR HUMPHRY DAVY, 1778–1829, is considered the greatest of English chemists and discoverers.

Davy was born in Cornwall. He began as apprentice to an apothecary, and at the age of forty-two was President of the Royal Society, and the first man in the world in his own department of research. His discoveries, besides advancing theoretical science, led directly to many practical results of the greatest importance in mechanics and the useful arts.

His works, which have been published in 9 vols., 8vo, are for the most part purely scientific. He occasionally, however, enlivened his leisure hours, or usefully occupied those in which his strength was not sufficient for severe studies, with works of a lighter kind, sufficient to show that he might have made himself a great man in letters if he had not chosen rather to be supreme in science. "Had not Davy been the first chemist,

he probably would have been the first poet of his age." — *Coleridge.* Among his lighter works are: Consolations in Travel, or the Last Days of a Philosopher; and Salmonia, or Fly Fishing,—the last named being written when the author was unable through sickness to engage in his customary scientific pursuits.

James Watt, 1736–1819, strictly speaking, cannot be classed among the prominent British authors. His printed works are few, and not very important. His name will rather be handed down to all future generations by reason of his works as an inventor.

By his construction of the first practical steam-engine, and his many subsequent improvements, Watt did more to develop the industrial resources of his country than any one other man. He found England a comparatively weak and poor country, and he died leaving it the richest and most influential in the world. It is more than probable that England, but for Watt's steam-engine, would not have been able to contend successfully single-handed against Napoleon.

Watt was a man not merely of great ingenuity in the construction of machinery, but of sound understanding and extensive reading. By his industry he repaired the defects of his early education, and imbued himself thoroughly with the spirit of philosophic inquiry. The only publication by him that is of general interest is his paper on the Constituent Parts of Water, published in the Philosophical Transactions, 1784. In this paper he took the first step beyond Dr. Priestley in determining the composition of water.

The life of Watt by Muirhead contains extracts from his correspondence which throw full light upon the growth of the invention of the steam-engine and the history of Watt's successive patents. This life presents the interesting record of a clear-headed, persevering man who wrought silently and slowly but surely the greatest revolution in modern industrial life.

"Those who consider James Watt only as a great practical mechanic, form a very erroneous idea of his character. He was *equally* distinguished as a natural philosopher and a chemist, and his inventions demonstrate his profound knowledge of these sciences, and that peculiar characteristic, the union of them for practical application."—*Sir Humphry Davy.*

Sir Charles Wilkins, 1740–1836, is associated in fame with Sir William Jones, mentioned in a preceding chapter. These two eminent Englishmen were the main founders of the Oriental Society at Calcutta, and the first to introduce the claims of Sanscrit to the notice of European scholars.

Wilkins was a native of Somersetshire. In 1770 he emigrated to India, and was appointed Writer in the Bengal establishment. In 1786 he returned to England, became Librarian of the East India Company, and Examiner for the Oriental Department at Haileybury and Addiscombe.

Wilkins's works are numerous and valuable. The most important are his translation of the Bhâgarat Gîta (the dialogues between Krishna and Arjuna), of the Hitopadesa (Sanscrit Fables), the episode of Dushvanti and Sankuntâla (from the Mahâbhârata), a Grammar of Sanscrit, and the Radicals of the Sanscrit language. He was also a liberal contributor to the famous Asiatic Researches, and had begun a transla-

tion of the Institutes of Menu, but abandoned it on hearing that Sir William Jones had already undertaken the same.

Since the days of Wilkins and Jones, Sanscrit studies have made great progress, thanks to the labors of Bopp, Lassen, Weber, Benfey, Roth, Whitney, and others; but all these and their successors will continue to regard Jones and Wilkins as the parents not only of Sanscrit, but of comparative philology.

William Marsden, D. C. L., 1754–1836, the eminent oriental scholar, was a native of Dublin. He entered the service of the East India Company in 1771, and spent the eight following years in Sumatra. While there he applied himself with great diligence to the study of the Malay. On his return to England, he was elected a Fellow of the Royal Society, and was for some years Chief Secretary to the Board of Admiralty. He published several important works, the fruits of his oriental studies: The History of the Island of Sumatra; Dictionary of the Malay Language; Grammar of the Malay Language; Marco Polo's Travels in the Thirteenth Century, etc.

Robert Morrison, 1782–1834, the first Protestant missionary to China, did signal service to letters as well as to Christianity, by his life-long devotion to the missionary cause. Besides his translation of the Bible into Chinese, and his Dictionary and Grammar of the Chinese Language, he published Horæ Sinicæ, or Translations from the Popular Literature of the Chinese; Dialogues translated from the Chinese into English; and A View of China for Philological Purposes.

V. RELIGIOUS AND THEOLOGICAL WRITERS.

Scott the Commentator.

Thomas Scott, D. D., 1747–1821, was the author of a Commentary on the Bible which has been more read than any other like work in the English language.

Dr. Scott, according to his own statements, entered the ministry with mere worldly views, and without having experienced a change of heart. After he had been preaching for some time, he was converted, and he became ever after an earnest advocate of what are known as evangelical views.

His first work was The Force of Truth, in which he describes his own religious experience. During the course of his long ministry, he wrote many other books and pamphlets on religious and theological subjects. But the main work of his life was the preparation of his Commentary on the Bible, which first appeared in 1792. It was usually printed in 6 vols., 4to

This great work was entirely his own composition, and was characterized by a sound sense and a general sobriety of judgment and clearness of statement which made it an almost universal favorite. No Commentary on the Scriptures probably has ever been read half so much as Scott's. It is wanting in critical scholarship, and it skips the hard places, but it gives a clear, bold outline of the general scope of each passage. It is now practically superseded by works of a more critical character.

Robert Hall.

Robert Hall, 1764–1831, was, by unanimous consent, the greatest pulpit orator of his day, excepting possibly Dr. Chalmers.

Robert Hall was one of the few who have shown great precocity of talent and yet have risen to eminence in after life. "Before he was nine years of age he had perused and reperused, with intense interest, Edwards on the Affections and on the Will, and about the same time had read, with a like interest, Butler's Analogy."— *Olinthus Gregory.* He was born in Arnsby, Leicestershire, the son of a Baptist minister, and was educated, first at the Academy at Northampton under John Ryland, and afterwards at the Baptist College at Bristol. He was set apart as a preacher at the age of sixteen, and began actually to preach at that early age.

He went afterwards to King's College, Aberdeen, to continue his studies for three years more, and while there he had the companionship of Mr., afterwards Sir James, Mackintosh. The two formed an intimate friendship, which continued through life. "They read together; they sat together, if possible, at lecture; they walked together. In their joint studies they read much of Xenophon and Herodotus, and more of Plato; and so well was all this known, exciting admiration in some, in others envy, that it was not unusual, as they went along, for their class-fellows to point at them and say, 'There go Plato and Herodotus.' There was scarcely an important position in Berkeley's Minute Philosopher, in Butler's Analogy, or in Edwards on the Will, over which they had not debated with the utmost intensity."

Mr. Hall was settled as assistant pastor in the church at Broadmead, Bristol, when nineteen years old, and remained there eight years. In 1791, at the age of twenty-seven, he took charge of the Baptist congregation at Cambridge, where he remained for fifteen years. In consequence of excessive mental application, he suffered an attack of insanity, which lasted from 1804 to 1806. On recovery, he was obliged to abstain from pulpit labor for two years. In 1808 he resumed pastoral labor, in a comparatively retired church in Leicester, where he remained about eighteen years. In 1826 he returned to the scene of his first labors, at Bristol, and continued at that post until his death.

The accounts given of the effects of his preaching partake of the marvellous.

"From the commencement of his discourse an almost breathless silence prevailed, deeply impressive and solemnizing from its singular intenseness. Not a sound was heard but that of the preacher's voice — scarcely an eye but was fixed upon him — not a countenance that he did not watch and read, and interpret as he surveyed them again and again with his rapid, ever-excursive glance. As he advanced and

increased in animation, five or six of his auditors would be seen to rise and lean forward over the front of their pews, still keeping their eyes upon him. Some new or striking sentiment or expression would, in a few minutes, cause others to rise in like manner: shortly afterwards still more, and so on, until, long before the close of the sermon, it often happened that a considerable portion of the congregation were seen standing,—every eye directed to the preacher, yet now and then for a moment glancing from one to the other, thus transmitting and reciprocating thought and feeling: Mr. Hall himself, though manifestly absorbed in his subject, conscious of the whole, received new animation from what he thus witnessed, reflecting it back upon those who were already alive to the inspiration, until all who were susceptible of thought and emotion seemed wound up to the utmost limit of elevation *on earth*,—when he would close, and they reluctantly resumed their seats."— *Olinthus Gregory.*

Dr. Hall was strongly moved by public affairs, and on several occasions he wrote and preached on the exciting topics of the day. The course of the French Revolution called forth several controversial essays from his pen, and his sermon on the death of the Princess Charlotte attracted universal attention by its commanding eloquence.

His published works have been printed in 6 vols., 8vo. The principal subjects are the following: Apology for the Freedom of the Press; Modern Infidelity Considered; Reflections on War; The Sentiments proper to the Present Crisis (1803); The Renewal of the Charter of the East India Company; Difference between Christian Baptism and the Baptism of John; A Vindication of Free Communion; Sermons, Charges, etc.

Hall belonged to that part of the Baptists who are in favor of free communion with other churches, and wrote much on the subject.

"The bold diction, the majestic gait of the sentence, the vivid illustration, the rebuke which could scathe the offender, the burst of honest indignation at triumphant vice, the biting sarcasm, the fervid appeal to the heart, the sagacious development of principle, the broad field of moral vision,—all these distinguish the compositions of Robert Hall; and we bear our most willing testimony to their worth."—*London Quarterly Review.*

Edward Irving.

Edward Irving, 1792–1834, was a preacher of great power, and for a time he exerted a commanding influence; but, in his later years, he suffered from mental aberration, believing himself divinely inspired, and endowed with the "gift of tongues."

Irving was a native of Annan, Dumfries-shire, and a graduate of Edinburgh University. He was at one time assistant to Dr. Chalmers. Afterwards, he removed to London, where he was settled over the congregation in Regent's Square. Becoming erratic and visionary in his opinions, he was obliged to quit the church, but by the liberality of friends he opened a place of worship of his own, and there continued to preach to all that came to hear him. Before these mental aberrations, which threw a cloud over his closing days, he was greatly admired for his eloquence, and wherever he preached drew crowds of admiring hearers.

He published the following works: For the Oracles of God, Four Orations; For Judgment to Come, an Argument in Nine Parts; Babylon and Infidelity Foredoomed; The Last Days; Homilies on the Sacraments; Expositions of the Book of Revelation, etc.

Andrew Thomson, D. D., 1779–1831, was a Scotch divine, born in Dumfries-shire, and educated at the University of Edinburgh. He was one of the ministers in Edinburgh the last twenty-one years of his life. He was a man of commanding eloquence, and very resolute in attacking whatever he considered a public wrong. Among the subjects of his denunciation were the circulation of the Apocrypha by the British and Foreign Bible Society, lay patronage in the Church of Scotland, and British Colonial slavery. He was equally outspoken and persistent in advocating whatever he thought right. Among the objects of his advocacy were education, morality, and evangelical religion. "His was no ordinary championship; although the weapons of our spiritual warfare are the same in every land, we all know that there was none who wielded them more vigorously than he did, or who, with such an arm of might and voice of resistless energy, carried, as if by storm, the convictions of his people."— *Chalmers.*

Dr. Thomson's publications were: Lectures on Select Portions of Scripture; Sermons on Infidelity; Sermons on Hearing the Word; The Doctrine of Universal Pardon; The Scripture History; Sermons and Sacramental Exhortations.

Bishop Middleton.

Thomas Fanshawe Middleton, D. D., 1769–1822, Bishop of Calcutta, was a man of most exact scholarship, and a great ornament to the Established Church.

Bishop Middleton's Sermons are considered models of style for masculine thought and energy of expression. His great work, however, was his Essay on the Greek Article. His discussion of this subject was exhaustive, and his positions in regard to it have never been seriously assailed. The discussion was important as determining certain critical passages in the New Testament which bear upon the question of the divinity of Christ.

"This is a book of profound learning and most masterly criticism. The first part of it is occupied with an inquiry into the nature and uses of the Greek article, and the second contains the application of the views previously established to the interpretation of many passages in the New Testament. The extensive philological attainments of the learned writer are made most happily to bear in a number of difficult texts, and especially on some in which the doctrine of the divinity of Christ is contained."— *Orme.*

Sir George Pretyman Tomline, 1750–1827, an eminent Bishop of the English Church, was born at Bury St. Edmund's, and educated at Cambridge. He was private tutor to William Pitt. When Pitt became First Lord of the Treasury, Tomline was his secretary, and remained with him until by the influence of the latter he became Bishop of Lincoln. Bishop Tomline published many works, but that by which he is chiefly known is Elements of Christian Theology, 2 vols., consisting of an introduction to the study of the Bible, and an exposition of the Thirty-Nine Articles.

Adam Clarke.

ADAM CLARKE, LL. D., 1762–1832, a Wesleyan minister, obtained great celebrity as a commentator on the Bible.

Dr. Clarke was a man of great learning and industry, and was particularly noted as an orientalist. His Commentary, on which he spent a large part of his life, is usually published in 6 vols., 8vo. It is in high repute among all denominations, though a special favorite of course with the Methodists. He wrote also: A Bibliographical Dictionary, 6 vols.; Bibliographical Miscellany, 2 vols.; The Succession of Sacred Literature, 2 vols., and some other works.

HENRY MARTYN, 1781–1812, shed great lustre upon the missionary enterprise, both by the brilliancy of his talents and his devoted piety.

He was educated at Cambridge, and gave such evidences of scholarship and genius that official dignities of the highest kind would have been within his reach, had he remained at home. He embarked as a missionary to India in 1805, and labored chiefly in India and Persia. His learning and his dialectic skill served him in good stead in arguing with the Moolahs of Persia, while his example has not been lost upon the young men of high promise in England and America. His chief publications are Journals and Letters; Sermons preached in Calcutta and elsewhere; Controversial Tracts on Christianity and Mohammedanism, etc.

WILLIAM WARD, 1769–1822, was one of the noble band of early Baptist missionaries in India.

He was born at Derby, in England, and went upon his mission in 1799. After an absence of twenty years, he revisited England and various parts of Europe and America, and returned to his work in 1821. He died of cholera at Serampore, in 1822. Mr. Ward wrote An Account of the Writings, Religion, and Manners of the Hindoos, 4 vols., 4to; Farewell Lecture to Friends in Britain and America, on returning to Bengal in 1821.

JOHN WILLIAMS, 1796–1839, is known as "the Apostle of Polynesia," and "the Martyr of Erromango."

He was born near London, and embarked as a missionary to Polynesia in 1816. After many years of service as a missionary, he was killed by the natives at Erromango in 1839. He visited England in 1834–38. Besides books in the Raratongan language, he wrote a work of great interest and value, A Narrative of Missionary Enterprises in the South Sea Islands, with remarks upon the natural history of the islands, the origin, languages, traditions, and usages of the inhabitants.

RAMMOHUN ROY, 1776–1833, was a learned Brahmin, who was converted to Christianity, and embraced Unitarian or Arian views. He died in England, while ambassador of the King of Delhi. He was master of English, Sanscrit, and Bengalee, besides several other oriental languages, edited the Bengal Herald, and published numerous works, some of a literary, the most of a theological character. The best known of them is perhaps The Precepts of Jesus, published in English, Sanscrit, and Bengalee.

Legh Richmond.

LEGH RICHMOND, 1772–1827, is known as the author of the Dairyman's Daughter.

Richmond was a native of Liverpool, and a graduate of Cambridge, 1794. He was a clergyman of the Church of England, of the evangelical school, and acquired great celebrity by the publication of three narrative tracts, The Dairyman's Daughter, The Negro Servant, and The Young Cottager, which have had an immense circulation. Of The Dairyman's Daughter alone, four million copies, in nineteen languages, had been sold as long ago as 1849. Richmond wrote some other works, but the foregoing are the chief.

WILLIAM MAGEE, 1765–1831, a native of Ireland, was educated at Trinity College, Dublin, where he was afterwards a Professor and a Senior Fellow. He rose by degrees to be Archbishop of Dublin. He was a man of great learning and ability, and wrote several works. The one by which he is chiefly known is that on The Atonement, which is generally accepted as a masterly statement of the doctrine of the English Church on that subject.

Bishop Jebb.

JOHN JEBB, D. D., 1775–1833, was a learned and scholarly prelate, and contributed largely to theological literature.

Bishop Jebb was a native of Ireland, a graduate of Trinity College, Dublin, and Bishop of Limerick. His principal works are the following: Sacred Literature, comprising a review of the principles of composition laid down by Bishop Lowth; Practical Theology, 2 vols., 8vo; Poetical Instructions relating to the Church of England; Thirty Years' Correspondence between Bishop Jebb and Alexander Knox; Piety without Asceticism, and several volumes of sermons.

WILLIAM HALES, D. D., 1778–1819, published a number of works on mathematics and theology; principally known by his New Analysis of Chronology, of which a second edition, revised, appeared in 1830. Said to be the most valuable work on chronology ever published. His other works are: Prophecies respecting our Lord; The Holy Trinity; Primitive British Church.

GEORGE HILL, D. D., 1750–1819, a divine of the Kirk of Scotland, was a native of St. Andrew's, and Principal of St. Mary's College in that city. He published Theological Institutes; Lectures in Divinity, and several other theological works of a high character. His Lectures in Divinity are the best known, and are often quoted.

JOHN EVANS, LL. D., 1767–1827, a Baptist clergyman of London, published many sermons and other theological works. Among these were An Attempt to Account for the Infidelity of the late Mr. Gibbon; also, A Brief Sketch of the Different Denominations into which the World is divided. Of this last-named work, fifteen editions, comprising 100,000 copies, were published during the author's life.

REV. JOSEPH BENSON, 1748–1821, was a Methodist preacher and writer of considerable note. His chief works are the following: A Commentary on the Scriptures, embodying the views of Wesley and others, 5 vols., 4to; A Defence of the Methodists; A Vindication of the Methodists; An Apology for the Methodists; A Vindication of Christ's

Divinity: and several volumes of Sermons and Plans of Sermons. "A sound scholar, a powerful and able preacher, and a profound theologian." — *Adam Clarke.*

Rev. George Burder, 1752–1832, an Independent preacher, was noted for his religious writings of a popular character, and especially for his Village Sermons. No less than eight volumes of these are published, and they enjoyed a high degree of popularity. He wrote also quite a large number of Hymns, as a supplement to Watts.

Joseph Gurney Bevan, 1753–1814, a member of the Society of Friends, a druggist by profession, wrote a Life of the Apostle Paul, a Life of Robert Barclay, and a Refutation of Misrepresentations of the Society of Friends. "Mr. Bevan is the ablest of the Quaker apologists. He writes with good sense, good temper, and good feeling, and has, for the most part, divested himself of that vague and unsatisfactory mysticism in which the Quaker advocates have embedded themselves." — *Lowndes.*

Belsham.

Rev. Thomas Belsham, 1750–1829, was an English Dissenter, who embraced Unitarian opinions under the influence of Dr. Priestley, and was for a long time one of the leading supporters of Unitarianism in England.

Belsham's publications were numerous, and nearly all referred to this subject. Discourses, Doctrinal and Practical, 2 vols.; Discourse on the Person of Christ; Review of American Unitarianism; Review of Wilberforce's Treatise; Letters in Vindication of Unitarians, etc. Mr. Belsham took a leading part also in the Improved Version of the Scriptures, undertaken by the English Unitarians about the beginning of the present century.

William Belsham, 1753–1827, brother of Thomas Belsham, was the author of several treatises on philosophical and moral subjects, and a voluminous writer of historical memoirs.

His works are: Essays, Philosophical, Historical, and Literary; Observations on the Test Laws; Historic Memoirs on the French Revolution; History of Great Britain from the Revolution in 1688 to the Treaty of Amiens, 1802, 12 vols., 8vo. As an historian, Belsham has a respectable standing, though in the portion of history connected with his own times he is charged with partisanship.

John Milner, D. D., 1752–1826, was an ecclesiastic of the Church of Rome, of high standing for learning and scholarship.

Milner's writings were numerous. The chief were the following: The History, Civil and Ecclesiastical, and A Survey of the Antiquities, of Winchester, 2 vols., 4to; and a polemical work, The End of Controversy, which has passed through many editions, English and American, and is very celebrated in theological literature.

Charles Butler, 1750–1832, was one of the principal Catholic writers of his day.

Mr. Butler was a lawyer by profession, and a nephew of Alban Butler. In addition to his labors and writings of a legal character, he wrote a good deal on religious subjects, and though, like his uncle, of a courteous and charitable disposition, yet, from the nature of some of his topics, he became involved in a good deal of controversy.

Among his works are: A Succinct History of the Geographical and Political Revolutions of the German Empire: A Continuation of Rev. Alban Butler's Lives of the Saints; Historical Memoirs of the English, Irish, and Scottish Catholics since the Reformation; Life of Erasmus; Life and Writings of Bishop Bossuet; The Book of the Roman Catholic Church, etc.

William McGavin, 1773–1832, was a native of Ayrshire, Scotland, and was engaged in commercial business. He engaged actively in the controversy against the Catholics. His chief work was a series of papers, called The Protestant, and extending to four large volumes. The work is marked by vigor, and has had a large sale; but it is partisan in character, and is strongly objected to by Catholics for its alleged unfairness and inaccuracy in regard to facts.

VI. MISCELLANEOUS WRITERS.

Mrs. Barbauld.

Mrs. Anna Letitia Barbauld, 1743-1825, though not gifted with genius of so high an order as Joanna Baillie, was yet a woman of noble mould, who deserves well of her kind both for what she did and for what she was. Her writings, which are numerous, are partly educational and partly belong to what is called polite literature.

Mrs. Barbauld was the daughter of the Rev. John Aikin and the sister of Dr. John Aikin. Her father, who was a Dissenting minister and who kept a seminary for the education of boys, gave her the same lessons with his other pupils, and thus she was thoroughly instructed in Greek and Latin classics. At the age of thirty she published a volume of poems, of which four editions were sold in one year. In the same year, she and her brother published jointly a volume of Miscellaneous Pieces in Prose.

She was married at the age of thirty-one to the Rev. Rochomant Barbauld, a Dissenting minister of French descent. She and her husband opened a boarding-school for boys, the success of which was due mainly to her exertions. Several young boys were taken under her entire charge. Among these lads were two who afterwards became distinguished, Sir William Gell and Lord Chief-Justice Denman.

Works. — It was for these young pupils that Mrs. Barbauld composed her two best works, Early Lessons for Children, and Hymns in Prose. Somewhat late in life she

wrote several political pamphlets, exposing the course of the Whigs. She assisted her brother, Dr. Aikin, in the composition of Evenings at Home, though the part which she contributed to the work was but small. Among her other works, she edited the British Novelists, in 50 vols., and Selections from the Spectator, Tatler, Guardian, and Freeholder. She wrote a Life of Richardson; a poem of a political character, Eighteen Hundred and Eleven; A Poetical Epitaph to Mr. Wilberforce; and a great variety of critical and educational Essays.

Mrs. Barbauld lived to the age of eighty-two, and her closing years, like those of many other women eminent in literature, were peaceful and serene. "Her works show great power of mind, an ardent love of civil and religious liberty, and that genuine and practical piety which ever distinguished her character." — *Mrs. Hale, in Woman's Record.*

The lines given below were written by Mrs. Barbauld in her extreme old age. They have a curious history. Crabb Robinson says that on one occasion he repeated the lines to Wordsworth, while on a visit to the poet. Wordsworth, who was walking up and down in his sitting-room, asked to have them repeated again and again, until he had learned them by heart. Then, pausing in his walk, and muttering to himself, he said, "I am not in the habit of grudging people their good things, but I wish I had written those lines."

"Life! I know not what thou art,
But know that thou and I must part;
And when, or how, or where we met,
I own to me 's a secret yet.
Life! we 've been long together,
Through pleasant and through cloudy weather;
'T is hard to part when friends are dear —
Perhaps 't will cost a sigh, a tear;
Then, steal away, give little warning,
Choose thine own time:
Say not Good-Night, — but in some brighter clime
Bid me Good-Morning."

Dr. Aikin.

John Aikin, M. D., 1747–1822, an industrious and useful writer, was for fifty years prominently before the public as an author and a compiler, but without achieving any lasting renown.

Dr. Aikin's earliest publications were in the line of his profession, and he prepared a volume of Medical Biography, which was favorably received. In conjunction with his sister, Mrs. Barbauld, he wrote Evenings at Home, a series of essays and tales for children. These were completed in 1795, in 6 vols., and were very popular. They were translated into almost every language of Europe, and led the way to numerous works of a similar nature by other hands. Other early works by Dr. Aikin are Essays on Song-Writing and Letters from a Father to a Son. He edited the Monthly Magazine for ten years (1796–1807), the Athenæum for two years (1808, '9), Dodsley's Annual Register five years (1811–1815). He was engaged for twenty years (1796–1815)

on a General Biography, in 10 vols., 4to, in which, however, he had the assistance of several fellow-laborers, Southey among others. His latest publication was an edition of the Select Works of the British Poets, with copious notes, biographical and critical. The work is familiarly known as Aikin's British Poets, and has enjoyed an extensive popularity.

Lucy Aikin, daughter of John Aikin, M. D., has written several historical works, namely: Memoirs of the Court of James I., of Queen Elizabeth, and of Charles I., each in 2 vols., 8vo, and a Life of Addison, also in 2 vols., 8vo. The Edinburgh Review speaks of the publication first named as "An admirable historical work, nearly as entertaining as a novel, and far more instructive than most histories." She wrote also a memoir of her father, Dr. John Aikin.

Helen Maria Williams, 1762–1827, was a voluminous writer on French affairs.

Miss Williams was born in London, but lived most of her time in Paris. She was a warm advocate of the French Revolution; and in consequence of her espousing the cause of the Girondists, she was imprisoned by the opposite party, but was released on the downfall of Robespierre. She died in Paris.

Miss Williams wrote Letters from France, several volumes, published at different times; A Sketch of the Politics of France, and of Scenes in the Prisons of France; Sketches of the State of Manners and Opinions in the French Republic towards the Close of the 18th Century; Narrative of Events in France from the Landing of Napoleon in 1815 till the Restoration of Louis the Eighteenth; Events in France since the year 1815. Miss Williams wrote also two novels, Edwin and Elfrida, and Julia; and several volumes of Poems; and translated several important works from the French, Humboldt's Travels in Central and South America, 7 vols., 8vo; Humboldt's American Researches; 2 vols., 8vo, etc. She is the author of some beautiful Hymns, among them that beginning, "Whilst Thee I seek, protecting Power."

Robert Anderson, M. D., 1751–1830, a graduate of the University of Edinburgh, though not the author of many original works of note, was occupied with literary pursuits for forty years in the city of Edinburgh, where he occupied a position similar to that of Dr. Aikin in London.

Dr. Anderson's chief merit is that of a judicious biographer, editor, and annotator of the British poets. His principal publications are: The Works of the British Poets, with Prefaces Biographical and Critical, 13 vols.; Life of Dr. Smollett; Life of Samuel Johnson, with critical observations on his works.

Alexander Chalmers, 1759–1834, was a native of Scotland, but a resident of London. He had a good classical and medical education. His first literary employment was as a contributor to the leading newspapers of London. Later he gave his attention mainly to editing standard works, with critical collations and notices. He edited The British Essayists, 45 vols.; The English Poets, from Chaucer to Cowper, 21 vols.; Shakespeare, 8 vols.; also Fielding, Bolingbroke, Gibbon, Pope, Johnson, etc., etc. He wrote A Continuation of the History of England; A Sketch of the Isle of Wight; A History of the College, Halls, and Public Buildings of the University of

Oxford, with Lives of the Founders. His greatest and best work was A General Biographical Dictionary, 32 vols., 8vo. "Mr. Chalmers was most indefatigable and laborious in his studies and devotion to literature. No man ever edited so many works for the booksellers of London; and his attention to accuracy of collation, his depth of research as to facts, and his discrimination as to the character of the authors, under his review, cannot be too highly praised." — *Gentleman's Magazine.*

Sir Egerton Brydges.

Sir Samuel Egerton Brydges, 1762–1837, a gentleman of wealth and of good family, was a most prolific writer.

He induced his brother to lay claim to the Barony of Chandos, but the House of Peers decided adversely to the claim. The disappointment of Sir Egerton was great, and his soreness on this account appears in many of his writings. He spent much of his time on the continent, and many of his works were printed abroad, at Geneva, Florence, etc. Many also were printed at his own private press, near Canterbury. Of these privately printed works, the editions were usually only 100 copies, sometimes only 30 copies.

His works are exceedingly numerous. The following are only a few: Censura Literaria, containing Titles and Opinions of Old English Books, 10 vols.; Res Literariæ, 3 vols.; Sonnets and Poems; Arthur Fitz-Albini, a Novel; Le Forester, a Novel; Conings by; The Hall of Hallingsey; Recollections of Foreign Travel; Lake of Geneva; Letters from the Continent; Letters on Lord Byron; The Autobiography, Times, Opinions, and Contemporaries of Sir Egerton Brydges.

"The author before us is as intimately persuaded of the reality of his powers, of the solidity of his reputation, as if the loud huzzas of the literary world were borne to his retreat. The *amabilis insania* (the delusion is too proud, too strong for ordinary vanity), cheats, soothes, flatters, to the verge of the abyss. All that criticism could prove, all that neglect — servant of all critics — could teach, fall vain and unheeded on the soul of a nature of this mould." — *Edinburgh Review.*

Nathan Drake, M. D., 1766–1836, made large and valuable contributions to literary history.

Dr. Drake was a native of England, and a graduate of the University of Dublin. While practising his profession for forty-five years, he was at the same time a diligent student of literature.

Dr. Drake's works are numerous. The following are the chief: Shakespeare and his Times, 2 vols., 4to; Literary Hours, 3 vols., 8vo; Winter Nights, 2 vols., 8vo; Evenings in Autumn, 2 vols., 8vo; Mornings in Spring, 2 vols., 8vo; Noontide Leisure, 2 vols., 8vo; The Speculator; Essays illustrative of the Tatler, Spectator, Guardian, Rambler, Adventurer, Idler, etc., 5 vols., 8vo.

"No work has hitherto appeared, and we may venture almost to pronounce that none can in future be produced, in which so much of agreeable and well-digested information on this subject [Shakespeare and his Times] will be found as in this masterly production of Dr. Drake."— *Archdeacon Nares, in the Gent. Mag.*

"In 1803, I got a bright new book, fresh from the press in those days, on which I still reflect with pleasure; namely, Drake's Literary Hours. It became my favorite

companion for years afterwards, and it was this work, more than all others, which at that early age fixed my affections on literary pursuits."— *Gillies's Literary Veteran.*

"We have been surprised and mortified to notice the shameful ignorance prevailing in America respecting the publications of this eminent writer."—*Allibone.*

Charles Lamb.

CHARLES LAMB, 1775–1834, excelled all the men of his day in the style of writing which he chiefly cultivated. The Essays of Elia, by which he is best known, are marked by a certain delicate and quiet humor, which will always ensure him a chosen band of devoted admirers.

Lamb was born in London, and educated at Christ's Hospital. He was clerk in the East India Company's House for a great number of years, and retired on a pension in 1825. In 1796, his sister, Mary Lamb, in a fit of insanity, killed her mother. Mary was intrusted after this for safe keeping to her younger brother Charles, who thenceforth devoted to her his supreme care and attention, even abandoning for this purpose his prospects of marriage. This harrowing event and its consequent burdens have given to Charles Lamb's writings that peculiar tinge of subdued melancholy which underlies all their wit and joviality.

Works.— The brother and sister published several joint works, such as Tales from Shakespeare, The Adventures of Ulysses, and Poetry for Children. Charles Lamb first appeared as an acknowledged author in 1797, in a small volume of poems, the joint work of himself, Coleridge, and Charles Lloyd. This was followed by Rosamund Gray, a touching story; John Woodvil, a tragedy in imitation of the style of the Elizabethan dramatists; Mr. H——, a Farce; Specimens of English Dramatic Poets. In 1823 appeared the work by which Lamb is best known, the Essays of Elia, and, in 1833, The Last Essays of Elia. In 1830 he published Album Verses and Other Poems.

Estimate of Him.— As a poet, Lamb cannot be placed very high in the scale. In the words of Moir, "he was a true poet, but not a great one." His verses abound in quaint feeling and suggestive passages, but they are deficient in poetic fire. Charles Lamb will ever be known as a prosaist — a writer of easy sketches. Not that he is a popular writer, in the strict sense of that word. His play of thought is too subtle, his suggestions call for too much culture and information on the reader's part. Lamb will always be the delight of a select few in each generation, who have themselves the leisure and the freedom from worry which pervade his writings.

Conversational Powers.— It must be added, in conclusion, that the best part of Lamb is not embodied in his writings. His genius as a conversationist, his sly puns, far-reaching and deep-reaching sallies, his easy, quaint humor, his unexpected up-wellings of emotion, far outshone, according to the testimony of his contemporaries, all that he ever committed to paper. Many of his famous sayings have passed into the life of the people, but many more, unrecorded, are now lost beyond recovery.

AMOS S. COTTLE, —— 1800, a graduate of Cambridge, was a student of the Northern literature. He published Icelandic Poetry, or The Edda of Shemend, translated into English Verse. — JOSEPH COTTLE, 1770–1853, brother of Amos, and a bookseller of Bristol, was a studious man, and was the author of several volumes: Malvern Hills;

Alfred; The Fall of Cambria; Reminiscences of Coleridge and Southey. Cottle is chiefly known by his generosity to the young poets. Coleridge and Southey, to both of whom he lent a helping hand at the outset of their career; and by the ungenerous fling which on that account he and his brother received from Byron in the English Bards and Scotch Reviewers:

"Beotian Cottle, rich Bristowa's boast,
Imports old stories from the Cambrian coast,
And sends his goods to market — all alive!
Lines forty thousand, cantos twenty-five."

"Oh! Amos Cottle! Phœbus! — what a name
To fill the speaking trump of future fame!
Oh! Amos Cottle! for a moment think
What meagre profits spread from pen and ink!"

Roscoe.

William Roscoe, 1753–1831, is well known as a writer on Italian history and literature.

Roscoe was a native of Liverpool and son of a gardener. When sixteen years old, he was articled to an attorney. Although not neglecting his profession, he devoted much of his time to reading, and learned the principal modern languages. In 1774 he was admitted to practise as an attorney, and remained in the profession for twenty-two years, when he retired, having accumulated means enough to live in elegant leisure. But he was soon drawn back into active life, became partner in a large banking-house in Liverpool, and was returned to Parliament. He exerted himself actively in behalf of Catholic Emancipation and the abolition of the slave-trade, and in many philanthropic measures. In 1816 the house of which he was a partner failed, and he was obliged to sell his valuable library and collections.

Mr. Roscoe was the author of a considerable number of pamphlets, addresses, etc., and also of some poems and songs which have gained popularity, such as Unfold, Father Time, Thy Long Records Unfold, O'er the Vine-Covered Hills and Gay Regions of France, etc. But the works upon which his reputation rests are his Life of Lorenzo de Medici, and his Life of Leo X. They were for a long time the standard works on the subject of which they treat. The style is in the main pleasing, and the author's knowledge is extensive. Unfortunately, however, Roscoe is not critical and accurate enough in his use of authorities, and has even consciously veiled some of the worst features of that age in Italy. For much of the ground which Roscoe covers he has been superseded by later writers, especially by Trollope in his History of the Florentine Republic.

Thomas Roscoe, 1791 ——, son of William Roscoe the historian, is favorably known as a translator, author, and editor.

As a translator, Mr. Roscoe has given to the English public renderings of Sismondi's Literature of Southern Europe, Benvenuto Cellini's Autobiography, and a library of eleven volumes of Italian, German, and French novelists. He has edited the Novelists' Library, containing sixteen volumes from Fielding, Smollett, Sterne, etc., with biographical notes. His original works are also numerous, and cover a great variety of subjects, from the Life and Writings of Cervantes, or a Picturesque Tour in Belgium, to the History of the London and North-Western Railway.

GEORGE CHALMERS, 1742–1825, was a voluminous, but somewhat heavy writer of this period.

Chalmers was a native of Scotland. He emigrated to Maryland, but on the breaking out of the war of Independence, he took the side of the mother country and returned thither. His principal works are the following: Political Annals of the present United Colonies; A Collection of Treaties between Great Britain and other Powers; Opinions on Interesting Subjects arising from American Independence; Comparative Strength of Great Britain; Apology for the Believers of the Shakespeare Papers; Life of Thomas Ruddiman; Life of Sir David Lindsay; Life of Mary Queen of Scots.

Chalmers's greatest work was one which he barely lived to finish. It is called Caledonia, and is a topographical and historical account of Great Britain from the earliest times. Three vols. 4to were printed. The remainder of the work, intended for a fourth volume, is still in manuscript. Mr. Chalmers's Caledonia is considered the best work on British antiquities ever produced. "It is impossible to speak too highly of the excellencies of this elaborate work — more elaborate, indeed, and copious, more abounding with original information, than any work in British History or Antiquities which ever came from one author. It will rank with the immortal Britannia of Camden, which it far surpasses in industry of research and accumulation of matter." —*Lond. Quar. Rev.*

Mitford.

WILLIAM MITFORD, 1744–1827, is honorably connected with literature by his elaborate work on the History of Greece.

Mitford was a native of London. He studied at Oxford, and entered the legal profession, but abandoned it for classical studies, and especially for the study of Grecian History. Mitford is the author of an Inquiry into the Principles of Harmony in Language, which has some merit. His great work, however, is his History of Greece. This extends from the beginning of Greek history down to the death of Philip. It was the standard history, until superseded by the works of Thirlwall and Grote, and even now possesses great value. Its chief defect is that it is conceived in a partisan, not a judicial spirit. Mitford writes, throughout, with the animus of a Tory, and carries back to the days of Greece his antipathies to democracy and republics. He sees the events of Athenian political life through Tory spectacles, as it were, and hence can see but little good in Demosthenes, and no evil in Philip. His style is theoretical and involved.

JOHN GILLIES, LL. D., 1747–1836, is likewise extensively known as an historian of Greece.

Gillies was a native of Scotland, and a graduate of the University of Glasgow. He was appointed, after the death of Robertson, historiographer to the King. His writings are almost entirely historical.

Works. — History of Ancient Greece, 2 vols., 4to; History of the World from the Reign of Alexander to Augustus, 2 vols., 4to; A View of the Reign of Frederick II. of Prussia, 8vo; Translation of the Orations of Isocrates and Lycias, 8vo; of Aristotle's Ethics and Politics, 2 vols., 8vo; of Aristotle's Rhetoric, 8vo.

Gillies's Greece and Mitford's were at one time the rival candidates for public favor, though both have now been superseded.

"This work [History of Greece] enters less into critical and recondite details than that of Mr. Mitford, though sufficiently accurate and comprehensive for all historical purposes; and is, in style of composition, decidedly superior to it." — *Samuel Warren.*

"The History of the World does not present such a luminous and masterly view of the very interesting period which it embraces, as would have been given by Mr. Gibbon or Dr. Robertson; but it exhibits proofs of learned research, and may, upon the whole, be read with pleasure and advantage. It deserves no praise on the score of style, which is commonly diffuse and overcharged, and often vulgar and slovenly." — *Edinburgh Review.*

Rt. Hon. Edward King, *Viscount Kingsborough*, 1795–1837, a nobleman of large means and liberal culture, devoted both his time and his fortune to the preparation of a work on the Antiquities of Mexico, in 9 vols., folio.

"By this munificent undertaking, which no government probably would have, and few individuals could have, executed, he has entitled himself to the lasting gratitude of every friend of science." — *Prescott.*

"The drift of Lord Kingsborough's speculations is to establish the colonization of Mexico by the Israelites. To this the whole battery of his logic and learning is directed. For this hieroglyphics are unriddled, manuscripts compared, monuments delineated."

John Nichols, 1744–1826, was an eminent English publisher, and was associated in partnership with William Bowyer, an equally well-known English printer.

Nichols was for a number of years the editor of The Gentleman's Magazine. The Bowyer press, founded in 1699, is among the most famous in England. It has been managed by successive generations of the Bowyer and the Nichols families, and from it have issued many of the most valuable contributions to English literature.

Besides his labors as editor and publisher, Mr. Nichols was the compiler or originator of several valuable works, prominent among which are The History and Antiquities of Leicestershire; Literary Anecdotes of the Eighteenth Century; Progresses, etc., of Queen Elizabeth and of King James, a curious collection of documents, incidents, costumes, and everything that can throw light on the reigns of these two sovereigns.

The Ballantynes (James, 1772–1833; John, 1774–1821,) are noticeable in literary history on account of their relations with Sir Walter Scott, being his friends and co-partners in the publishing business. James wrote for the Edinburgh Weekly Courant and for the Edinburgh Weekly Journal, the latter of which he edited. John was the author of a novel, The Widow's Lodgings, and was the confidante of Scott during the time that the latter was "The Great Unknown." Both these brothers were held in high esteem by Scott, Lockhart, Wilson, and others, for their abilities as critics, their fine literary taste, and for their wit and humor.

Andrew Bell, D. D., 1753–1832, is noticeable on account of his connection with an important educational experiment.

Dr. Bell, who was a native of Scotland, instituted in Madras, India, a system of co-operative teaching, known as The Monitorial System. It was so successful there that Bell undertook to introduce it into England, and to recommend it as a scheme for universal adoption. He and Joseph Lancaster were for a time very conspicuous for their efforts in this line. His principal publication on the subject was National Education, 8vo, 1812. "The boys at Madras taught so well, and the school under their teaching prospered so much, that the Doctor became intoxicated with the mode, and even allowed himself to suppose that in all cases and circumstances teaching by the pupils themselves is better than teaching by masters."—*Monthly Review.*

THOMAS CLARKSON, 1760–1846, is known the world over by his advocacy for the abolition of the slave-trade.

Clarkson's attention was first called to this subject, while in the University, by a prize being offered by the Vice-Chancellor for the best essay in Latin on the question, Is Involuntary Servitude Justifiable? Clarkson competed for the prize, and won it. While writing his essay, his mind became so filled with the subject that he gave up all other pursuits and devoted the remainder of his life to this one subject. He published Essays against the Slave-Trade; History of the Abolition of the Slave-Trade; Portraiture of Quakerism, etc.

REV. CALEB C. COLTON, —— 1832, wrote several works: Narrative of the Sampford Ghost; Hypocrisy, a Satire; Napoleon, a Poem; The Conflagration of Moscow. More noticeable than all these was a little work called Lacon, or Many Things in Few Words. It is the best collection of apothegms in the language. Mr. Colton's history is a shocking one. Forgetful of his sacred calling, and of the excellent teachings of his own Lacon, he addicted himself to gambling, and became so embarrassed in his affairs that he was obliged to abscond. After remaining for some time in the United States, he went to Paris, and resumed gaming, and with such success that he cleared a large amount of money by it (£25,000 in two years). He finally committed suicide. One of his own apothegms in Lacon is: "The gamester, if he die a martyr to his profession, is doubly ruined. He adds his soul to every other loss, and by the act of suicide renounces earth to forfeit heaven."

ROBERT CHARLES DALLAS, 1754–1824, a brother of Alexander J. Dallas, and uncle to the American statesman, George M. Dallas, was related by marriage to Lord Byron, and had much influence with the poet.

Dallas's writings are numerous. The following are the chief: Recollections of Lord Byron; Aubrey, a Novel; The Knights, Tales illustrative of the Marvellous; The Siege of Rochelle, an historical Novel; Not at Home, a Comedy; Percival, or Nature Vindicated, a Novel; Elements of Self-Knowledge; Memoirs of the Last Years of Louis XVI.; The History of the Maroons. Translations of a large number of historical works from the French, chiefly connected with the history of the French Revolution; Miscellaneous Writings, consisting of Poems, Lucretia, a Tragedy, and Moral Essays.

JOHN LEYDEN, M.D., 1775–1811, was a man of great and varied attainments, and was the subject of a warm friendship on the part of Sir Walter Scott, who has written his biography.

Leyden was a native of Scotland; studied at the University of Edinburgh, and entered the ministry of the Church of Scotland; but subsequently studied medicine and entered the service of the East India Company. His principal works are: Historical Sketches of the Discoveries of Europeans in Northern Africa; Scottish Descriptive Poems; Scenes of Infancy; Poetical Remains. Leyden also contributed The Elf King to Lewis's Tales of Wonder, and The Mermaid and The Court of Keeldar to Scott's Minstrelsy, besides being the author of many philological papers on oriental languages, some published in Asiatic Researches and others left in MS.

"Indeed, as Leyden's reading was at all times too ostentatiously displayed, so in his poetry he was sometimes a little too ambitious in introducing scientific allusions or terms of art, which embarrassed instead of exalting the simplicity of his descriptions. But when he is contented with a pure and natural tone of feeling and expression, his poetical powers claim the admiration and sympathy of every reader."—*Sir Walter Scott.*

Elizabeth Ogilvy Benger, 1778–1827, had very limited advantages of education, but a strong desire for knowledge, and an early impulse towards authorship. Her first poem, The Female Geniad, was published when she was only thirteen. She wrote poems, dramas, and novels, but had her chief success in history and biography. Works: Klopstock and his Friends, Memoirs of Mrs. Elizabeth Hamilton, Memoirs of Mary Queen of Scots, Memoirs of Elizabeth Stuart, Queen of Bohemia, Memoirs of John Tobin, Life of Anne Boleyn. She was the intimate friend of Mrs. Barbauld and Joanna Baillie.

Thomas Hope, 1770–1831, is favorably known as a writer on Household Furniture.

Mr. Hope was a wealthy merchant of Amsterdam, who, after many travels, settled finally in London. He was a great lover of the fine arts, and had magnificent collections both in town and in the country. In 1807, he published a work on Household Furniture and Internal Decorations, which was unmercifully ridiculed by Jeffrey in the Edinburgh Review, but which, it is now conceded, was the agent of introducing much better taste into the upholstery and decoration of houses. Hope produced several other art-treatises. He is chiefly known, however, by his Anastasius, or Memoirs of a Modern Greek. It embodies the experiences of the author's travels in the East, in the shape of a novel. This work, now little read, attracted much attention at the time of its appearance, and was ascribed to Lord Byron, who himself was not offended at such an imputation.

James Cavanah Murphy, 1760–1816, a native of Ireland, is noted as a writer on architectural subjects. He travelled extensively in Spain and Portugal, publishing in 1789 an account of his travels, and, in 1813, a magnificent collection of engravings under the title of Arabian Antiquities of Spain. This work has always been considered the standard work on the subject, and is one of the most brilliant specimens of art and research.

James Northcote, 1746–1831, is distinguished both as an artist and the author of several works on art-matters. Mr. Northcote studied for a number of years under the personal supervision of Sir Joshua Reynolds. In 1813 he published the Memoirs of Sir Joshua Reynolds, and subsequently the Life of Titian. He also prepared the designs for the two hundred and eighty engravings contained in the One Hundred Tables, etc., an illustrated work. Northcote was a brilliant conversationist, and Haz-

litt, the well-known critic, preserved and published many of his remarks in a volume entitled Conversations of Northcote.

"The best converser I know is the best listener. I mean Northcote the painter. . . . His manner is quite picturesque. There is an excess of character and naïveté that never tires. His thoughts bubble up and sparkle like beads of old wine. . . . One of his tête-à-têtes would at any time make an essay; but he cannot write himself, because he loses himself in the connecting passages, is fearful of the effect, and wants the habit of bringing his ideas into one focus or point of view." — *Hazlitt.*

JOHN FLAXMAN, 1755–1826, the most eminent sculptor of modern times, won for himself a place in literature by his Lectures on Sculpture, delivered at the Royal Academy.

"These Lectures, as literary compositions, containing a clear and commanding view of sculpture, ancient and modern, abundant in just sentiments and wise remarks, and such professional precepts as only experience can supply, merit more regard than they have as yet received. The account of the Gothic sculptures in England is as rich as a chapter of old romance, and infinitely more interesting. The whole of the Lectures on Beauty and Composition ought to be familiar to the mind of every student. The order of their arrangement is natural, and there is good sense and a feeling for all that is noble and heroic scattered over every page." — *Allan Cunningham.*

MALCOLM LAING, 1762–1818, a native of Orkney, was a member of the bar, and also of Parliament. Besides editing the last volume of Henry's History of Great Britain and the life of James VI., he published two works of his own. The first is the History of Scotland from James VI. to Queen Anne. This is an invaluable contribution to Scotch history, and, among other things, settled finally all doubts as to Mary's complicity in the murder of Darnley. The other work is entitled The Poems of Ossian, containing the Poetical Works of James McPherson, with notes and illustrations. This was a serious assault upon Macpherson's literary honesty. — SAMUEL LAING, b. 1810, native of Orkney, and a younger brother of Malcolm Laing, was the author of several valuable works of travel, etc., the most important of which are: Three Years' Residence in Norway; A Tour in Sweden; Heinskringla, or Chronicle of the Kings of Norway, a translation from the Icelandic; On the Schism from the Church of Rome (occasioned by the exhibition of the Holy Coat at Treves in 1844).

VICESIMUS KNOX, D. D., 1752–1821, a clergyman of the Church of England, was educated at Oxford, and was for thirty-three years Master of the school at Tunbridge. His writings were numerous, and were well received. The following are the chief: Essays, Moral and Literary; Liberal Education; Winter Evenings, 3 vols.; Personal Nobility; Christian Philosophy, 2 vols.; Nature and Efficacy of the Lord's Supper. Dr. Knox also compiled a work known as Elegant Extracts, in Prose and Verse, in 6 vols., 8vo, which had an extensive circulation in the United States.

JOHN MACDIARMID, 1779–1808, a native of Scotland, studied at Edinburgh and St. Andrew's, and was editor of St. James's Chronicle and contributor to several periodicals. In 1807 he published the Lives of British Statesmen, a series of valuable essays on Sir Thomas More, Burleigh, Strafford, and Clarendon. MacDiarmid appears to have been a young writer of great promise, for his untimely death was sincerely mourned by his contemporaries. His "Lives" has been commended by Hallam, Disraeli, and Foster.

Robert MacNish, M. D., 1802–1837, a native of Glasgow, was a contributor to Blackwood's Magazine, Frazer's, and other periodicals. He also published two volumes of sketches: The Anatomy of Drunkenness, and The Anatomy of Sleep, which achieved a lasting reputation for their author.

"This little book (The Anatomy of Drunkenness) is evidently the production of a man of genius. The style is singularly neat, terse, concise, and vigorous, far beyond the reach of any ordinary mind; the strain of sentiment is such as does infinite honor to the author's heart; and the observation of human life by which every page is characterized speaks a bold, active, and philosophical intellect. As a medical treatise, it is excellent; and to those who stand in need of advice or warning it is worth a hundred sermons." — *Blackwood.*

Thomas Medwin, R A., 1789–1869, brought himself into note in the early part of the century by publishing Conversations of Lord Byron, which occasioned a good deal of sharp criticism. He also published A Life of Shelley; The Angler in Wales; and Ahasuerus the Wanderer, a Dramatic Legend.

Sir John Cam Hobhouse, 1786–1869, is chiefly known through his intimate association with Lord Byron and a volume of Travels which he published in 1812, giving an account of their travels in Albania, etc. Hobhouse also published a volume of Poems, partly original, partly imitations and translations of the classics, and an account of the last reign of Napoleon, 2 vols., 8vo.

Barry Edward O'Meara, 1778–1836, Napoleon's physician at St. Helena, acquired great notoriety by his various narratives exposing the alleged brutality of Sir Hudson Lowe in the treatment of his illustrious prisoner.

O'Meara was a native of Ireland, and held the position of surgeon in the Royal Navy on the Bellerophon, when Napoleon surrendered. He accompanied the ex-emperor to St. Helena, and remained there three years, when he quarrelled with Sir Hudson Lowe, the governor, and returned to England. Here he preferred charges against Lowe, but was not sustained, and was dismissed from the service. O'Meara published An Exposition, etc., in reply to an anonymous pamphlet defending Lowe. He also published the Letters of Las Casas, with an introduction, and Napoleon in Exile, or a Voice from St. Helena. This latter work, giving the details of Napoleon's life in exile, met with a large sale, and, in connection with the preceding ones, provoked an angry discussion, in which all the reviews of the day took part, on one side or another, according to their political sympathies. Whether O'Meara be right or not in all his statements, the popular verdict has long ago pronounced against Lowe as wholly unfit for such a position.

Dr. Parr.

Samuel Parr, LL. D., 1747–1825, had in his day a prodigious reputation for classical learning, but the works which he has left do not justify the high estimation in which he was once held.

Parr was a clergyman of the Church of England, and was celebrated as a scholar and a conversationist. His published works and sermons are voluminous. Parr was at one time a violent partisan of the Whigs, and came near being made a bishop.

The best of his writings, perhaps, are The Characters of Charles James Fox, and his book notices published in the then existing monthly reviews.

RICHARD PAYNE KNIGHT, 1750–1824, a native of Herefordshire, was a prominent Greek scholar of his time.

He published several essays and works of a philological character, among them an Essay on the Greek Alphabet, and an edition of the Iliad and the Odyssey, with prolegomena. He also published a feeble poem, entitled The Progress of Civil Society, which was parodied by Canning and others in The Anti-Jacobin. Mr. Knight is also known for his famous collection of Greek coins and bronzes, bequeathed by him to the British Museum.

SIR WILLIAM GELL, 1777–1836, was very eminent as a classical antiquary.

He was educated at Cambridge, and was Fellow of one of its colleges. He spent a large part of his life in Greece and Italy, making those researches which were the foundation of his numerous works. The following are his chief publications: Topography of Troy and its Vicinity, folio; Geography and Antiquity of Ithaca, 4to; Itinerary of Greece, 4to; Itinerary of the Morea, 8vo; Attica, fol., Topography of Rome and its Vicinity, 3 vols., 8vo; Pompeiana, or Description of Topography, Edifices, and Ornaments of Pompeii, 2 vols., imp. 8vo. Sir William Gell's works were all of the highest order of excellence, for accuracy, thoroughness, and elegance.

"Gell's notions of authorship were of a very aristocratic nature. All his works were brought out on so large and extensive a scale as to be out of the reach of that class of readers for whom his topographical and antiquarian researches would have been especially useful,—for travellers in those countries whose remains were described by him." —*Dr. Madden.*

PETER ELMSLEY, D. D., 1773–1825, was an Oxford scholar, and one of the most accomplished Grecians of his day.

He wrote for the Edinburgh critical reviews of Heyne's Homer; Schweighauser's Athenæus; Blomfield's Prometheus: and Porson's Hecuba. He edited, with consummate ability, The Acharnenses; Œdipus Tyrannus; Œdipus Coloneus; Heraclidæ; Medea; and Bacchæ. These labors gave him a high reputation throughout Europe as a consummate Greek scholar.

JOHN CHETWODE EUSTACE, 1765–1815, a Catholic priest, and an elegant writer, was the author of a work which was once in general repute, A Classical Tour through Italy, 2 vols., 4to. It is written in a pleasant, attractive style, and passed through many editions.

SIR THOMAS STAMFORD RAFFLES, 1781–1826, rose to high distinction in the British Foreign Service, being made Lieutenant-Governor of Java and Sumatra. He published several interesting works on Java, the chief of which is a history of the island, in two large volumes, quarto. It gives ample details concerning the archæology, literature, law, manners, mythology, etc., of the Malayan Archipelago, and a comparative vocabulary of five or six of the languages. Sir Thomas's valuable collection of plants, animals, and manuscripts was lost by a fire at sea, on his homeward voyage in 1824.

Sir John Malcolm, 1769–1833, a native of Scotland, distinguished himself in the East India service, and rose to the post of Governor of Bombay. Sir John is the author of a number of works upon oriental history and manners. The most important are: A History of Persia; Memoir of Central India: Political History of India from 1784 to 1823; and Sketches of Persia. He is a warm advocate of British aggrandizement in the East. He is described as amiable in disposition, but of great enterprise and perseverance. "Sir John Malcolm's name will always maintain a respectable place in the annals of Indian diplomacy; but his published works are prolix, and deficient in the reach and vigor of mind required in a philosophical historian."—*McCulloch.*

The Percy Anecdotes.— Sholto and Reuben Percy were the assumed names of two editors. Byerly and Robertson, who published, in 1820, a collection called "The Percy Anecdotes," which met with immense success, and which was for a time the standard collection of jests and humorous stories.

John Gorton published, in 1828–1830, a Biographical Dictionary, in 2 vols., 8vo, subsequently enlarged to 4 vols., which was regarded as a work of great convenience and utility. It has since been superseded by other and more complete works. Little is known of the author.

Michael Bryan, 1757–1821, wrote a Biographical and Critical Dictionary of Painters and Engravers, 2 vols., 4to, (1813–1816,) which was held in high esteem as a standard work on that subject.

John Lempriere, D. D., 1760–1824, was once universally known among scholars by his Classical Dictionary.

Lempriere was a native of the Isle of Jersey, and a graduate of Oxford. He was a clergyman of the Church of England, and for some time Head Master of Abingdon and of Exeter Grammar-Schools. He is especially noted for his Classical Dictionary, which for a long time was the only manual of the kind in English for the use of classical students. He published some other things, but the Classical Dictionary is the only one by which he is now known.

John Jones, LL. D., 1765–1827, is known chiefly by his Greek Lexicon.

Jones was a Unitarian preacher, and afterwards a teacher in London. The following are his principal publications: A Greek and English Lexicon; The Epistle of Paul to the Romans Analyzed; Ecclesiastical Researches, 2 vols., 8vo; A New Version of the Epistles to the Colossians, Thessalonians, Timothy, Titus, and the General Epistle of James; A New Version of the First Three Chapters of Genesis. His Lexicon is noteworthy as being the first in Greek and *English*. All the Greek Lexicons before that were in Greek and *Latin*.

Mungo Park.

Mungo Park, 1771–1805, was a celebrated English explorer of the interior of Africa.

He made two explorations of the River Niger district, one in 1795–7, the other in 1805, when he was drowned. The account of his first trip was published by himself; the account of the second appeared after his death. Although Mungo Park's travels have been eclipsed in interest by those of subsequent explorers, the results of his enterprise are of permanent value.

Denham and Clapperton. — Hugh Clapperton, 1788–1827, was a celebrated traveller, whose explorations in Africa, in connection with Denham, Lander, and others, added much to our knowledge respecting that continent. He died on his journey, but his notes were preserved, and formed a part of the materials of Denham and Clapperton's Travels. He was a Scotchman. — Col. Dixon Denham, 1786–1828, a British officer, was associated with Clapperton in African explorations. The work, Denham and Clapperton's Travels, was written chiefly by Denham.

Burckhardt.

John Ludwig Burckhardt, 1784–1817, was a traveller of great celebrity, and one of the earliest of those whose names are associated with African exploration.

Burckhardt was a native of Switzerland, but became an Englishman by adoption. His works, all of which are considered as among the best of the class, are: Travels in Nubia; Travels in Syria and the Holy Land; Travels in Arabia; Notes on the Bedouins and Wahabys; Manners and Customs of the Modern Egyptians.

Richard Lander, 1804–1834, was noted as an enterprising traveller.

He made three journeys into the interior of Africa,— the first with Clapperton, the second with his brother John Lander, and the third with Macgregor Laird and Dr. Oldfield. Lander was not a man of letters, but he took notes of what he saw, and these formed a valuable part of the materials for the important works of travel which were the fruits of these expeditions.

Edward Daniel Clarke, LL. D., 1769–1822, Professor of Mineralogy in Cambridge University, derives his chief celebrity from his Travels.

In company with a pupil, he set out on a journey which was intended to last six months, but which actually lasted more than three years. They visited Denmark, Sweden, Lapland, Finland, Russia, Tartary, Circassia, Asia Minor, Syria, Palestine, Egypt, and Greece, returning across the Balkan Mountains through Germany and France. His account of these travels was published in 6 vols., 4to. They are considered the best books of travel by any Englishman, — which is certainly saying much, as the English excel in this line of adventure. "If Humboldt be the first, Clarke is the second, traveller of his age." — *Dibdin.*

William Coxe, 1747–1828, an Archdeacon in the English Church, was a very voluminous writer of travels and history. Few persons who have written so much have written so well.

For each of the large number of works that Archdeacon Coxe produced, he has obtained a verdict of high excellence from judges fully competent to decide. He made several excursions to different countries with young members of the nobility as pupils, and in this way laid the foundation for his various works of travel. His chief publications are the following: Sketches of the Natural, Civil, and Political State of Switzerland; Travels in Switzerland and in the Country of the Grisons; Travels in Russia, Poland, Sweden, and Denmark; Account of the Russian Discoveries between Asia and America; A Comparative View of the Russian Discoveries; Account of the Prisons and Hospitals in Russia, Sweden, and Denmark; Memoirs of Sir Robert Walpole; Memoirs of John Duke of Marlborough; History of the House of Austria; Memoirs of the Kings of Spain of the House of Bourbon. Archdeacon Coxe published also several large topographical works, besides some of a religious character. A set of his Historical Works and Travels was published in 24 vols., imperial 4to.

Henry David Inglis, 1795–1835, a native of Edinburgh, travelled extensively in Europe, and embodied the results of his journeyings in a number of very entertaining and trustworthy sketches. The principal are: Journey through Norway, Sweden, and Denmark; Tour through Switzerland, etc.; The New Gil Blas; A Journey through Ireland.

Claudius James Rich, 1787–1821, is one of that band of eminent scholars who by their researches have revealed to the world the long-buried history of Babylon and Nineveh.

Rich was a native of France. He removed to England, when very young, and entered the East India service. By his linguistic talents he attracted the attention of Sir James Mackintosh, and subsequently became that gentleman's son-in-law. Rich was for five years the East India Company's Resident in Bagdad. His health failing, he resigned, and passed the remainder of his life in travels in Asia. He accumulated and also published important information concerning the regions about Babylon and Nineveh, which was turned to great account by Layard, Rawlinson, and other subsequent orientalists. Rich's works are A Memoir on the Ruins of Babylon, A Second Memoir of the same, Narrative of a Residence in Koordistan, and Narrative of a Journey to the Site of Babylon. His collection of manuscripts has been placed in the British Museum.

Maj. James Rennell, 1742–1830, a native of England, served under Clive in India, and was made Surveyor-General of Bengal. He travelled extensively in Asia and Africa, and gave to the world the results of his observations in several magnificent works. These, although superseded in part by the discoveries of recent travellers, still possess great historical value. The chief of them are Memoirs of a Map of Hindostan, where for the first time the Punjab (or five branches of the Indus) is accurately laid down, a Memoir of the Geography of Africa, The Geographical System of Herodotus, and Geographical Illustrations of the Anabasis.

CHAPTER XV.

Wordsworth and His Contemporaries.

The present chapter embraces the time from 1830 to 1850. It includes the long period of tranquillity that ensued after the accession of Louis Philippe to the throne of France. It was a time of general peace and thrift throughout the world.

The writers of this period may be divided into six sections: 1. The Poets, beginning with Wordsworth; 2. Writers of Novels and Tales, beginning with Miss Mitford; 3. Writers on Literature, Politics, and Science, beginning with Sydney Smith; 4. Writers on Religion and Theology, beginning with Chalmers; 5. Writers on History, Biography, Antiquities, and Travel, beginning with Lingard; 6. Miscellaneous Writers, beginning with Arnold of Rugby.

I. THE POETS.

Wordsworth.

William Wordsworth, 1770–1850, had been contemporary with Coleridge and Southey and the other illustrious writers mentioned in the preceding chapter, and had risen to fame with them. But he continued steadily to rise after those stars had set, and during all the latter part of his course he reigned supreme in the poetical firmament, in solitary and unapproachable splendor. From 1840 to 1850

he was by general consent the first of living poets in England.

Early Career. — The life of Wordsworth is, with a single exception, remarkably uneventful. His parents dying while he was young, he was sent to school at Penrith, and afterwards to Hawkshead, in Lancashire. Here he grew up a sharer in all the merry, boisterous sports of an English public school, but preserving a decided poetic individuality. He has bequeathed to us, in his posthumous work, The Prelude, a beautiful description of his school-boy life, and of the "gray-haired dame" with whom he lived. From school he went to Cambridge, where he took his degree of B. A. in 1791.

His Republicanism. — Before graduation, however, Wordsworth had visited France, then in the throes of the great Revolution, and had become intimately acquainted with some of the Girondists. The impression made upon the young poet by the scenes and characters of the Revolution was never to be effaced. He became for the time an ardent republican, so much so that he could not even sympathize with his country in her war upon France.

The Reaction. — In time came the reaction, brought about by the crimes and anarchy of the Revolution itself, and Wordsworth turned back in righteous horror. But the original impression still remained. It had deepened the poet's sensibilities, and enkindled a strong, undying love of humanity; it had been the "storm-and-stress" period of an otherwise placid soul. The shock of disappointment had turned the poet into a philosopher, seeking to reconcile God's ways to the human understanding. Henceforth Wordsworth was to be the great preacher of honor gained only through trial, of self-discipline, of abiding trust in Divine wisdom. From this time on, the poet's life became one of tranquil meditation and composition.

Domestic Quiet. — From Raisley Calvert, an intimate friend and admirer of his genius, Wordsworth received a legacy, small in itself, but enough to satisfy his modest wants. His sister Dorothy — his other self — came to live with him. For a few years they lived in retirement at Racedown Lodge, Dorsetshire. Wordsworth had already published two poems, The Evening Walk, and Descriptive Sketches, which are not remarkable in themselves, but which already reveal the poet's characteristics.

Connection with Coleridge. — In 1797 Wordsworth removed to Alfordon, to be near Coleridge, whose acquaintance he had made, and who was from the first an unhesitating believer in Wordsworth's genius. Out of this intercourse sprang the famous Lyrical Ballads published in 1798. The understanding was that Coleridge should "take up the supernatural and romantic," while Wordsworth undertook to "give the charm of novelty to the things of every day, and to excite a feeling analogous to the supernatural by awakening the mind's attention to the lethargy of custom, and by

directing to the loveliness and the wonders of the world around us." Accordingly, Coleridge produced The Ancient Mariner, and Wordsworth a number of short pieces, among them some of his very best, such as An Anecdote for Fathers, We are Seven, Lines written in Early Spring, Tintern Abbey. Others again, like the Idiot Boy, are unquestionably weak. Not only did the Lyrical Ballads meet with no favor; it was condemned in unmeasured terms by critics of high and low degree. Coleridge came off more lightly, but Wordsworth's share of the venture was denounced as the veriest "trash" and "twaddle."

But Wordsworth was a law unto himself. Apparently unruffled by severity and ridicule, he moved on in his self-appointed way. His circumstances grew easier by the payment of a long-standing debt owed to his father's estate. He married, in 1802, his cousin, Mary Hutchinson, by whom he had five children. After living for some years at Grasmere, and then at Allan Bank, he settled permanently, in 1813, at Rydal Mount, in Cumberland; and there calmly awaited the slow-coming verdict of the public.

The records of literature present scarcely another such instance of a poet's growing into supreme favor and repute in despite of determined opposition. At first Wordsworth had only the admiration of a few appreciative friends — Coleridge, De Quincey, Southey — and the almost adoration of his wife and sister. But slowly, year after year, prejudice was disarmed, ridicule was silenced, the circle of admirers grew larger, the popular understanding of the poet's genius was quickened. At his death, Wordsworth was not only the official poet-laureate, but the acknowledged monarch of English letters.

Wordsworth himself contributed nothing beyond his works towards bringing about this wonderful revolution in popular opinion. No poet probably ever went less out of his way to seek favor or notice, cared less for the thoughts and opinions of contemporaries, read less either for information or pleasure. What he gave to the world was elicited by close communion with nature in her myriad shapes and hues, or evolved little by little from the slow-working loom of his own imagination and meditation.

His Works. — After publishing, in 1802, a second, and enlarged, edition of his Lyrical Ballads, he next gave to the world, in 1807, two volumes of Poems. In 1814, appeared The Excursion; in 1815, The White Doe of Rylstone; in 1819, Peter Bell; in 1820, The River Duddon; in 1820, Memorials of a Tour on the Continent; in 1835, Yarrow Revisited; in 1838, the book of Sonnets. The Prelude was published after his death, but it was begun as far back as 1789, and finished in 1805.

Wordsworth's position in English literature is now fully understood. He is preeminently the poet of the reflective imagination. He has not the passion of Byron or of Tennyson, or the myriad mind of Shakespeare. He has not the vigor of Milton, but he stands next to Milton in purity, sweetness, gravity of thought and style, and broad humanity. His demerit — the one that aroused at first such a storm of hostile criticism — is that he often takes the fatal step from the sublime, or at least the imaginative, to the ridiculous.

A signal example of this defect is to be found in Peter Bell. The description of the potter is wonderfully artistic; in short, the character is a creation. But the concluding lines are simply puerile. That a hardened outlaw may be converted from the error of his ways no one denies. Only the artist must show us fully, step by step, how the change is wrought; and when he succeeds, we say that he has produced a masterpiece of psychological analysis. But to motive such a conversion through the instrumentality of a braying ass, and to dispose of the potter by saying that he

> Forsook his crimes, renounced his folly,
> And after ten months' melancholy
> Became a good and honest man,

is simply an outrage upon common sense. Wordsworth seems at times to be wanting in the sense of the incongruous, and he is always wanting in true passion. While able to depict passionate characters, he fails to detect the subtle connection between motive and action, character and life.

With all his defects, however, Wordsworth is a great poet. He has ennobled the poetic style, and given to it philosophic depth: he has awakened a love for the lowly both in nature and in man; he has given a healthier tone to popular sentiment.

No two men ever differed more widely in personal character than Wordsworth and Dickens,—the one serene, contemplative; the other bustling, eager, ostentatious. Yet the poet's exaltation of the lowly prepared the public for the folk-sketches of the great novelist.

Wordsworth's longer works are less read than his shorter pieces. The Excursion and The Prelude, abounding as they do in beautiful passages, are not so generally known and cherished as the little poems to Lucy, the Lines written in Early Spring, We are Seven, Resolution and Independence, the Sonnets, the Ode on the Intimations of Immortality, and a hundred others which it would be superfluous to name.

The reader who wishes to form an idea of the slow and impeded growth of Wordsworth's popularity will do well to consult Henry Crabb Robinson's Diary. The diarist, who was from the first a devoted friend, never neglected an opportunity to do battle for the poet, and his record gives us a rare glimpse into the ways and workings of the literary world at that time.

CHRISTOPHER WORDSWORTH, D. D., 1774-1846, Master of Trinity, and brother of the poet, was educated at Cambridge, and held various appointments in the University and in the church, the most important being that of Master of Trinity, which he held from 1820 till 1841.

He published Six Letters on the Use of the Greek Article in the New Testament; Ecclesiastical Biography, 6 vols., 8vo, a selection from various sources, with notes; Christian Institutes, 4 vols., 8vo, also a selection from the writings of eminent divines; Reasons for declining to subscribe to the Bible Society (several pamphlets); Who Wrote the Eikon Basilike? (several pamphlets.) Dr. Wordsworth maintained that the book was written by King Charles himself, and not by Bishop Gauden.

CHARLES WORDSWORTH, D. C. L., 1806 ——, Bishop of St. Andrew's, Scotland, son of Christopher Wordsworth, and nephew of the poet, was born at Bocking, in Essex, and educated at Oxford, where he gained great distinction for classical scholarship.

Besides several Greek and Latin school-books, he has published, Christian Boyhood at a Public School, a Collection of Sermons and Lectures, delivered at Winchester College; History of the College of St. Mary Winton; A United Church of Scotland, England, and Ireland Advocated; Shakespeare's Knowledge and Use of the Bible; Christian Instruction Preparatory to Confirmation and First Communion, etc. He became Bishop in 1852.

CHRISTOPHER WORDSWORTH, D. D., 1808 ——, Bishop of Lincoln, and also son of the preceding, was educated at Cambridge, where he won the highest honors for scholarship.

He graduated B. A. in 1830; travelled in Greece in 1832, '33; was elected Fellow of Trinity; was appointed Public Orator at Cambridge in 1836; was Head Master of Harrow from 1836 to 1844; became Canon of Westminster in 1844; and Bishop of Lincoln in 1869.

Bishop Wordsworth's writings are in the highest repute for scholarship, and for the vigorous grasp which he gives to whatever he has in hand. Among his publications on classical subjects may be named, Athens and Attica, Journal of a Residence there; Greece, Pictorial, Descriptive, and Historical; Inscriptiones Pompeianæ, ancient writings copied from the walls of the city of Pompeii. Other works: Preces Selectæ, prayers for the use of the Harrow School; Sermons, preached at Harrow; Discourses on Public Education; The Destructive Character of the Church of Rome; On the Canon of Scriptures; Lectures on the Apocalypse; The Apocalypse, an edition with translations and notes; Is the Church of Rome the Babylon of the Apocalypse? The New Testament in the Original Greek, with Notes, 4 vols., 8vo, a work of uncommon value; The Inspiration of the Bible; The Interpretation of the Old and New Testament; The Holy Bible, with Notes and Introductions, 5 vols., 8vo; Memoirs of William Wordsworth, 2 vols., 8vo; The Church of Ireland, her history and claims; and a large number of other volumes and pamphlets. Bishop Wordsworth is indeed one of the most voluminous writers of the day.

Keble.

John Keble, 1792–1866, gained his chief distinction as a writer of sacred lyrics, though honored also for his theological writings, and held in the highest reverence for the singular sweetness of his disposition and the purity of his life.

Keble was born at Fairford, Gloucestershire, and educated at Oxford. After leaving the University, he was for twenty years Curate for his father in the church at Fairford. He became Professor of Poetry at Oxford in 1833, and Vicar of Hawley in 1835.

Keble's name is intimately associated with that of Newman and Pusey in the so-called Tractarian movement, which caused such excitement in England thirty or forty years ago. According to Newman's statement, Keble was the originator and master-mind of the movement.

His best known works are: The Christian Year, or Thoughts in Verse for the Sundays and Holidays throughout the Year; his Lyra Innocentium, or Thoughts in Verse on Children; his contributions to Tracts for the Times; and his article in the London Quarterly on Sacred Poetry. He was also one of the editors of the Bibliotheca Patrum Ecclesiæ Catholicæ, or Library of Fathers of the Catholic Church.

Keble appears to have been a man of uncommon talents, and of the most winning disposition. While at Oxford, he was the idol of the University. His subsequent life was mainly one of retirement and parochial duty. His Christian Year is the most valuable contribution to religious poetry made in the present century, and has been received as a household treasure in families of every creed.

"Keble is a poet whom Cowper himself would have loved; for in him piety inspires genius, and fancy and feeling are celestialized by religion. We peruse his book in a tone and temper of spirit similar to that which is breathed on us by some calm day in spring, when

'Heaven and earth do make one imagery,'

and all that imagery is serene and still,—cheerful in the main, yet with a touch and tinge of melancholy which makes all the blended bliss and beauty at once more enduring and profound. We should no more think of criticizing such poetry than of criticizing the clear blue skies, the soft green earth, the 'liquid lapse' of an unpolluted stream that

> 'Doth make sweet music with the enamelled stones,
> Giving a gentle kiss to every flower
> It overtaketh on its pilgrimage.'

Beauty is there,—purity and peace; as we look and listen we partake of the universal calm, and feel in nature the presence of Him from whom it emanated."—*Christopher North.*

Croly.

George Croly, LL. D., 1780–1860, attained great celebrity as an author, and was almost equally distinguished as a poet and as a writer of prose.

Croly was a native of Dublin, and was educated at Trinity College, in that city. He was a clergyman of the Church of England, and had a parish in London, where he attained celebrity as a preacher.

His writings are very numerous, and hold a high rank. Most of them are of a popular character. The following are the chief: Catiline, a Tragedy, and Other Poems; Paris in 1815, and Other Poems; The Angel of the World, an Arabian Tale; Sebastian, a Spanish Tale; The Modern Orlando, a Poem; Poetical Works; Salathiel, a Story of the Past, the Present, and the Future; Marston, or the Soldier and Statesman; The Year of Liberation; Tales of the St. Bernard; Historical Sketches, Speeches, and Characters; The History of George IV.; Life of Burke; Works of Alexander Pope, with Memoir and Critical Notes; Works of Jeremy Taylor, with Life and Notes; Beauties of the English Poets; Divine Providence, or the Three Cycles of Revelation; The Apocalypse of St. John, a New Interpretation; The True Idea of Baptism; Speeches on the Papal Aggression; Exposition on Popery and the Popish Question; The Admission of Jews into Parliament; Marriage with a Deceased Wife's Sister; etc., etc.

Dr. Croly succeeded as a poet, as a writer of fiction, as an historian, as a literary editor, as a religious polemic. In this long list of works, there is scarcely one that at the time of its publication did not make its mark. His Catiline, in poetry, his Salathiel, in fiction, his George IV. and Edmund Burke, in history, fall but little short of being of the first class in their several kinds.

Ebenezer Elliott.

Ebenezer Elliott, 1781–1849, is familiarly known as "The Corn-Law Rhymer."

Elliott was obliged in his youth to work at the forge in an iron foundry in Yorkshire, and had few advantages of education. But an inward prompting led him to the cultivation of letters by means of private study, and in his case, as in that of several others in like circumstances, the inspiration to verse first came from reading Thomson's Seasons.

Elliott's first ventures with the public, The Vernal Walk, and Night, were unsuccessful. He published also a volume of poems, with like want of success. But Southey encouraged him to go on. "There is power in the least of these tales, but the higher you pitch your tones, the better you succeed. Thirty years ago, they would have *made your reputation;* thirty years *hence* the world will wonder that they did *not* do so."

But Elliott was out of his element in the subjects which thus far he had chosen. Neither his education nor his rugged nature fitted him for gentle themes. The agitation for the repeal of the corn laws, and the light thrown upon the appalling hardships of the operatives, enlisted, of course, Elliott's warmest sympathies, and furnished him with topics which called out all the resources of his strong and fiery nature. His Corn-Law Rhymes had the ring of the anvil. They received almost immediate recognition, and gave the author an established position as The Poet of the People.

"The inspiration of his verse is a fiery hatred of injustice. Without possessing much creative power, he almost places himself beside men of genius, by the singular intensity and might of his sensibility. He understands the art of condensing passion. 'Spread out thunder,' says Schiller, 'into its single tones, and it becomes a lullaby for children; pour it forth together, in one quick peal, and the royal sound shall move the heavens.' The great ambition of Elliott is to thunder. He is a brawny man, of nature's own make, with more than the usual portion of the old Adam stirring within him, and he says, 'I do well to be angry.' The mere sight of tyranny, bigotry, meanness, prompts his smiting invective. His poetry would hardly have been written by a man who was not physically strong. You can hear the ring of his anvil, and see the sparks fly off from the furnace, as you read his verse." — *Whipple.*

Rev. Richard Harris Barham, 1788–1845, a humorous writer, is better known by his assumed name of Thomas Ingoldsby.

The Ingoldsby Legends, a series of tales in verse and prose, appeared first in Bentley's Miscellany, and were received with general favor. None of these probably had a wider circulation than the thoroughly laughable story of the famous Lord Tomnoddy. My Cousin Nicholas, a story of college-life, came out in Blackwood. Mr. Barham was also one of the chief contributors to Gorton's Biographical Dictionary. He was a friend of Sydney Smith, Theodore Hook, and other wits of the day.

"There is a deficiency in the Legends which must prevent their becoming classic. They are devoid of poetry. Master of the grotesque as he was, Barham had no mastery of the picturesque. Keen to see and seize the humorous aspects of affairs, he had none of that deeper humor which creates character. A real poet, who had written fifty or more eccentric legends, could not have helped inventing or describing certain individual characters in the course of his work. He must have done it unconsciously, must have done it if even he had tried to avoid it. There are two tests on the very surface of the true poet. If he describes a scene, you see it; if he describes a man, you know him. Barham's grotesque descriptions are often remarkable; indeed, his legends somewhat remind us of the hideous gurgoyles of old churches, wherein tradition sayeth the old ecclesiastic architects depicted their enemies, making of them waterspouts, that during rain they might seem to vomit. The men who carved those gurgoyles could not have sculptured an Apollo; and of Barham it may be said that, though he wrote laughable stories with supreme felicity, he never produced a line of poetry." — *British Quarterly Review.*

Hood.

THOMAS HOOD, 1798–1845, was the prince of comic humorists, the most audacious and successful of punsters.

Hood was the son of a London publisher. He left the counting-house for the engraver's stool, and that in turn for the life of a man of letters He became sub-editor of The London Magazine, editor of The New Monthly, and, for one year, of The Gem, besides being a regular contributor to Punch.

Hood's most successful publications were his Whims and Oddities, The Comic Annual, Hood's Own, Up the Rhine, Whimsicalities, Hood's Comic Album. The three most famous of his serious poems are The Dream of Eugene Aram, The Song of the Shirt, and The Bridge of Sighs. The two latter, apart from their beauty of sentiment, are probably unsurpassed in English verse in the wonderfully delicate interlacing of their rhymes.

Hood is the most comical humorist in the language, and also the most inveterate punster. No English writer has ever equalled him in the audacity with which he plays upon words. In the single ballad of Miss Killmansegg and Her Wooden Leg the puns number many hundreds. Still, even in Hood's most fantastic pieces, there is always a deep undercurrent of genuine pathos.

"Hood's verse, whether serious or comic — whether serene like a cloudless autumn evening, or sparkling with puns like a frosty January midnight with stars — was ever pregnant with materials for thought. . . . Like every author distinguished for true comic humor, there was a deep vein of melancholy pathos running through his mirth; and even when his sun shone brightly, its light seemed often reflected as if only over the rim of a cloud. Well may we say, in the words of Tennyson, 'Would he could have stayed with us!' for never could it be more truly recorded of any one — in the words of Hamlet characterizing Yorick — that he was a fellow of infinite jest, of most excellent fancy." — *D. M. Moir.*

Hook.

THEODORE EDWARD HOOK, 1788–1841, another humorist and wit of this period, was second only to Hood.

Hook was sent to Harrow to be educated. When only seventeen, he made his debut as a dramatic author in the comic opera of The Soldier's Return, which met with extraordinary success. This was followed, the next year, by the musical farce, Catch Him Who Can. His brother had entered him at Oxford, but young Hook, now the lion of the stage, remained in London.

His brilliant talents, especially as an improvisatore, attracted universal attention and won the favor of the Regent, who appointed him Accountant-General of Mauritius, with a salary of £2000. This position Hook held six years, until 1818, when a deficit was discovered in his accounts, and he was arrested and imprisoned. It is now generally agreed that his only culpability was a gross neglect of official duties. During the two years of his imprisonment, and afterwards, he gave himself up with renewed energy to writing.

He wrote, in all, thirty-eight works and pieces, besides editing The John Bull and The New Monthly, and contributing to other periodicals. One of his stories, Gilbert Gurney, is almost an autobiography. With regard to Hook's permanent value as an author, critics differ, as may be seen from the following quotations:

"His knowledge of city life in its manners, habits, and language seemed intuitive,

and has been surpassed only by Fielding and Dickens. Many and multifarious, however, as are his volumes, he has left behind him no great creation, nothing that can be pointed to as a triumphant index of the extraordinary powers which he undoubtedly possessed." — *D. M. Moir.*

"His name will be preserved. His political songs and *jeux d'esprit*, when the hour comes for collecting them, will form a volume of sterling and lasting attraction; and after many clever romances of this age shall have sufficiently occupied public attention, and sunk, like hundreds of former generations, into utter oblivion, there are tales in his collection which will be read with, we venture to think, even a greater interest than they commanded in their novelty." — *J. G. Lockhart.*

Montgomery.

James Montgomery, 1771–1854, holds a high rank among the poets of England. His devotional poetry especially has made a deep impression on the national heart, hardly inferior to that produced by the poetry of Cowper.

Montgomery was a native of Scotland. He was for more than thirty years editor of the Sheffield Iris, a liberal journal. In his capacity as editor, he was twice fined and imprisoned for seditious publications. The last twenty years of his life were passed in retirement.

Montgomery is one among the instances in which Jeffrey made shipwreck in attempting to criticize poetical productions. The slashing reviewer broke the staff over Montgomery's Wanderer in Switzerland, but all in vain. Despite the maledictions and prognostications of the Edinburgh, Montgomery's poems gained steadily in favor, until the poet obtained his just rank by the side of Campbell, Rogers, and Southey.

Montgomery's larger works are: The Wanderer in Switzerland; The West Indies, a poem against the slave-trade; The World before the Flood; Greenland; The Pelican Island. Besides these, he wrote a large number of short devotional pieces that have been adopted into the hymnology of all Christian denominations. Many lines and passages, such as "There is a land, of every land the pride," have passed into the common stock of the language.

"With the exception, perhaps, of Moore, Campbell, and Hemans, I doubt if an equal number of the lyrics of any modern poet have so completely found their way to the national heart, there to be enshrined in hallowed remembrance. One great merit which may be claimed for James Montgomery is that he has encroached on no man's property as a poet: he has staked off a portion of the great common of literature for himself, and cultivated it according to his own taste and fancy." — *Moir.*

Robert Montgomery, 1807–1856, is the author of a large number of works, chiefly poetical, on religious subjects.

Robert Montgomery was a native of England. He graduated at Oxford, and took orders in the Established Church. He enjoyed great temporary popularity as a poet, but is at present little read. His principal works are: The Omnipresence of the Deity; Satan, or Intellect without God; The Messiah. Satan and The Omnipresence of the Deity were the subjects of a scathing notice by Macaulay in the Edinburgh Review. It cannot be doubted that Montgomery has committed in his poetry grievous violations of all the canons of good taste, and even of good sense.

BERNARD BARTON, 1784–1849, is commonly known as "The Quaker Poet."

He became a banker's clerk at the age of twenty-six, and continued in that position, like Lamb in the East India House, to the end of his life. He published no one extended poem, but a large number of detached pieces, mostly of a meditative character. "His works are full of passages of natural tenderness, and his religious poems, though animated with a warmth of devotion, are still expressed with that subdued propriety of language which evinces at once a correctness of taste and feeling." — *Gentleman's Magazine.*

THOMAS HAYNES BAYLY, 1797–1839, is widely known as a prolific writer of novels, tales, plays, and songs.

His chief publications were the following: Aylmers, a Novel; Rough Sketches of Bath; Kindness in Women; Weeds and Witchery, Poems; Poetical Works, with Life, published after his death. He produced also thirty-six pieces for the stage, and his songs are numbered by the hundred. Many of his songs are universal favorites, such as I'd be a Butterfly, Why Don't the Men Propose? The Soldier's Tear, etc. "He possessed a playful fancy, a practised ear, a refined taste, and a sentiment which ranged pleasantly from the fanciful to the pathetic, without, however, strictly attaining either the highly imaginative or the deeply passionate." — *Moir.*

WILLIAM MOTHERWELL, 1797–1835, a native of Scotland, and editor of several periodicals of that country, is chiefly known for his Minstrelsy Ancient and Modern, with Notes and Introduction, and his Narrative and Lyrical Poems, a collection of original pieces.

"He was about equally successful in two departments, — the martial and the plaintive; yet, stirring as are his Sword Chant and his Battle-Flag of Sigurd, I doubt much whether they are entitled to the same praise, or have gained the same deserved acceptance, as his Jeannie Morrison or his striking stanzas commencing My Heid is like to rend. . . . Several of his lyrics also verge on excellence; but it must be acknowledged of his poetry generally that, ingenious although it be, it rather excites expectation than fairly satisfies." — *Moir.*

WINTHROP MACKWORTH PRAED, 1802–1839, holds a respectable position among the poets of this period.

He was educated at Eton and Cambridge, and rose to some distinction in Parliament as a zealous conservative. He contributed numerous short poems to the magazines. Many of his earlier productions appeared in The Etonian. While at the University he gained two prizes by his poems Australia and Athens. A complete edition of his poetical works was published in 1864. Among his best known pieces are The Belle of the Ball-Room, The Bachelor, Time's Changes, Lillian, etc. Praed is one of a not very numerous class of authors in England — the writers of so-called society verses.

"Praed's fancy was airy, bright, and arabesque. It enabled him, with his easy command of poetical expression, to produce picturesque sketches with equal grace and facility. . . . His prose is almost as quaintly and pensively playful as his verse. We

have little doubt that if his correspondence were selected from, it would display all those qualities that sparkle so gracefully in his published pieces." — *Lon. Athen.*

Clare.

JOHN CLARE, 1793–1864, is one of the peasant-poets of England.

Clare obtained some little education by extra work as a ploughboy, — the labor of eight weeks sufficing to gain for him one month's schooling. At the age of thirteen, he met with Thomson's Seasons, a book which seems to have a special aptitude for imparting inspiration to the lowly. Having hoarded up a shilling wherewith to purchase a copy, he walked seven miles in the early spring morning to the town to buy a copy, and reached the place before the shops were open. Returning with his treasure through the beautiful scenery of a neighboring park, he composed on the road his first poem, The Morning Walk. This was followed by the Evening Walk. Most of his poems were composed in this way, out in the open fields, or on the roadside, and were written in pencil on the top of his hat.

A volume of Poems Descriptive of Country Life appeared in 1820, and another volume in 1821, The Village Minstrel and Other Poems. The reviews and magazines were unanimous in commendation of his verses, and several of the nobility were so far interested in his history as to contribute sums which gave him a permanent allowance of £30 a year. This, with what he raised from his two books, made quite a snug little fortune. He married his "Patty of the Vale," the heroine of his poetical inspirations, and settled down in calm and pleasant content amid the rural scenes of his boyhood. But his good fortune at last turned his head. He engaged in some pecuniary speculation, which proved disastrous, and his misfortunes finally drove him to the mad-house, where he died.

"He was a faithful painter of rustic scenes and occupations, and he noted every light and shade of his brooks, meadows, and green lanes. His fancy was buoyant in the midst of labors and hardship; and his imagery, drawn directly from nature, is various and original. His reading, before his first publication, had been extremely limited, and did not either frame his tastes or bias the direction of his poems. He wrote out of the fulness of his heart; and his love of nature was so universal, that he included all, weeds as well as flowers, in his picturesque catalogue of her charms." — *Chambers.*

The following extract gives a good idea of his style:

THE THRUSH'S NEST — A SONNET.

"Within a thick and spreading hawthorn bush
That overhung a molehill large and round,
I heard from morn to morn a merry thrush
Sing hymns of rapture, while I drank the sound
With joy — and oft an unintruding guest,
I watched her secret toils from day to day;
How true she warped the moss to form her nest,
And modelled it within with wood and clay.
And by and by, like heath-bells gilt with dew,
There lay her shining eggs as bright as flowers,
Ink-spotted over, shells of green and blue:
And there I witnessed, in the summer hours,
A brood of nature's minstrels chirp and fly,
Glad as the sunshine and the laughing sky."

II. WRITERS OF NOVELS AND TALES.

Miss Mitford.

Mary Russell Mitford, 1786–1855, is among the best writers of tales descriptive of English country life and character.

Miss Mitford was the daughter of an English physician of extravagant habits, who dissipated several fortunes, and finally became a helpless burden upon the hands of his young daughter.

Miss Mitford evinced early in life a fondness for letters. Poetry was her favorite, but she was forced, as she herself narrates, to turn aside to the every-day but more lucrative path of prose. Her earlier works are not without their merits, but chiefly as indicating her future excellence.

Publications. — In 1819 appeared, in the Lady's Magazine, Our Village, a series of delightful sketches of English rural life, which met with a very warm reception and established the author's reputation. Between this time and 1828, Miss Mitford published several tragedies, which were acted with success. Among them were: Rienzi, The Foscari, Julian. Also a volume of Sonnets and Poems. These were followed by American Tales; American Tales for Children; Belford Regis, or Sketches of a Country Town; Country Stories; and Atherton, a tale of Country Life. Upon the whole, Miss Mitford succeeds best as a describer of English country life and character. Her sketches are drawn from nature itself, and have an air of the most charming reality. No books of the kind are more thoroughly enjoyable by old and young. They have outlived nearly all the fashionable novels, their great contemporaries, and entered into the permanent treasure-house of English literature.

Amelia Opie.

Amelia Opie, 1769–1853, is widely known — almost as widely as Miss Edgeworth — for her popular Tales.

Mrs. Opie was the daughter of James Alderson, an English physician. She was married, in 1798, to the distinguished painter, James Opie.

Her principal works are Father and Daughter, Adeline Mowbray, and Madeline. She wrote also a collection of shorter pieces, prominent among which are The Black Velvet Pelisse and The Ruffian Boy, and a series of stories to illustrate the evil consequences of lying. Her occasional poems are but little read.

Mrs. Opie's fame as a novelist has diminished considerably of late years. In no sense can she be considered a creator of character. Her personages are not marked, the plot of the story is weak, and the moral purpose throughout is too palpable. Her strength lies in her power to dissect morbid conditions and passions of the human heart.

Lady Morgan.

Lady Sydney Morgan, 1789–1859, was in her day one of the leading celebrities of the literary world. She was chiefly known by her novels and her works of travel.

Lady Morgan was the daughter of Owenson, an actor at the Royal Theatre, Dublin. By her success as a novelist, she gained admission into fashionable society. In 1812 she married Sir Thomas Charles Morgan. Much of Lady Morgan's married life was passed in travel upon the continent.

Her published works are very numerous, chiefly novels and books of travel. The most popular of her novels are The Wild Irish Girl, and O'Donnel. Woman, or Ida of Athens, is noted as having furnished the occasion for one of Gifford's most ferocious reviews in the London Quarterly. Her two most celebrated works of travel are entitled respectively France and Italy. They are still interesting, and were read with avidity at the time of their appearance, although Gifford kept up his fulminations against the authoress.

Lady Morgan's style is sprightly, and her descriptions successful, but she was wholly incompetent to deal with the graver problems of life, such as she has touched upon in Woman.

John Banim, 1800–1842, an Irish novelist, is celebrated for his vivid descriptions of peasant life in Ireland.

His works are numerous: Tales of the O'Hara Family, 12 series; Croppy, a Tale of 1798; Anglo-Irish of the 19th Century; The Denounced; Father Connell; Bit O'Writin; Boyne Water; Crohoore of the Bill-hook; Ghost-Hunter and his Family; John Doe; Mayor of Wind-Gap; Nowlans; Smuggler. He wrote also the Tragedy of Damon and Pythias. "The Ghost-Hunter and his Family, The Mayor of Wind-Gap, and several other works, are proofs of Mr. Banim's remarkable talent of eliciting the interest and sympathies of his reader. Fault has been found with him on the ground that there is throughout the whole of his writings a sort of overstrained excitement, a wilful dwelling upon turbulent and unchastened passions, which, as it is a vice most incident to the workings of real genius, more especially of Irish genius, so perhaps it is one which meets with least mercy from well-behaved, prosaic people." — *Westminster Review.*

Lady Charlotte Bury, 1775–1861, originally Campbell, of the Argyle family, was celebrated equally for her personal beauty and for her passion for elegant letters. She was ambitious also of being lady patroness to men of letters, and was one of the first to recognize the rising greatness of Walter Scott. She had a place in the household of Queen Charlotte, and is the reputed authoress of The Diary Illustrative of the Times of George IV. The work was attributed to her ladyship by Brougham, who reviewed it with great severity. She published several novels: Alla Giornata; The Devoted; The Disinherited and the Ensnared; Family Records; Flirtation; Separation.

Ellen Pickering, —— 1843, was considered in her day as the head of the Circulating Library school of novelists. The following is a list of her principal works: The Heiress, Agnes Searle, The Merchant's Daughter, The Squire, The Fright, The Prince and Pedlar, The Quiet Husband, Who Shall be Heir? The Secret Foe, The Expectant, and several others. She wrote also Charades for Acting, and Proverbs for Acting.

Captain Marryat.

Frederick Marryat, 1792–1848, captain in the Royal Navy, and an able officer as well as writer, is universally considered the best delineator of naval life and adventure.

Marryat's works, which are exceedingly numerous, are widely read in England and America. The principal of them are: The King's Own; The Pacha of Many Tales; Midshipman Easy; Japhet in Search of a Father; Peter Simple; Jacob Faithful; The Phantom Ship.

Besides his strictly nautical novels, Captain Marryat wrote several novels and sketches descriptive of American life in the West, such as Valerie, and The Narrative of Monsieur Violet, and also A Diary in America. During the latter part of his life Marryat published a number of stories for the young, such as Masterman Ready, The Children of the New Forest, etc.

As a writer upon American manners, Captain Marryat, like nearly all his countrymen of twenty or thirty years ago, is decidedly prejudiced, but is far from being the worst example of the class. It is only when he moves among scenes and persons thoroughly English that he displays his powers to the best advantage. His descriptions of incident and character are easy and vigorous, and extremely droll. The best of his works is perhaps Midshipman Easy, and the description of the great triangular duel by the boatswain, the purser, and the midshipman is inimitable. It must be observed, however, that in all Marryat's works there is a slight tinge of vulgarity, the besetting sin of class-writers, from which his great rival, Lever, has escaped. Marryat has produced many fascinating novels, but he has created nothing that can be placed by the side of Mickey Free, or Major Monsoon.

William Hamilton Maxwell, 1794–1850, a native of Ireland, and a graduate of Trinity College, Dublin, is the author of many novels and sketches, chiefly of an amusing character. He may be said to have started, by his Stories of Waterloo, the military novel, which has since proved such a rich field for subsequent writers. His principal works are: Stories of Waterloo; Wild Sports of the West (of Ireland); Life of the Duke of Wellington; Victories of the British Army; Adventures of Captain O'Sullivan; Bryan O'Lynn.

George Borrow.

George Borrow, 1803 ——, is a popular English writer and adventurer.

Mr. Borrow was born at Norwich, England. He had a natural turn for acquiring by the ear a knowledge of living languages, and had in this way acquired, among other languages, a knowledge of that spoken by the Gypsies, and with it a great deal of curious information in regard to that singular people. Mr. Borrow seems to have been a sort of Gypsy himself, so far as an irrepressible love of wandering and adventure is concerned; and he was employed, with wonderful success, in circulating the Bible in Spain at a time when no other agency seemed capable of doing the work. His works, partly fictitious, and partly autobiographical, giving an account of his labors in Bible distribution and of his adventures among the Gypsies, are exceedingly entertaining, and have been very popular. The titles of his principal works are: The Bible in Spain, 3 vols; Zincali, an Account of the Gypsies in Spain, 2 vols.; Lavengro, the Scholar, the Gypsy, and the Priest, 3 vols.; Romany Rye, a Sequel to Lavengro; An Autobiography.

Mr. Borrow had the honor of being quoted in Parliament, and by no less a speaker than Sir Robert Peel. "Difficulties! were they to be deterred from proceeding by difficulties? Let them look at Mr. Borrow; why, if he had suffered himself to be prevented from circulating the Bible in Spain by the difficulties he met with, he could never have spread such enlightenment and information through that country."

Charlotte Bronté and her Sisters.

Three sisters, daughters of Rev. Patrick Bronté, rose suddenly to fame about the middle of the present century: CHARLOTTE, 1816–1855, known as "Currer Bell;" ANNE, 1820–1849, known as "Acton Bell;" and EMILY, 1819–1848, known as "Ellis Bell."

"Averse to personal publicity, we veiled our names under those of Currer, Acton, and Ellis Bell,—the ambiguous choice being dictated by a sort of conscientious scruple at assuming Christian names positively masculine, while we did not like to declare ourselves women, because — without at that time suspecting that our mode of writing and thinking was not what is called 'feminine' — we had a vague impression that authoresses are likely to be looked upon with prejudice; we had noticed how critics sometimes use for their chastisement the weapon of personality, and for their reward a flattery which is not true praise."

The first publication of the sisters was a joint affair, Poems by Currer, Ellis, and Acton Bell.

Emily, besides her share in the volume just named, wrote Wuthering Heights, a novel of considerable, but very unequal power. Anne wrote also Agnes Grey, and The Tenant of Wildfeld Hall. None of these works, probably, would have attracted much attention, but for their association with those of the older sister.

Charlotte's first separate publication was Jane Eyre, an Autobiography, 1848. It was a work of wonderful power, and it gained immediate and universal popularity. It was followed, in 1849, by Shirley, not quite equal to the preceding, but still very able and very popular. In 1850, after the death of her sisters, she published a Selection of their Literary Remains, with a Biographical notice. Villette, her last and greatest work, came out in 1852, and was received with a universal burst of acclamation. In it she not only rose to the level of Jane Eyre, but even went above it. "No one in her time has grasped with such extraordinary force the scenes and circumstances through which her story moved, or thrown so strong an individual life into place and locality. Her passionate and fearless nature, her wild, warm heart, are transferred into the magic world she has created.— a world which no one can enter without yielding to the irresistible fascination of her personal influence."— *Blackwood.*

About the time of the appearance of Villette, Charlotte was married to her father's curate, Rev. Arthur B. Nicholls, but died after a brief period of domestic happiness. The biography of Charlotte Bronté by Mrs. Gaskell is itself a book of intense interest, and is the best commentary on her novels.

REV. PATRICK BRONTÉ, 1774–1861, the father of Charlotte, Anne, and Emily, published, in 1811, a volume, Cottage Poems.

III. WRITERS ON LITERATURE, POLITICS, AND SCIENCE.

Sydney Smith.

Sydney Smith, 1771–1845, the witty Canon of St. Paul's, was on the whole the ablest and most effective of that small

band of writers who in the early part of this century made the Edinburgh Review a power in the world.

Sydney Smith studied at Winchester and at Oxford, took orders in the Church of England, and became finally Canon of St. Paul's. His name has become the synonym for wit and humor. It is not so generally known, however, that his more solid qualities of judgment and taste were equally prominent.

Smith's wit was of the highest order, the wit which results from a keen, intuitive perception of right and wrong, not degenerating into bitterness and rancor, but poised by strong good sense and healthy self-activity. He differs from Lamb in having less humor, and a less delicate play of fancy. Lamb's whimsicalities are those of a recluse who lives to himself and his books, and loiters through the world with half-closed eyes; Smith walks briskly through the great Vanity Fair with eyes wide open and a jest at his tongue's end for every folly. Many of Smith's sayings and repartees have become proverbial, such as the one in which he characterizes Macaulay's conversation as enlivened by brilliant flashes of silence.

Sydney Smith was one of the founders of the Edinburgh Review, and he wrote for that periodical many of its most brilliant articles on politics, literature, and philosophy.

His most celebrated series of writings was his Letters on the Subject of the Catholics, to my Brother Abraham who lives in the Country. These Letters, appearing during the times of agitation which preceded the passage of the Catholic Emancipation Bill, exhibited the author's full powers of wit, sarcasm, and solid reasoning, and summed up the case for Emancipation so ably as to leave nothing to be said on the other side.

Several volumes of his Sermons have been published; they show that Smith was no less able as a preacher than as a writer. Many of these sermons bear directly upon the Emancipation controversy.

His Letters on American Debts, written for the Morning Chronicle, were occasioned by his loss of money invested in Pennsylvania State loans. Their tone is somewhat unfair, and is deplorably bitter, the more so since Smith's loss was not heavy. As a matter of principle, however, the legislative repudiation of those days deserved all the scorn and denunciation that it received.

Sydney Smith's Memoirs, published by his daughter, Lady Holland, is a most interesting biography, revealing to us both the public and domestic life of one of the shrewdest and most admirable of writers, husbands, and fathers.

It may be said of Smith's wit that it is always good, and never vulgar. A collection of his sayings has been made, under the title of Wit and Wisdom of Sydney Smith. Among the hundreds of brilliant remarks here brought together, there is not one soiled by impurity, vulgarity, or profanity.

Lady Holland. — (Miss) Saba Smith, afterwards Lady Holland, —— 1867, eldest daughter of the Rev. Sydney Smith, was married, in 1834, to Henry Holland, who was physician-in-ordinary to Prince Albert and knighted in 1853 by Queen Victoria. Lady Holland has won for herself a lasting name by her one work, the Memoir of her father Sydney Smith, one of the most delightful and best-told personal narratives in the language.

Jeffrey.

Francis, Lord Jeffrey, 1773–1850, made for himself a world-wide celebrity as a leading writer for the Edinburgh Review, of which also, for more than the fourth of a century, he was the fearless and unequalled editor.

Jeffrey was a native of Edinburgh. He studied at the University of Glasgow and at Oxford, and practised law in Edinburgh, but with little success. While a young man in Edinburgh, he became intimate with Horner, Brougham, and Sydney Smith, and the result of this intimacy was the establishment of the celebrated Review. After the publication of the first three numbers, the editorship was transferred from Smith to Jeffrey, who retained it from 1803 to 1829.

In 1830, Jeffrey was appointed Lord Advocate. From 1831 to 1834 he sat in Parliament. In 1834 he succeeded Lord Craigie in the Court of Sessions, thereby acquiring the honorary title of Lord Jeffrey. After retiring from the post of editor, he contributed only four or five more articles to the Review.

Jeffrey's contributions number in all two hundred A selection, seventy-nine in number, has been published, in 4 vols., 8vo; the remaining articles still lie scattered throughout the numbers of the Review.

Jeffrey occupies undoubtedly the most prominent position among modern English reviewers. This prominence is due, however, fully as much to his success in editorship as to his own merits as a critic. Under his management the Edinburgh Review became a great literary and political power in the realm. Men of every rank and profession read and admired, dreaded or hated, its slashing tone and its recklessness of fear or favor. Much, very much, of the political progress of England during the present century is due to the stimulus applied unsparingly to the body politic by the writers for this Review.

As to Lord Jeffrey's own writings, opinions are somewhat divided. There can be no question concerning the vigor and elegance of his style, the purity of his motives, and the general soundness of his principles of criticism. In matters of poetry, however, he made such grave blunders — failing, for instance, to appreciate the rising genius of poets like Scott, Byron, Coleridge, Moore, and others — that it may be doubted whether he was not defective in true imagination and sympathy. On this point, the opinion of one who is himself a poet should be heard. "Our very ideas of what is poetry," says Scott, "differ so widely that we rarely talk upon the subject. There is something in his mode of reasoning that leads me greatly to doubt whether, notwithstanding the vivacity of his imagination, he really has any feeling of poetical genius, or whether he has worn it all off by perpetually sharpening his wit on the grindstone of criticism."

Brougham.

Henry, Lord Brougham, 1778–1868, was one of the great lights of the nineteenth century. He was an advocate, a jurist, a statesman, a political reformer, and a man of let-

ters, and in each of these walks of mental activity stood among the foremost.

Brougham was a native of Edinburgh, and was educated there in its High-School and its University. Among his teachers in Edinburgh were men of great note, — Dr. Adam, Dugald Stewart, Playfair, and Black. He was of an old English family, but he intimates in his Autobiography that whatever genius he had came from his mother, who was a niece of Robertson the historian.

Brougham gave early indications of genius, and his first efforts were in the direction of science. He wrote, at the age of seventeen, a paper on the Refraction and Reflection of Light, which was printed in the Transactions of the Royal Society. Though he became a lawyer and a statesman, and rose to the highest professional eminence, the original bias and the essentially scientific character of his mind came out in nearly all his writings.

As a lawyer, Brougham soon rose to distinction in London; and being employed as counsel for the defence of Queen Caroline, he had an occasion for the display of his talents such as has rarely happened. He was for many years a member of the House of Commons, where he had no superior in debate, and no equal except perhaps Canning. He was at length elevated to the Peerage and made Lord Chancellor. One of his most celebrated speeches was that delivered in the House of Lords on the passage of the Reform Bill. As Chancellor, he displayed amazing activity, and on retiring from the office he left not a single case in arrear of judgment, — a fact without precedent in the history of that court. His last years were spent in rural retirement, at Cannes, in France.

Lord Brougham was through life an earnest advocate of popular education, cheap publications, and of political and social reform. He was one of the founders of the Society for the Diffusion of Useful Knowledge, and its first chairman. He wrote for it a treatise on The Objects, Advantages, and Pleasures of Science. He took an active part also in the Social Science Association.

Of all his labors, however, none probably produced a more immediate and widespread influence than those connected with the Edinburgh Review. This celebrated journal was begun in 1802 by Brougham, Jeffrey, Sydney Smith, and Horner, all young men. In the first 20 numbers, Horner contributed 14 articles, Smith 23, Jeffrey 75, Brougham 80. Brougham continued for twenty-five years to be a regular contributor to its pages. This Review exerted a powerful influence wherever the English language was spoken, and on almost every topic of public interest; and Brougham, Smith, and Jeffrey were for many years the great triumvirs who wielded, without dispute, the mighty sceptre.

A complete edition of Brougham's works was published under his own supervision, in 1857, in 10 vols., 8vo. Vol. 1. Lives of Philosophers of the Time of George III.; Vol. 2. Lives of Men of Letters, of the same time; Vols. 3, 4, 5. Sketches of Eminent Statesmen, of the same time; Vol. 6. Natural Theology: Vol. 7. Rhetorical and Literary Dissertations and Addresses; Vol. 8. Historical and Political Dissertations; Vols. 9, 10. Speeches on Social and Political Subjects. Since his death, his autobiography, written when he was almost ninety, has made its appearance; Life and Times of Lord Brougham, written by himself, 3 vols.

Francis Horner, 1778–1817, is known as one of the originators of the Edinburgh Review. He died comparatively young, and did not live to achieve that greatness to which he seemed destined. In talents and promise he was the acknowledged compeer of Brougham and Jeffrey.

Horner was a native of Edinburgh; he was educated at the High-School and the University of that city; and was elected to Parliament, where he distinguished himself by his knowledge of political economy and finance. His excessive labors as a member of the Bullion Committee broke down his health, and led ultimately to his death.

As a man of letters, Horner is chiefly known by reason of his connection with the Edinburgh Review, he being one of its originators and early contributors. As a statesman, he was, during his lifetime, the most conspicuous member of the then rising Whig party, and as much loved for his moral qualities as he was respected for his intellectual. Nothing but his early death prevented him from rising to the highest political eminence.

"He died at the age of thirty-eight; possessed of greater public influence than any other private man, and admired, trusted, beloved, and deplored by all except the heartless or the base. No greater homage was ever paid in Parliament to any deceased member." — *Lord Cockburn.*

Wilson.

John Wilson, 1785–1854, better known as Christopher North, did for Blackwood's Magazine what Brougham, Jeffrey, and Smith did for the Edinburgh Review. He was equally, though somewhat later, and in a different way, a potentate in the world of opinion.

Wilson was the son of a wealthy manufacturer of Paisley. His studies were finished at the University of Glasgow and at Oxford, where he earned great reputation both as an athlete and a scholar. Left by the death of his father in possession of a handsome fortune, he purchased a fine estate in Cumberland, and enjoyed for many years the society of the so-called lake poets.

In 1812, Wilson published his poem, The Isle of Palms, and, in 1816, The City of the Plague. In 1815, having lost much of his property by the mismanagement of a relative, he returned to Scotland, settled in Edinburgh, and began the practice of the law. It is not probable, however, that he would in any case have gained glory at the bar. What decided his career, however, was the starting of Blackwood's Magazine in 1817. The publisher recognized immediately the talents of Wilson and of Lockhart, and they became the life of the magazine. After Lockhart's removal to London to take charge of the Quarterly Review, Wilson became the sole editor in fact, although Blackwood always exercised a decided and direct control as publisher and nominal editor.

In 1820 Wilson was elected Professor of Moral Philosophy in the University of

Edinburgh. His competitor was Sir William Hamilton, then, however, but little known. Wilson succeeded in sustaining both his editorship and his professorship with great distinction. Although neither original nor profound as a thinker, he was eminently successful in stimulating and interesting his pupils.

Aside from his contributions to the Magazine, he published Lights and Shadows of Scottish Life, The Trial of Margaret Lyndsay, and The Foresters. The principal collections of his magazine pieces are to be found in The Critical and Miscellaneous Articles of Christopher North, The Recreations of Christopher North, and the Noctes Ambrosianæ.

It can scarcely be doubted that Wilson possessed poetic talents, but whether he was really a poet remains undecided. In the press of his duties as professor and constant contributor, his aim was too much distracted to permit him to ripen into a decided poet. His genius shone brightest when writing those genial, hap-hazard, yet eminently suggestive sketches, criticisms, and fragments that filled page after page of Blackwood, and kept the reader laughing or frowning, but always awake. There was a spontaneity, a freshness, about North's utterances, a freedom from conventionality, that surprised and delighted.

After all, however, there is ground for believing that North was greater than his works. The historian or the critic encounters, from time to time, a hero or an author who occupies an exalted position, and yet who has left no record or monument which, considered in itself alone, would justify such exaltation. The explanation is to be looked for in the impression which the presence and character of the man himself made upon his friends, and which they have communicated to the nation at large. Horner is an instance, and Wilson is another. They are men of capabilities, of *potentialities* rather than of *realities*. There is a something about their name and bearing which suggests that they may do, or might have done, far beyond what they ever have done.

Thus it is that we must explain the phenomena of North's record in Scotch literature. The popular heart has always associated him with Burns and Scott, as one of a great literary trio. To the Scotch mind, the massive form, shaggy brows, rollicking manner, shrewd *bonhomie*, independent speech of the great Kit North, are typical of national character. He is a man whom his countrymen thoroughly understand, and with whom they can sympathize.

James Wilson, 1795–1856, brother of "Christopher North" (Prof. John Wilson), was born at Paisley, Scotland. He began the study of the law, but soon relinquished it, and taking to himself a wife, and a pretty little cottage near Edinburgh, gave himself up to the life of a naturalist.

Wilson's contributions on natural history have all the grace and beauty of those of the American ornithologists, Wilson and Audubon, and of other great naturalists who have studied Nature with the imagination of a poet and the fondness of a lover. He published Illustrations of Zoology, being representations of new, rare, or otherwise remarkable subjects of the animal kingdom, drawn and colored after nature, with descriptive letter-press; with James Duncan, Entomologia Edinensis, a description and history of the insects found in the neighborhood of Edinburgh; A Treatise on Insects; The Natural History of Quadrupeds and Whales; The Natural History of Fishes; The Natural History of Birds; The Rod and the Gun, two treatises on Angling and Shooting; A Voyage round the Coasts of Scotland and the Isles. Mr. Wilson contributed also most of the articles on natural history in the Encyclopedia Britannica.

HENRIETTA WILSON, —— 1862, a niece of Prof. John Wilson, wrote Little Things, and the Chronicles of a Garden, its Pets and its Pleasures.

De Quincey.

Thomas De Quincey, 1785–1859, is familiarly known as the English Opium Eater. Although in the main he made shipwreck of his wonderful powers, he yet achieved much that was great and noble. He is by common consent one of the greatest masters of English prose.

Career.— De Quincey was born near Manchester, the son of a rich merchant. He spent his earliest years in rustic solitude, and afterwards, according to his own expression, "his infant feelings were moulded by the gentlest of sisters, instead of horrid pugilistic brothers." At twelve he was sent to a public grammar-school. His proficiency there in classical studies approached the marvellous. At the age of seventeen, he ran away from school, took a tour on foot through Wales, and went thence to London, resolving to escape if possible the knowledge and control of his guardians. He led for several months a life of wild adventure in London, being often in abject poverty. The following year he entered Oxford, where he remained five years, and where, unfortunately, he contracted the habit of eating opium, which exerted such a baleful influence on his subsequent career.

After leaving the University, when about the age of twenty-four, he became intimate with Coleridge, Wordsworth, and Southey, and took up his abode among them at Grasmere, in the beautiful Lake region made famous by the residence of these great writers. He remained in that place about twenty years, devoting his time to literary pursuits, and publishing his writings through the magazines,— Blackwood, Tait, and others.

After indulging in the excessive use of opium for many years, he at last, by a desperate and long-continued effort, succeeded in overcoming the habit, though he never recovered entirely from the terrible effects. This was in 1820, when he was thirty-five years of age. In the following year he made a great sensation by the publication of The Confessions of an English Opium Eater, giving an account of his previous life and of his experience under the influence of the dreadful drug.

After leaving Grasmere, he went to Glasgow and thence to Edinburgh, in which latter city he spent the last years of his life. He lived to the age of seventy-four.

De Quincey was a man of extraordinary powers, and had they been under proper regulation, he might have achieved works which would have placed him among the great men of all time. As it is, his works are all of the nature of fragments, great and splendid, beyond the reach of any man of his time to equal, yet, after all, fragments. He projected a great work, De Emendatione Humani Intellectus (On the Im-

provement of the Human Intellect), which might have been a companion to the Novum Organum of Bacon, if he had had the method and the persistence of will to carry the work to completion. "He never finished anything except his sentences, which are models of elaborate workmanship."— *London Quarterly.*

Of the excellence of his style, as a writer of prose, it is difficult to speak too highly. Not a few critics of great authority place him, in that respect, at the head of all English prose writers, while others divide the honor between him and Ruskin. His pre-eminent abilities seem to have met their full recognition first in the United States; and to Ticknor & Fields, of Boston, belongs the honor of bringing out the first complete edition of his works. That edition is in 20 vols., 12mo.

He wrote on a great variety of subjects, historical, literary, speculative, imaginative; and on every subject that he undertook he left the evidences of great and original genius. "The authors about whom he has written most are Milton, Pope, Wordsworth, and Coleridge. Of the first, third, and fourth, he was a devoted admirer and champion. But the second [Pope] seemed to him the very incarnation of the worst epoch of our literature."— *London Quarterly.*

De Quincey, like Coleridge, had a wonderful power in conversation. A visitor thus describes his talk: "For a half hour at least he talked as we have never heard another talk. We have listened to Sir William Hamilton at his own fireside, to Carlyle, walking in the parks of London, to Lamartine in the midst of a favored few at his own house, to Cousin at the Sorbonne, and to many others, but never have we heard such sweet music of eloquent speech as then flowed from De Quincey's tongue. To attempt reporting what he said would be like attempting to entrap the rays of the sun. Strange light beamed from that grief-worn face, and for a little while that weak body, so long fed upon by pain, seemed to be clothed upon with supernatural youth."

Lockhart.

John Gibson Lockhart, 1794–1854, occupies a large and honorable place in the literary history of his times.

Career. — Lockhart was a native of Scotland. He was educated at Glasgow and Oxford, and married the eldest daughter of Sir Walter Scott. He was one of the early contributors to Blackwood's Magazine, and from 1826 to 1853 was editor of the London Quarterly Review, succeeding Gifford, the well-known "slasher" of young poets.

In his position as editor, Lockhart placed the Quarterly in the very first rank of periodicals, and restored to it the wide range of sympathy and culture which it had lost under Gifford's administration. Besides his editorial labors and his numerous and still uncollected contributions to the Quarterly, to Blackwood, and to other magazines, Lockhart is the author of a number of independent works.

Prominent among his works are the following: Reginald Dalton, a Novel, being a Story of English University Life; Matthew Wald, also a Novel; the Life of Burns, written with great understanding of the poet's character and talents; a Life of Napoleon; and a volume of Translations of Ancient Spanish Ballads. This work is well known to every lover of ballad literature and warmly praised by critics of every country. Lockhart is at once a faithful and a spirited translator; in some instances, indeed, he has even improved slightly upon the imperfect original.

Lockhart's great work is his Memoirs of Sir Walter Scott, which, as a biography,

ranks next to Boswell's Life of Johnson. The chief merit of this biography, aside from the light which it throws upon the life of the celebrated novelist, is the warm spirit of devotion by which it is pervaded. Lockhart, like Boswell, is completely given up to his theme, and his own enthusiasm kindles the heart of the reader. As Prescott has happily expressed it: "Fortunate as Sir Walter Scott was in his life, it was not the least of his good fortune that he left the task of recording it to one so competent."

Landor.

Walter Savage Landor, 1775–1864, is one of the connecting links between the age of Walter Scott, Byron, and Southey, and that of Tennyson and Dickens. He began writing while still a boy, and he did not cease entirely until extreme old age, though he lived to be almost ninety.

Landor was educated at Rugby and Oxford, and was remarkable for the accuracy of his scholarship in Latin and Greek, and for his knowledge of history, and especially of the history of Greece and Rome. The men and the affairs of former ages seemed to be as familiar to his mind, in all the minutiæ of their every-day and private life, as are those of our own personal acquaintance. This thoroughness of historical knowledge, joined to a vigorous imagination, enabled him to execute in so wonderful a manner those Imaginary Conversations, which form the enduring basis of his fame.

In these Conversations, after the manner of Plato and Cicero, he introduces well-known historical characters, as discussing various questions of public and private interest. The range of subjects discussed in these dialogues is almost encyclopædic in character, in accordance with the character of the author's mind, and the proprieties of time and person are so nicely observed that the reader almost unconsciously becomes acquainted with the men as well as with the subjects.

In this class of his works are to be included Imaginary Conversations of Greeks and Romans, 2 vols.; Imaginary Conversations of Literary Men and Statesmen, 2 vols.; Pericles and Aspasia, 2 vols.; and perhaps Citation and Examination of Shakespeare for Deer-stealing.

Landor published several poems, some of which enjoyed much popularity, though all gave evidence of power. Gebir, one of his earliest, he translated into Latin, and Jeffrey declared it to be equally unintelligible in both languages, while Southey claimed to be the only person who had read it, until he discovered that the same feat had been accomplished by De Quincey. Some of Landor's other poems are Count Julian, a Tragedy; Andria of Hungary, and Giovanni of Naples, Dramas; Hellenics, etc.

Mr. Landor was a man of wealth, extremely fastidious in his tastes, proud even to arrogance, careless, almost contemptuous, of public opinion, and not condescending to conceal the good opinion he had of himself. He was of course unpopular, and was subjected to savage criticism. Yet, as years rolled on, his eminent merits gradually obtained recognition; and, unlike many of his contemporaries, his star now stands confessedly higher in the firmament than it did fifty years ago. His writings are very unequal, and some of them doubtless deserve the condemnation which they received. But others are truly classical, and may claim to stand beside the famous works of antiquity which they most resemble in form and structure.

Mr. Landor in 1806 sold his large estates and left England in disgust. He served in the Spanish army, against Napoleon, from 1808 to 1814. In 1816 he became a resident of Florence, and died there in 1864, having visited England however at intervals meanwhile.

Leigh Hunt.

JAMES HENRY LEIGH HUNT, 1784–1859, was one of the leading literary men of this period.

Hunt was born at Southgate, near London, and educated at Christ Hospital, where Lamb and Coleridge also received their schooling. He began at a very early age the life of a man of letters. In 1808, in company with his brother John, he edited The Examiner. In 1812, both brothers were fined and imprisoned because of a satire upon the Prince Regent. From 1818 to 1822 he edited The Indicator, and in 1822, in conjunction with Byron and Shelley, The Liberal. He also edited The Companion and The London Journal, besides contributing profusely to many other periodicals, and publishing a number of independent works and translations.

Hunt is not without some merit as a poet. His Rimini and his translations of Redi's Bacchus in Tuscany and Tasso's Amyntas have been highly praised. It is as a writer of easy, entertaining prose, however, that Leigh Hunt is and will be best known. Not the least interesting of his prose works is his Autobiography.

"His style, in spite of its mannerism, nay, partly by reason of its mannerism, is well suited for light garrulous, desultory *ana*, half-critical, half-biographical. We do not always agree with his literary judgments; but we find in him what is very rare in our time, — the power of justly appreciating and heartily enjoying good things of very different kinds." — *Macaulay.*

John Foster.

JOHN FOSTER, 1770–1843, was the son of a weaver, and was himself apprenticed to a trade; but discovering aptitudes for higher occupations, he was allowed to study for the ministry, and entered the Baptist College at Bristol.

Foster was ordained, and exercised his ministry among the Baptists in different places, but was obliged by a glandulous affection of the neck to stop preaching. He gave himself up, after this, to literary work, writing chiefly for the Eclectic Review. His contributions to this Review rank with those of Macaulay, Jeffrey, and Mackintosh in the Edinburgh, for vigor, originality, depth, and finish. He wrote also a series of Essays, which are known wherever the English language is spoken.

His publications are: Lectures at Broadmead Chapel; Contributions, Biographical, Literary, and Philosophical, to the Eclectic Review: Essays. The Essays are on the following subjects: 1. On a Man's Writing Memoirs of Himself; 2. On Decision of Character; 3. On the Application of the Epithet Romantic; 4. On Some of the Causes by which Evangelical Religion has been rendered Less Acceptable to Persons of Cultivated Taste; 5. On the Evils of Popular Ignorance; and 6. On the Communication of the Gospel to the People of India; Introductory Essay to Doddridge's Rise and Progress

"In simplicity of language, in majesty of conception, in the eloquence of that conciseness which conveys, in a short sentence, more meaning than the mind dares at once admit, his writings are unmatched." — *North British Review.*

"The author places the idea which he wishes to present in such a flood of light, that it is not only visible itself, but it seems to illumine all around it. He paints metaphysics, and has the happy art of arraying what in other hands would appear

cold and comfortless abstractions, in the warmest colors of fancy. Without quitting his argument in pursuit of ornament or imagery, his imagination becomes the perfect handmaid of his reason, ready at any moment to spread his canvas and present his pencil." — *Robert Hall.*

Hallam.

HENRY HALLAM, LL. D., 1778–1859, educated at Eton and Oxford, was one of the most distinguished historical writers of the century.

Hallam's chief writings are: View of Europe during the Middle Ages, 3 vols., 8vo; Constitutional History of England, 3 vols., 8vo; Literature of Europe in 15–17th centuries, 3 vols., 8vo. Hallam was a valued friend of Sir Walter Scott, and one of the early contributors to the Edinburgh Review. He was also associated with Wilberforce in the suppression of the slave-trade. Hallam's works are so well known that it is scarcely necessary to do more than allude to them here. They are characterized by every feature that should mark the historian, — accuracy of research, breadth of view, elegance of style. They are to be regarded as marking a new era in the study of the Middle Ages and of constitutional history.

"Mr. Hallam is, on the whole, far better qualified than any other writer of our time for the office which he has undertaken. He has great industry and great acuteness. His knowledge is extensive, various, and profound. His mind is equally distinguished by the amplitude of its grasp, and by the delicacy of its tact. . . . His work is eminently judicial. Its spirit is that of the bench, not that of the bar." — *Macaulay.*

ARTHUR HENRY HALLAM, 1811–1833, son of the distinguished historian Henry Hallam, is chiefly known from being the subject of Tennyson's celebrated poem *In Memoriam.* Young Hallam appears to have been a man of extraordinary promise. His Literary Remains were published in 1834, for private distribution.

Maginn.

WILLIAM MAGINN, LL. D., 1794–1842, a native of Ireland, and a graduate of Trinity College, Dublin, removed to London, in 1823, and there devoted himself for the remainder of his life to writing for the periodic press.

Dr. Maginn contributed to many of the reviews, but principally to Blackwood's Magazine and to Frazer's, of which latter he was one of the originators. He was the famous Sir Morgan O'Doherty of Blackwood's. Maginn's wit, humor, and eccentricity gained for him the sobriquet of the modern Rabelais.

At a time when magazine writing was in its prime, Dr. Maginn was its acknowledged leading star. His prominent feature was versatility; he wrote, and wrote well, on all subjects, humorous, critical, historical, classical, in a style suited to each. "One of the most remarkable of that group of scholars and good fellows, ready writers, boon companions, and wits, who initiated the brilliant periodical literature of this age in the British islands, was William Maginn, LL. D., the youngest doctor of laws ever graduated at Old Trinity. . . Every English periodical of mark for years owed somewhat of its influence and its interest to the prompt, copious, erudite, and funny pen of Maginn. Now it was a parody, and now a translation; to-day a critique, to-morrow a letter from Paris; one month a novel, and the next a political essay. Versatile, learned, apt, and

facile, the genial Irish doctor made wisdom and mirth wherever he went. Too convivial for his own good, too improvident for his prosperity, he was yet a benefactor to the public, a delight to scholars, and an idol to his friends" — *Tuckerman.*

The service which Maginn's countrymen failed to render to him has been rendered by an American, R. Shelton Mackenzie, LL. D., who published, in 1855, 5 vols. of Maginn's Miscellanies. These represent the cream of Maginn's writings, scattered before that time through the pages of reviews and magazines. They are carefully edited with notes. The work is worthy alike of the author and of the editor.

Mahony—Father Prout.

Rev. Francis Mahony, 1800 ——, is especially known in literature by a series of papers published in Frazer's Magazine, under the name of Father Prout.

Mahony was born in Ireland, and was educated for the priesthood in the Catholic Church, but seems to have devoted himself to literary pursuits. He was one of that band of scholarly and witty Irishmen who rallied around Maginn in the palmy days of Frazer's Magazine. Mahony was for a time one of the editors of the London Globe, and Roman Correspondent of the Daily News, but acquired his chief reputation by the series of humorous pieces in Frazer's Magazine, already named, and purporting to be written by "Father Prout." These were republished in book form, as The Reliques of Father Prout, 2 vols., with illustrations by Maclise.

Mahony wrote also Facts and Figures from Italy, by Don Jeremy Savonarola. He is said to have been the author of a remarkable piece of fun which appeared in Blackwood, called Father Tom and the Pope, but that is by no means certain. The "Prout" papers have not the broad fun of "Father Tom and the Pope," but abound in scholarly wit of a more quiet kind. In one of these papers, the author gives The Groves of Blarney in five different versions, in parallel columns, English, French, Italian, Latin, and Greek, all maintaining the metre of the original "Corcagian," and all rhyming. The reader has but to imagine such rollicking verses as those in the subjoined extract, put into rhyming Greek of like structure, to understand the exquisite humor of the whole affair.

THE BLARNEY-STONE.	Ὁ Βλαρνικος Λιθος.
There is a stone there,	Εκει λιθον τ' εὑρησεις,
That whoever kisses,	Αυτον μεν ει φιλησεις,
Oh! he never misses	Ευδαιμον το φιλημα.
To become eloquent.	Ρητωρ γαρ παραχρημα
'Tis he may clamber	Γενησεαι συ δεινος,
To a lady's chamber,	Γυναιξι τ' ερατεινος.
Or become a member	Σεμνοτατᾳ τε λαλῶν
Of Parliament:	Εν βουλῃ των μετ' αλλων,
A clever spouter,	Καὶ εν ταις αγοραισι
He 'll sure turn out, or	"Καθολικαις" βοαισι
An out-and-outer,	Δημος σοι 'κολουθησει,
To be let alone;	Και χειρας σοι κροτησει
Don't hope to hinder him,	Ὡς ανδρι τῳ μεγιστῳ,
Or to bewilder him;	Δημογορων τ' αριστῳ.
Sure he 's a pilgrim	Ω 'οδος ουρανονδε
From the Blarney-Stone!	Δια Βλαρνικον λιθον γ' ῃ!

Some of Mahony's Latin facetiæ, in the repartees attributed to Erasmus and Sir Thomas More, have a like flavor. When More, on one occasion, badgered Erasmus about his name, in the following punning hexameter,

Quaeritur unde tibi sit nomen, Erasmus? — Eras mus?

The witty Latinist instantly replied, in a no less sparkling pentameter,

Si sum mus ego, te judice summus ero!

As a further punishment, Erasmus, with a sly pun, understood only by the initiated, dedicated to More the *Μωριας Εγκωμιον*. Father Prout quotes another Latin pun of Erasmus, upon the clergy, in a dialogue between himself and Echo:

(Erasmus loquitur) — Quid est Sacerdotium?
(Echo respondit) — Otium!

Horace and James Smith.

Horace Smith, 1779–1849, and James Smith, 1775–1839, two brothers, natives of London, were celebrated as wits and writers.

Their contributions first appeared in The Picnic, the London Review, and the Monthly Mirror.

In 1812, on the occasion of the offering of a prize at the opening of the new Drury Lane Theatre, they brought out their celebrated Rejected Addresses. These imaginary competitive and unsuccessful prize poems were happy imitations of Scott, Byron, Wordsworth, Coleridge, and all the leading poets of the day. The volume was published anonymously, but soon became the town-talk. Even the poets themselves seem to have taken the joke in good part. Jeffrey pronounced the Rejected Addresses "to be the very best imitations (and often of difficult originals) that were ever made, and, considering their great extent and variety, to indicate a talent to which I do not know where to look for a parallel." These Rejected Addresses now form an important volume in the library of standard English humor.

Nothing that the Smith brothers published subsequently was at all equal to the work just named. Horace Smith wrote numerous novels in unsuccessful imitation of Walter Scott — the best of which, perhaps, are The Moneyed Man, Brambletye House, and Love and Magnetism — while James wrote Trips to Paris, Country Cousin, and other "good nonsense," for Charles Matthews the comedian.

Sir John Bowring, LL. D., 1792 ——, has been for half a century an active contributor to literature, as well as a busy negotiator in public affairs.

His publications have been numerous, and embrace a wide circle of subjects, though his two leading lines of thought have been in Sclavonic literature and in political economy. He has written largely for the Westminster Review, of which, for many years, he was the editor, his articles being chiefly in advocacy of free trade and other kindred topics. He was the intimate friend and the literary executor of Jeremy Bentham, and edited the works of the latter in 22 vols., 8vo. He entered the House of Commons in 1835, and continued in that office until 1849, when he was sent to Hong Kong to superintend the British trade in China. In 1854 he was knighted, and made Governor of Hong Kong.

His chief publications are the following: Specimens of the Russian Poets; Poetry of the Magyars; Cheskian Anthology; Servian Popular Poetry; Specimens of the

Polish Poets; Ancient Poetry and Romances of Spain; Batavian Anthology; Matins and Vespers; Minor Morals for Young People; First Lessons in Theology for Young Children; Decimal Coinage; Decimal System in Numbers, Coins, and Accounts; Reports on the Commercial Relations between France and Great Britain; Reports on the Statistics of Tuscany; On the Oriental Plague and on Quarantines; The Kingdom and People of Siam, a narrative of the mission to that country.

Henry Thomas, Lord Cockburn, 1779–1854, a Scottish Judge and one of the early contributors to the Edinburgh Review, wrote Life and Correspondence of Lord Jeffrey; Memorials of his Times; The Best Ways of Spoiling the Beauties of Edinburgh.

Thomas Crofton Croker, 1798–1854, an Irishman, and a writer distinguished for wit and learning, has done much to throw light on the character and history of his native country. Researches in the South of Ireland; Fairy Legends and Traditions in the South of Ireland; Legends of the Lakes; Memoirs of Joseph Holt, General of the Irish Rebels, in 1798; The Popular Songs of Ireland; Daniel O'Rourke; Barney Mahoney; My Village versus Our Village, etc. He was a frequent contributor to Frazer's Magazine.

Rt. Hon. John Wilson Croker, D. C. L., 1780–1857, held a prominent place in English letters for half a century.

Croker was educated at Trinity College, Dublin, and was a member of Parliament for about twenty-five years (1807–1832). He was strongly opposed to the Reform Bill, and declared he would never sit in a Reformed House of Commons, a vow which he kept. He united with Scott and Canning in founding the London Quarterly as an antidote to the Edinburgh. His articles were noted for their ability and for their caustic wit.

Croker's separate publications are Familiar Letters on the Irish Stage; An Intercepted Letter from Canton, being a satire on the city of Dublin; Sketch of Ireland, Past and Present; Songs of Trafalgar; The Battle of Talavera; The Naval War with America; The Suffolk Papers; Reply to the Letters of Malachi Malagrowther; Stories from the History of England, written for juvenile readers, and very popular; An Edition of Boswell's Life of Johnson.

To this last work, Croker gave a large amount of labor, and held it as one of his capital achievements. Macaulay made it the butt of ridicule in one of his most famous reviews in the Edinburgh, and Croker in due time returned the compliment by showing up, in the Quarterly, the shortcomings of Macaulay's History of England. Americans had no great love for Croker, as many of the insulting sneers in the London Quarterly came from his pen.

Moir.

David Macbeth Moir, 1798–1870, a native of Scotland, studied at Edinburgh University, and afterwards led the life of a country physician until his death.

Moir was a man of great talents and strongly marked character. He had no small share of poetic ability, and was endowed with an insight and a sympathy that made him a most genial and trustworthy critic. He was a permanent contributor to Blackwood's Magazine, commencing with the foundation of the magazine, in 1817, and ceasing

only with his death. His articles number almost four hundred. His poetical contributions to this magazine are those signed Δ.

Besides these scattered testimonials to his ability, he published several stories and poems in book form, besides one or two medical treatises. Among his poems are The Legend of Genevieve and Domestic Verses. The best known of his stories is Mansie Wauch. Moir also delivered, in 1850–1, a course of lectures on the Poetical Literature of the Past Half-Century, which was published in book form, and constitutes a most valuable contribution to English criticism. In the words of Gilfillan, "he criticizes in the spirit of a poet."

James Cowles Prichard, 1785–1848, was a distinguished physician and ethnologist.

His principal works are: Researches into the Physical History of Mankind; The Eastern Origin of the Celtic Nations; and The Natural History of Man. He also published in 1819 an Analysis of Egyptian Mythology, besides one or two medical works and numerous contributions to medical journals.

Prichard's ethnological works are extremely valuable. He was the first to establish the fact that the Celtic races are a branch of the Indo-Germanic, and to place ethnology upon a purely inductive basis. Prichard is a strong champion of the unity of the human race.

Robert Blakey, Ph. D., 1795 ——, born at Morpeth, Northumberland, is a philosophical writer of high repute.

His works are: History of Moral Science, 2 vols.; History of the Philosophy of the Mind, 4 vols.; History of Political Literature, 2 vols.; Essay on Logic; Historical Sketch of Logic; On Moral Good and Evil; Lives of the Primitive Fathers of the Church; Temporal Benefits of Christianity. "We regard these volumes [Hist. of Philos. of Mind] as embodying little short of the substance of a library in themselves."— *Church of England Quarterly.* His work on The History of Moral Science secured him the approbation of Southey, Sir W. Hamilton, Chalmers, and others. That on The History of the Philosophy of Mind brought commendation from Cousin and numerous German savans, and a gold medal from the King of the Belgians. He was appointed in 1835 Professor of Logic and Metaphysics in Queen's College, Belfast, but declined on account of ill health. Dr. Blakey is the author of a large number of books on Angling and other sporting subjects.

Herschel.

Sir John Frederick William Herschel, D. C. L., 1792–1871, is chiefly known as an astronomer and mathematician.

Herschel was educated at Cambridge, was Lord Rector of Marischal College, Aberdeen, and afterwards Director of the Royal Mint.

Besides his numerous special contributions to astronomy and mathematics, Herschel has written for the general public several works that stand deservedly high. These are: A Preliminary Discourse on the Study of Natural Philosophy, Outlines of Astronomy, Manual of Scientific Inquiry, and a number of essays in the Edinburgh and Quarterly Reviews. They present the leading truths of science in a style at once clear and elegant.

Sir John Herschel is but one member of an illustrious family. His father, Sir Wil-

liam Herschel, 1738–1822, the son of a Hanoverian musician, migrated to England in 1757, and there became the most eminent astronomer of his times. His untiring efforts were successful in producing reflecting telescopes of a size never before dreamed of, and gave the science a fresh impulse. For many years he was assisted by his sister Caroline, who also published a number of independent observations.

John Pringle Nichol, 1804–1859, a native of Scotland, and Professor of Astronomy in Glasgow University, published a number of works on astronomy, intended to disseminate a knowledge of the general principles of the science. The chief of these are: Views of the Architecture of the Heavens; Contemplations on the Solar System; A Critical Account of the Discovery of the Planet Neptune; and The Stellar Universe. Professor Nichol published also a Cyclopædia of the Physical Sciences. His works are characterized throughout by clearness and elegance of style, being thereby admirably fitted for their special function.

William Buckland, D. D., 1784–1856, Dean of Westminster, a learned theologian and a profound geologist, was for many years Professor of Mineralogy and Geology in Oxford. His principal work is Reliquiæ Diluvianæ, or Observations on the Organic Remains in Caves, Fissures, and Diluvial Gravel. His other great work, and the one most suited for popular reading, was prepared as a Bridgewater Treatise, the subject being Geology and Mineralogy considered with reference to Natural Theology. Both works are of the highest order of merit.

Hugh Miller.

Hugh Miller, 1802–1856, a native of Scotland, was a man of the most marked character and talents.

In early life he was employed as a day-laborer in a stone-quarry, where he not only worked out sandstone for his employers, but the geology of the old sandstone for himself, and laid the deep and broad foundations for his subsequent fame.

During the agitation attendant upon the celebrated Auchterarder case, in the Scotch ecclesiastical court, Miller published A Letter to Lord Brougham, attacking the latter's decision. The ability of this letter attracted universal attention to the hitherto unknown writer, and Miller was made editor of The Witness, established as the organ of the free church party. This position he retained until his death, and published in the pages of this journal the fruits of the geological studies in which he was engaged.

Miller's principal contributions, in book-form, to science are: The Old Red Sandstone; Footprints of the Creator; Testimony of the Rocks. The work last named has an interest apart from its scientific value, for it was the cause of the author's death. The unremitting exertion and anxiety attendant upon its preparation threw him into a highly morbid state of mind, in which he committed suicide. Miller is the author also of a volume of Poems little known, and a volume of Scenes and Legends from the North of Scotland. A large portion, also, of his First Impressions of England is devoted to the English poets.

Miller's style is a model of clearness and vigor and adaptation to the mind of the non-professional reader. No one has done more to render the science of geology popular in a legitimate way. The Testimony of the Rocks is a masterly attempt to reconcile Geology with Genesis, or rather to show that the science of the earth's formation is no more antagonistic to revelation than is astronomy, that the two are co-ordinate and not antagonistic.

Gideon Algernon Mantell, 1790–1852, was a distinguished English geologist and writer on geology. Mantell is noted for his discoveries in the Wealden formation in England. He also published a number of works popularizing the science. The most important of these are: On the Iguanodon; The Geology of the South-East of England; The Wonders of Geology, and The Medals of Creation.

Dionysius Lardner, LL. D., 1793–1859, a native of Dublin and a graduate of Trinity College, was the author of a large number of scientific works. He is chiefly known to the public by his Popular Lectures on the Steam-Engine, and in the United States by his course of Scientific Lectures, which were afterwards collected and published. Dr. Lardner was also the projector and editor of The Cabinet Cyclopædia in 134 vols., and contributed several of the treatises contained in it.

Thomas Thomson, 1773–1852, was in his day one of the leading chemists of the world.

Thomson was a native of Scotland and a graduate of the University of St. Andrew's. He was appointed, in 1818, Professor of Chemistry in the University of Glasgow, which position he retained until his resignation in 1846. Thomson's name is associated indissolubly with the annals of chemistry. His labors in this department of science were unremitting and highly productive of practical results. His article on Mineralogy, published in 1798, in the supplement to the Encyclopædia Britannica, was the first attempt to introduce the use of chemical symbols. Similarly, in his third edition of the Outlines of Chemistry, 1807, he introduced Dalton's atomic theory. Thomson was the discoverer of many new minerals, and the author of numerous treatises on chemistry, besides editing, after the death of his brother, James Thomson, the third edition of the Encyclopædia Britannica, and founding the Annals of Philosophy.

James F. W. Johnston, 1796–1855, a native of Paisley, Scotland, was a Reader in Chemistry and Mineralogy in the University of Durham. He published Elements of Agricultural Chemistry and Geology; Suggestions for Experiments in Agriculture; Catechism of Agricultural Chemistry and Geology, translated into many languages; Lectures on Agriculture, Chemistry, and Geology; Contributions to Scientific Agriculture, and numerous other works of the same character; Notes on North America, agricultural, economical, and social; The Chemistry of Common Life.

Neil Arnott, M. D., F. R. S., 1789 ——, though intensely occupied in his professional pursuits, found leisure for some works of a popular character.

Among his works are A Survey of Human Progress, an Essay on Warming and Ventilating, Smokeless Fireplace, and Elements of Physics. The work last named was first published in 1827. It is natural philosophy, general and medical, explained in plain or non-technical language. Of this work, five editions, amounting to 10,000 copies, were called for within six years, and it was translated into all European languages except the Italian. Arnott's Physics was reproduced in the United States, and is a familiar text-book in our schools and colleges.

Dr. Arnott is of a Scottish family, resident near Montrose. He was educated at the Grammar-School and the University of Aberdeen. He is a practising physician in London, and Physician Extraordinary to the Queen.

Sir Charles Bell, 1778–1842, was a native of Edinburgh, and a Professor of Surgery in that city, though his chief celebrity was gained in London. As a scientific surgeon, he stood at the head of his profession, and his contributions to surgical science are many and of the highest order. He published also several works of a popular cast, connected with his professional pursuits. Two of these are worthy of particular note: The Hand, its Mechanism and Vital Endowments as evincing Design, being one of the Bridgewater Treatises; and An Essay on the Anatomy of Expression in Painting. Both these works have received unqualified commendation, and have become classical on the subjects of which they treat.

William Benjamin Carpenter, M. D., F. R. S., 1813 ——, a son of Lant Carpenter, is one of the most eminent physiologists of the century. He graduated at the University of Edinburgh, and is Professor in University College, London. His publications on Physiology have been numerous, and are regarded as of the highest authority: General and Comparative Physiology; Human Physiology; Vegetable Physiology; Popular Cyclopædia of Natural Science; Zoology and Instinct in Animals; The Microscope, its Revelations and Uses; The Use of Alcoholic Liquors, in Health and Disease, a prize essay.

George Combe, 1788–1858, was a native of Edinburgh, and a lawyer by profession. Becoming interested in phrenology, he devoted himself almost exclusively to the advocacy of its doctrines, both by lecturing and by books. In connection with others, he established the Phrenological Journal, and he was, in his day, the leading representative of the doctrines of Gall and Spurzheim. His works are A System of Phrenology: The Constitution of Man in Relation to External Objects; Lectures on Moral Philosophy; On Phrenology; On Popular Education; The Principles of Criminal Legislation; Phrenology applied to Painting and Sculpture; Science and Religion; Notes on the United States, etc. His Constitution of Man has had a very large sale both in England and America, and has been translated into German, French, and Swedish, etc.

Andrew Combe, M. D., 1797–1847, was a native of Edinburgh, where also he studied medicine, and practised. He wrote much on the popular aspects of medical science: Observations on Mental Derangements; The Principles of Physiology applied to the Preservation of Health; The Physiology of Digestion; Physiological and Moral Management of Infancy, etc. Dr. Combe, like his brother George Combe, was a convert to phrenology. His writings have circulated extensively in the United States.

William Youatt, 1777–1847, was Professor in the Royal Veterinary College, London. He has written a large number of books, which are not only valuable as authorities in his special line of knowledge, but have a general interest for their humane tendencies: Canine Madness; The Horse; Sheep, Their Breeds, Management, and Diseases; Cattle; The Dog, its History and Diseases; The Pig; The Complete Grazier; The Stock-Raiser's Manual, etc.

IV. WRITERS ON RELIGION AND THEOLOGY.

Chalmers.

Thomas Chalmers, D. D., LL. D., 1780–1847, was the most eminent Scotch divine of his day, and one of the great men of all time.

Chalmers first became celebrated as a preacher in the Tron Church, Glasgow, where his pulpit discourses attracted great attention. His abilities as a writer of the first order became conspicuous by the essay on Christianity, which he prepared for the Edinburgh Encyclopædia. He next appeared as a great and original thinker on the difficult questions of political economy, particularly those connected with pauperism, and his writings on this subject are alone a noble monument of his genius. He was appointed to the chair of Moral Philosophy in the University of St. Andrew's, and afterwards to that of Theology in the University of Edinburgh. He became the active and acknowledged leader of the Free Church party in the disruption movement, and when the crisis came, he resigned his professorship. He was made Professor of Theology in the Theological School founded by the Free Church, and he continued to the end of his days to devote his great talents to the work of organizing and consolidating its affairs. His pre-eminent abilities obtained recognition in his receiving the degree of LL. D. from the University of Oxford, and in being elected a corresponding member of the Royal Institute of France, "honors never before accorded to a Presbyterian divine, and seldom to a Scotchman."

Chalmers's works, including those published posthumously, and the four volumes of Memoirs by his son-in-law, Dr. Hanna, which consist in some measure of extracts from his Diary and Letters, amount to 38 volumes. The subjects are as follows: Natural Theology, 2 vols.; Christian Evidences, 2 vols.; Moral Philosophy, 1 vol.; Commercial Discourses, 1 vol.; Astronomical Discourses, 1 vol.; Congregational Sermons, 3 vols.; Sermons on Public Occasions, 1 vol.; Tracts and Essays, 1 vol.; Introductory Essays to Select Authors, 1 vol.; Polity of Nations, 3 vols.; Church Establishments, 1 vol.; Church Extension, 1 vol.; Political Economy, 2 vols.; Parochial System. 1 vol.; Lectures on the Romans, 4 vols.; Daily Scripture Readings, 3 vols.; Sabbath Scripture Readings, 2 vols.; Sermons Illustrative of Different Stages of his Ministry, 1 vol.; Institutes of Theology, 2 vols.; Prelections on Butler's Analogy, 1 vol.; Memoirs, 4 vols.

"We meet Dr. Chalmers as we should the war-horse in Job, with feelings which almost unfit us for marking his port or measuring his paces: 'his neck is clothed with thunder, the glory of his nostrils is terrible, he paweth in the valley, and rejoiceth in his strength.'"—*Congregational Magazine.* "To activity and enterprise he has read a new lesson, to disinterested but far-seeing goodness he has supplied a new motive, to philanthropy he has given a new impulse, and to the pulpit a new inspiration; and whilst he has added another to the short catalogue of this world's great men, he has gone up, another and a majestic on-looker, to the cloud of witnesses."—*North British Review.*

Chalmers was great in whatever he undertook. As a man of affairs, his greatest work was what he did in leading the Free Church. As a man of letters, his greatest work was probably his Astronomical Discourses. None of his writings certainly have thus far had such enduring popularity.

The Bridgewater Treatises.

The Rev. Francis Henry Egerton, Earl of Bridgewater, at his death, 1829, left eight thousand pounds sterling, to be paid to the person or persons who should prepare a suitable work on the power, wisdom, and goodness of God, as shown in the creation. The sum was divided between eight persons, each of whom prepared a "Bridgewater" Treatise. They are the following:

1. Dr. Chalmers: The Adaptation of External Nature to the Moral and Intellectual Constitution of Man.
2. Dr. John Kidd: The Adaptation of External Nature to the Physical Condition of Man.
3. Dr. Whewell: Astronomy and General Physics, with reference to Natural Theology.
4. Sir Charles Bell: The Hand, its Mechanism and Vital Endowments as evincing Design.
5. Dr. Roget: Animal and Vegetable Physiology, with reference to Natural Theology.
6. Prof. Buckland: Geology and Mineralogy, with reference to Natural Theology.
7. Dr. Kirby: The History, Habits, and Instincts of Animals.
8. Dr. Prout: Chemistry, Meteorology, and Digestion.

The whole have been printed in 12 vols., and are considered an extremely valuable contribution to the literature of the subject.

Tracts for the Times.

Among the noticeable features, in the theological literature of this period, is a remarkable series of Essays, under the title of Tracts for the Times.

These Tracts were of various sizes, from small pamphlets, such as usually pass under the name of tracts, up to good-sized volumes.

The Tractarian movement began in 1833. The originators of it were Pusey, Keble, J. H. Newman, R. H. Froude, Rose, Isaac Williams, Ward, and Oakely. The movement began with a private meeting of a few clergymen at the house of Rev. Hugh James Rose, at Hadleigh, in Suffolk. These gentlemen thought that the Church of England was in danger from certain political tendencies in the Government, and they resolved to undertake to counteract these tendencies by writing a series of thoughtful and scholarly tracts, setting forth, in a calm and sober way, the views which they held in regard to the character and functions of the church. The main points on which they insisted were the doctrines of Apostolical Succession, Baptismal Regeneration, and The Real Presence of Christ in the Eucharist. The writers called themselves Anglo-Catholics.

The Tracts for the first two or three years attracted little attention. After a time, however, as one tract followed another, and as the doctrines set forth became more and more sharply defined, the public mind became excited, and a general agitation ensued, which shook to the foundations not only the Church of England, but the Episcopal Church in the United States. A more remarkable instance of great practical results from a quiet but persistent written discussion is hardly to be found.

Several of the leaders, Newman. Ward, Oakely, Archdeacon Wilberforce, and about two hundred other clergymen, with an equal number of prominent laymen, went over to the Church of Rome.

In Tract No. 87, Williams advocated the doctrine of Reserve in Religious Truths; and the Tract No. 90, the most famous and the last of all, by Dr. Newman, brought on the crisis. In this Tract Dr. Newman undertook to show that men might hold the Tridentine views and yet remain in the Church of England.

Essays and Reviews.

In 1860 a volume appeared called Essays and Reviews. It was a sort of rebound from the extreme high church doctrines of the Tracts for the Times, and contained doctrines which it seemed difficult for ordinary Christians to reconcile with any fixed belief in Christianity and the Bible.

Being written by men who were members and dignitaries of the Church of England, the Essays and Reviews produced a prodigious agitation, and an attempt was made to silence and punish the writers, by ecclesiastical and legal proceedings, according to the forms peculiar to the English national church. A decision adverse to the writers was obtained in the Court of Arches, the highest ecclesiastical court, in 1862; but the decision was reversed on a final appeal to the Privy Council, in 1864.

The articles which composed this memorable volume were the following: 1. The Education of the World, by Frederick Temple, D.D., Head Master of Rugby School; 2. Bunsen's Biblical Researches, by Rowland Williams, D. D., Hebrew Professor of St. David's College, Lampeter; 3. On the Study of the Evidences of Christianity, by Baden Powell, F. R. S., Savilian Professor at Oxford; 4. The National Church, by Henry Bristow Wilson, B. D., Professor of Anglo-Saxon at Oxford; 5. On the Mosaic Cosmogony, by C. W. Goodwin, M. A.; 6. Tendencies of Religious Thought in England, 1688–1775, by Mark Pattison, B. D., Rector of Lincoln College, Oxford; 7. On the Interpretation of Scripture, by Benjamin Jowett, Regius Professor of Greek at Oxford.

The excitement produced by the publication of Essays and Reviews was greater even than that produced by Tracts for the Times. Besides the agitation of this subject in Convocation and in the Courts, more than fifty controversial volumes and pamphlets about it have been published. As under the influence of the Tracts for the Times many members of the Church of England went over to the Church of Rome, so under the influence of the Essays and Reviews many have become thoroughly and openly infidel.

Wilberforce.

William Wilberforce, 1759–1833, is known all over the world by his labors for the abolition of the slave-trade. He is almost equally well known in Christian circles by his work, A Practical View of Christianity.

Wilberforce was born at Hull, and graduated at Cambridge. At the University he formed an intimacy with William Pitt and Isaac Milner. Milner's influence, joined to that of Doddridge's Rise and Progress, awakened in Wilberforce that earnest religious spirit which marked his life ever afterwards. He was also influenced in the

same direction by a pious aunt, who had been one of Whitefield's converts and admirers. He entered Parliament in 1780, and remained in it for forty-five years, or until 1825. He began the agitation for the abolition of the slave-trade in 1787, and followed it up, in Parliament and out of Parliament, for twenty years, until finally, in 1807, the bill abolishing the trade was passed. He lived also to see slavery itself abolished in the British West Indies, the bill to that effect having passed in 1833, only a few days before his death.

Besides his numerous Speeches, Addresses, and public Letters on the Slave-Trade, and on Slavery, Wilberforce wrote a work already referred to, commonly called Wilberforce's Practical View, which had a wonderful influence on the religious character of the higher classes in Great Britain. What Wesley and Whitefield did for the lower and middle classes, Wilberforce, both by his book and by his personal character, did to a great extent for the nobility and gentry. He awakened them from that state of indifference and practical infidelity into which they had fallen, and recalled them to more serious views of life. The moderate tone of his book, together with his own genial and persuasive manners, joined to his high position as a statesman and a publicist, gave added force to his religious arguments, as the same qualities did to his political and philanthropic appeals.

The full title of his book is "A Practical View of the Prevailing Religious System of Professed Christians in the Higher and Middle Classes in this Country, Contrasted with Real Christianity." Wilberforce's Life, consisting in large measure of his letters and other writings, was published by his sons Robert and Samuel, in 5 vols., 8vo.

As an orator, Wilberforce "distinguished himself in Parliament by an engaging natural eloquence, set off by the sweetest and most exquisitely modulated of human voices, whilst his affectionate heart, caressing manners, and brilliant wit made him the most delightful of companions." — *Macaulay.*

SAMUEL WILBERFORCE, D. D., 1805 ——, a son of William Wilberforce, was born at Broomfield, Clapham Common, and educated at Oxford, where he was greatly distinguished for scholarship.

Dr. Wilberforce has risen through a series of honorable appointments to his present eminent position of Bishop of Winchester, having previously been chaplain to Prince Albert, Lord High Almoner to the Queen, Select Preacher before the University of Oxford, and Bishop of Oxford. He has published the following works: Note-Book of a Country Clergyman, intended to illustrate the practical working of the parochial system of the Church of England; Sermons preached before the University of Oxford; Agathos and other Sunday Stories; The Rocky Island and Other Parables; Four Sermons Preached before the Queen; History of the Protestant Episcopal Church in America; Heroes of Hebrew History; Addresses to Candidates for Ordination; several volumes of Sermons, and numerous separate sermons and addresses.

ROBERT ISAAC WILBERFORCE, 1800–1857, another son of William Wilberforce, was educated at Oxford, and became successively archdeacon of the East Riding of Yorkshire, and Prebendary of York.

In 1854, he became a Catholic, and set out for Rome, by invitation of the Pope, for the purpose of entering the priesthood of the Roman Church, but died on his way, at Albano. He published The Five Empires, an outline of ancient history; Rutilius and Lucius, or Stories of the Third Age; Church Courts and Church Discipline, showing the necessity and duty of the State's abandoning all legislation on church matters;

The Christian Kingdom the Witness of Christ; Sermons on the New Birth of Man's Nature; The Doctrine of the Incarnation; The Doctrine of Holy Baptism; History of Erastianism; Doctrine of the Holy Eucharist.

Edward Wilberforce, son of Archdeacon R. I. Wilberforce, and grandson of William Wilberforce, served some years in the navy. He was married in 1860 to an American lady. He has published Brazil Viewed through a Naval Glass; Social Life in Munich; One with Another, a Novel; The Duke's Honor, a Novel; Franz Schubert, a musical biography, translated from the German; Poems.

John Pye Smith, D. D., LL. D., 1774–1851, was an accomplished and able theologian, belonging to the English Independents.

Dr. Smith was born in Sheffield, where his father was a bookseller. He was for fifty years, 1800–1850, Tutor or Professor, part of the time of Classics and part of the time of Divinity, in the Independent Theological Academy at Homerton. When Homerton, Highbury, and Coward Colleges were united in 1850 in the formation of New College, St. John's Wood, a Testimonial Fund of £3000 was raised for Dr. Smith, and he was permitted to retire from active duty. His chief work, The Scripture Testimony to the Messiah, 3 vols., 8vo, has been regarded with great favor, and has been frequently reprinted. His other works are for the most part subsidiary to this. They are Four Discussions on the Sacrifice and Priesthood of Christ; Principles of Interpretation as applied to the Prophecies; Personality and Divinity of the Holy Spirit; The Mosaic Account of the Deluge; Scripture and Geology, etc.

Charles Simeon, 1759–1836, a distinguished clergyman of the Church of England, was rector of Trinity Church, Cambridge, for fifty-three years, from 1783 to 1836.

Mr. Simeon was celebrated as a preacher. He published a work on the composition of sermons, which in successive editions grew until, in its final form, it appeared in 17 vols., 8vo, under the title of Horæ Homileticæ. It consists mainly of Skeletons of Sermons on passages of Scripture, so arranged as to make a sort of running commentary on the whole Bible. There are over twenty-five hundred of these Skeletons. Simeon's Complete Works fill 21 volumes.

Blanco White.

Rev. Joseph Blanco White, 1775–1841, attracted great attention by his writings on points in controversy between Catholics and Protestants.

Mr. White was born at Seville, in Spain, a descendant of an Irish Catholic family who had settled in that country. He was educated for the priesthood, and was ordained a priest in 1799. Becoming unsettled in his religious opinions, he went in 1810 to England, where he spent the remainder of his life. He purposed at one time connecting himself with the Church of England, but afterwards declared himself a Unitarian. From the autobiography which he left behind, he seems to have wavered to the last, without having ever attained any fixed belief. He was a man of vigorous intellect, and he wrote many works. These, being mostly either upon Spanish affairs,

or upon the pending controversies between Catholics and Protestants, and mixed up a good deal with his own personal history, attracted great attention.

The most important of his works was that published posthumously, Life of Rev. Joseph Blanco White, written by Himself, with Portions of his Correspondence, 3 vols., 8vo. The titles of some of his other works are Letters from Spain; Practical and Internal Evidence against Catholicism; Dialogues Concerning the Church of Rome; Observations on Heresy and Orthodoxy, etc.

RICHARD WATSON, 1781–1833, was a leading theologian among the Methodists.

Watson was born in Lincolnshire. He became a preacher at fifteen, and published his first work, An Apology for the People called Methodists, at nineteen. His works are numerous, and are in excellent repute. The chief is his Theological Institutes, 3 vols., 8vo, a standard work on theology. Some of his other works are A Defence of Wesleyan Missions; The Eternal Sonship of Christ; Life of Wesley; Biblical and Theological Dictionary; Universal Redemption, etc. His Works complete have been published in 13 vols., 8vo.

RALPH WARDLAW, D. D., 1779–1853, was in his day the most celebrated preacher and divine of the Scotch Independents.

Wardlaw was a Seceder by birth, being a descendant of the celebrated Ebenezer Erskine. He studied first at the University of Glasgow, and then at the Divinity Hall of the Secession Church at Selkirk; but before completing his studies, he adopted the views of the Independents and entered the ministry of that church. He was pastor of the Congregational Church in Glasgow fifty years, from 1803 to 1853, and was also Professor of Theology in the Independent Theological Academy of that city from 1811 to the time of his death. Besides discharging the duties of his pastorate and of his professor's chair, Dr. Wardlaw was active with his pen, and wrote a large number of works.

The most important of his works are Christian Ethics; The Nature and Extent of the Atonement; Discourses on the Socinian Controversy; Essays on Assurance of Faith, etc.; Discourses on the Sabbath; On Miracles; Congregational Independency; On Infant Baptism; National Church Establishments Examined; Systematic Theology; Lectures on Ecclesiastes, Proverbs, Zechariah, Romans, and James. Allibone enumerates twenty-five different publications, several of them in 2 or 3 volumes.

THOMAS MCCRIE, D. D., 1772–1835, was a very eminent Scotch theologian of this period.

Dr. McCrie was a native of Dunse, Scotland, and a graduate of Edinburgh. He was for ten years minister of a congregation in Edinburgh, but afterwards became Professor of Divinity to the Constitutional Associate Presbytery.

Dr. McCrie applied himself particularly to the study of the history of the Reformation, and his learned works on this subject are received with great favor by all Presbyterians. Two of his works, The Life of John Knox, and The Life of Andrew Melville, are in fact a history of the Reformation in Scotland. Besides these, he wrote A History of the Progress and Suppression of the Reformation in Italy, and A History of the Progress and Suppression of the Reformation in Spain.

McCrie published also several other works, but these four, the Lives of Knox and Melville, and the history of the Reformation in Italy and in Spain, are the chief. Among his minor works was an extended critique upon Old Mortality, vindicating the Covenanters, and undertaking to show that Scott's picture of them was a caricature. He pressed the argument so seriously that Scott was forced to reply.

Kitto.

JOHN KITTO, D. D., 1804–1854, is a signal instance of what may be accomplished by courage and perseverance, in the face of difficulties.

Kitto was a native of Plymouth, the son of a mason. In his twelfth year, while assisting his father, Kitto fell from the roof of a building, and was so injured that he lost his hearing, and remained totally deaf the rest of his life. Notwithstanding his deafness and his poverty, he struggled manfully with the difficulties of his lot, and became famous for his learning and his works.

Kitto published a great many works upon sacred subjects and upon travels in the East. His principal work, however, is his Cyclopædia of Biblical Literature, first published in 1843, and since then in many succeeding editions. Dr. Kitto was also editor of Kitto's Sunday Readings and Kitto's Journal of Sacred Literature.

"The name of Dr. Kitto is now immortally associated with biblical study and literature. The measure of his success is not more amazing in its amount than the means by which he reached it. His life is as instructive as are his labors, and both combined present an unequalled picture of triumph over obstacles which have been so rarely surmounted, and which fewer still have mastered to such advantage. . . . What a contrast between the deaf and dumb pauper boy of 1819, wheedled into a workhouse to keep him 'from hunger and fasting, cold and nakedness,' and the John Kitto of 1854,—Doctor of theology, though a layman, Member of the Society of Antiquaries, Editor of the Pictorial Bible and of the Biblical Encyclopædia, and author of the Daily Bible Illustrations! The interval between the two extremes was long, and sometimes gloomy; yet he bore bravely up, with earnest resolution and strong faith in God."—*Dr. Eadie.*

HERBERT MARSH, D. D., 1757–1839, a learned Bishop of the English Church, studied first at Cambridge, and afterwards for several years at Göttingen. His principal works are A History of the Translations of the Holy Scriptures; Lectures on the Authenticity and Credibility of the New Testament; Lectures on a Systematic Arrangement of the Several Branches of Divinity; A Translation of J. D. Michaelis's Introduction to the New Testament, etc.

RICHARD MANT, D. D., 1776–1848, a learned Bishop of the English Church, did an eminent service in conjunction with Dr D'Oyley, in the preparation of a popular Commentary on the Scriptures, which has had an immense circulation. In addition to this he published The British Months, a Poem in 12 parts; Miscellaneous Poems; History of the Church of Ireland; and numerous other works of a religious character. Some of Bishop Mant's Hymns are highly esteemed.

GEORGE D'OYLEY, D. D., 1778–1846, was a learned divine of the English Church. In conjunction with Bishop Mant he prepared The Annotated Bible, for the Society for Promoting Christian Knowledge. It was in 3 vols., 4to, and was a most elaborate work. The sale of it in England has been very large, and it was reprinted in the United States with additions by Bishop Hobart. Dr. D'Oyley was a contributor to the London

Quarterly Review, and published several other works. But his labors on the Annotated Bible were his best and most important work.

Christopher Anderson, 1782–1852, an eminent Baptist preacher of Edinburgh, is chiefly known in this country by his Annals of the English Bible, in 2 vols., 8vo. Though defective in some respects, it is by far the best work extant on this subject. From its diligent and comprehensive citation of authorities, it is indispensable to any one who wishes to study the history of the English version of the Scriptures. His other works are: Services and Design of the Domestic Institution; Historical Sketches of the Ancient Native Irish; Singular Introduction of the English Bible.

Rev. Henry Blunt, 1794–1843, was a clergyman of the English Church, and a very popular writer on religious subjects, some of whose works have gone through forty editions in England, besides being frequently reprinted in the United States.

Blunt's works are mostly in the shape of continued sermons or lectures on certain portions of the Sacred Volume, or on certain topics connected with religious truth and duty; eight Lectures on the History of Jacob; twelve on Abraham; on Elisha; twelve on St. Paul; nine on St. Peter; On the History of Christ; Sermons, On the Sacrament; On the Lord's Day; Discourses, On the Doctrinal Articles of the Church of England; On the Trials of the Spirit; A Practical Exposition of the Epistles to the Seven Churches; A Family Exposition of the Pentateuch, etc.

Rev. Edward Bickersteth, 1786–1850, was a laborious minister of the English Church, and a prolific writer on subjects connected with practical religion. His works have been published in 17 vols, 8vo. The Scripture Help, designed to assist in reading the Bible profitably, has had a prodigious sale. Other popular works are: The Christian Student, Justification by Faith, A Treatise on the Lord's Supper, A Practical Guide to the Prophecies, Christian Truth, etc.

Rev. James Bennett, 1774–1862, an English Dissenting clergyman, wrote, jointly with David Bogue, a History of the Dissenters, 4 vols., intended as a continuation of Neal's History of the Puritans; also, Lectures on the History of Jesus Christ, 2 vols., 8vo; Theology of the Early Christian Church; Lectures on the Acts; Justification by Faith; and other works.

William Archer Butler, 1814–1848, a native of Ireland, and a Catholic by education, but a convert to the Protestant faith, was Professor of Moral Philosophy in Trinity College, Dublin. Besides a volume of Sermons, he published Letters on the Development of Christian Doctrine; Letters on Protestantism; Lectures on the History of Ancient Philosophy.

Lant Carpenter, LL. D., 1780–1840, an English Unitarian, was a voluminous writer on religious and educational subjects. Works: Unitarianism the Doctrine of the Gospel; Examination of the Charges against Unitarianism by Dr. Magee in his Work on the Atonement; Principles of Education, Intellectual, Moral, and Physical; Harmony, or Synoptical Arrangement of the Gospels, etc.

Josiah Conder, 1789–1855, was born in London, the son of a bookseller, and was himself bookseller, publisher, and author. He purchased the Eclectic Review in 1814,

and continued to be its editor until 1837. He had the co-operation of many eminent writers among the Non-conformists, such as Robert Hall, John Foster, Dr. Vaughan, etc. His own works are numerous: Protestant Non-conformity; A New Translation of the Epistle to the Hebrews; The Law of the Sabbath; The Choir and the Oratory; The Poet of the Sanctuary; History of Italy; The Star in the East; Dictionary of Ancient and Modern Geography; View of All Religions; Modern Traveller; Literary History of the New Testament.

Rev. Thomas Dick, LL. D., 1774–1857, was a learned theologian and philosopher of the Secession Church of Scotland.

Dick's works are numerous and extremely valuable. The Christian Philosopher, or the Connection of Science with Religion; The Philosophy of Religion; The Philosophy of a Future State; The Improvement of Society by the Diffusion of Knowledge; The Mental Illumination and Moral Improvement of Mankind; Christian Beneficence contrasted with Courteousness; Celestial Scenery; The Sidereal Heavens; The Practical Astronomer; The Solar System; The Telescope and Microscope, etc. Dr. Dick's works have been reprinted in the United States, in 10 vols., 12mo.

Rev. William Goode, D.D., 1801 ——, Dean of Ripon, has written numerous works, chiefly against the doctrines put forth in the Oxford Tracts.

Works: The Extraordinary Gifts of the Spirit; The Established Church; The Divine Rule of Faith and Practice; Tract "90" Historically Refuted; Doctrine of the Church of England as to the Effects of Baptism in the Case of Infants; Disputed Points in the Ceremonial of the Church of England, etc.

Dean Goode was educated at St Paul's School, and at Cambridge, where he took high honors. He was for several years editor of The Christian Observer.

Rev. Francis Goode, 1797–1842, a divine of the Church of England, has written several works that are in excellent repute: The Better Covenant, which has passed through many editions; Watchwords of Gospel Truth; Sermons, etc.

Alexander Duff.

Alexander Duff, D. D., LL. D., 1806 ——, is a native of Perthshire, Scotland, and a prominent minister of the Free Church.

Dr. Duff is well known in the United States, which he visited in 1854. He has great power and fervor as a preacher, and draws large audiences wherever he goes. He has distinguished himself by his zeal for foreign missions, and has himself planted a most successful mission at Calcutta. He has published: Missions the Chief End of the Christian Church; India and Indian Missions; Missionary Addresses; The Indian Rebellion, its Causes and Results; The Jesuits, their Origin, etc.; Addresses at the Assembly of the Free Church; New Era of the English Language and Literature in India.

Ebenezer Henderson, D. D., 1784–1858, was an eminent biblical scholar and critic, and Professor of Theology among the Independents.

Henderson was born at Dunfermline, Scotland. He was employed at one time by the Bible Society in supplying the people of Scotland with the Scriptures. His principal works are the following: Journal of a Residence in Ireland; Biblical Researches and Travels in Russia; The Great Mystery of Godliness Incontrovertible; Commentary on Isaiah, with a New Translation; Commentary on the Twelve Minor Prophets, etc.

Julius Charles Hare, 1796–1855, Archdeacon in the Church of England, educated at Cambridge, author of a number of sermons and theological works, is best known as one of the authors — in conjunction with Augustus William Hare, his brother, and others — of Guesses at Truth. He was also associated with Bishop Thirlwall in translating vols. 1 and 2 of Niebuhr's History of Rome. In 1848 he edited the tales and essays of John Sterling, with a Memoir.

John J. Conybeare, 1779–1824, was Professor of Poetry in Oxford. Publications: The Bampton Lectures for 1824, on the Interpretation of Scripture; Illustrations of Anglo-Saxon Poetry. — William D. Conybeare, 1787–1857, was eminent both as a theologian and as a cultivator of natural sciences. Publications: Bampton Lectures for 1849, on the Fathers during the Ante-Nicene Period; Theological Lectures; Outlines of the Geology of England and Wales. — William J. Conybeare, d. 1857, son of William D. Conybeare, was Principal of the Collegiate Institution, Liverpool. In connection with Rev. John S. Howson, he wrote the Life and Epistles of Paul, 2 vols., 4to, a work of extraordinary merit, and one of the best extant for enabling a person to understand the full force and meaning of Paul's life and labors.

John S. Howson, 1815 ——, Dean of Chester, is chiefly known in the United States by the publication of the Life and Epistles of Paul, 2 vols., 4to, made jointly by Conybeare and Howson. In addition to his share in this work, Dean Howson has written Eternal Life through Christ Only, a prize essay; Sermons on Good and Bad Habits; Sermons for Family Reading, etc.

John Harris, D. D., 1804–1856, a Dissenting divine, obtained great celebrity by his writings on practical religion.

He was born at Ugborough, and became Principal of New College. His chief works are the following: The Great Teacher; Mammon, or Covetousness the Sin of the Christian Church, a prize essay, of which more than 100,000 copies were sold; The Great Commission, also a prize essay; The Pre-Adamite Earth; Man Primeval; Patriarchy, or the Family, its Constitution, etc.; The Christian Citizen; The Witnessing Church; The Condition and Claims of France.

The Haldanes.

Robert Haldane, 1764–1842, was originally an officer in the Royal Navy, but left the service for the purpose of preaching and spreading the gospel.

He became an Independent itinerating minister, and spent a large fortune in erecting houses of worship and educating ministers. He gained considerable note also as a writer. The following are his principal works: The Evidence and Authority of

Divine Revelation; The Verbal Inspiration of the Scriptures; Exposition of the Epistle to the Romans, etc. In 1817 and 1818, he was successful in promoting a revival of religion in Geneva, which has been the means of raising up a school of famous divines of an evangelical character, both in Switzerland and in France. — JAMES ALEXANDER HALDANE, 1768–1851, like his brother Robert, was originally in the naval service, and quitted it for the purpose of preaching the gospel as an Independent minister. He wrote Social Worship of the First Christians; Forbearance; Baptism; Association of Believers; Revelation; Man's Responsibility; Inspiration of the Scriptures; The Atonement; Exposition of Galatians, etc.

JOSEPH JOHN GURNEY, 1788–1847, was a distinguished banker, philanthropist, and preacher of the Society of Friends.

He was born at Earlham Hall, near Norwich, where the family have possessed great influence for two centuries. He was the brother of Mrs. Elizabeth Fry, and shared with her in many of her benevolent enterprises. He was a good classical scholar, and studied for some time at Oxford, though without being matriculated, as his religious principles would not allow him to subscribe to the Thirty-Nine Articles. He made missionary tours among the prisons of Great Britain and Ireland, paid three visits to the continent, and spent three years in travel in the United States.

Mr. Gurney wrote several valuable works, giving him an honorable rank in the field of letters: Essays on the Evidences, Doctrines, and Practical Operations of Christianity; Biblical Notes to Confirm the Deity of Christ; Brief Researches on the History, Authority, and Use of the Sabbath; Portable Evidences of Christianity; Notes on Prisons and Prison Discipline; Letter to a Friend on Christianity; Observations on the Religious Peculiarities of the Society of Friends; A Winter in the West Indies, described in Familiar Letters to Henry Clay; Puseyism Traced to its Root; Thoughts on Habit and Discipline, etc., etc.

Mr. Gurney was thrice married, his last wife being an American, Miss Eliza P. Kirkbride, of Philadelphia.

MRS. ELIZABETH (GURNEY) FRY, 1780–1845, was a sister of the well-known Joseph John Gurney, and was herself equally known by her remarkable talents and cultivation, and by her philanthropic efforts in behalf of prisoners. She did not write much except her letters and journal. The following are her principal publications: Observations on Visiting French Prisons; Letters, and Journal, contained in her Memoirs.

Taylor of Ongar.

ISAAC TAYLOR, 1759–1829, was an engraver in London. In 1786 he removed into the country, settling at Lavenham, Suffolk; from 1796 to 1810, he was minister to an Independent congregation at Colchester; and from 1811 to 1829, he ministered to the Independent congregation at Ongar, in Essex. He is generally known as Taylor of Ongar.

All of this family, of whom we have any record, were distinguished for their piety and for their literary tastes. The writings of Taylor of Ongar were chiefly the following: Advice to the Teens; Bunyan Explained to a Child; Book of Martyrs for the Young; Child's Birthday; Child's Life of Christ; Little Library; Mirabilia, or The

Wonders of Nature and Art; Biography of a Brown Loaf; Beginnings of British Biography; Beginnings of European Biography; Scenes in England; in Europe; in Asia; in Africa.—ANN TAYLOR, d. 1830, wife of the preceding, and mother of the celebrated writers Isaac, Jane, and Ann, was also herself an author. She wrote Advice to Mothers; Maternal Solicitude for a Daughter's Best Interests; Practical Hints to Young Females; Present of a Mistress to a Young Servant; Family Mansion; Retrospection; Reciprocal Duties of Parents and Children; and, in connection with her daughter Jane, Correspondence between a Mother and her Daughter. — CHARLES TAYLOR, 1756–1823, brother of Isaac Taylor, was, like him, an engraver in London. Charles Taylor did a great service to religious literature by editing an English translation of Calmet's Dictionary of the Bible, with Biblical Fragments, in 5 vols., 4to. The work has been superseded by later and better dictionaries. But at the time of Calmet's introduction to the English public, it was by far the best work on the subject, and the undertaking required no little labor and risk. Taylor wrote also Facts and Evidences on the Subject of Baptism, and two treatises on Drawing.

Isaac Taylor.

ISAAC TAYLOR, LL. D., 1787–1865, son of the preceding Isaac Taylor, received a more thorough education than the other members of the Taylor family, and his writings accordingly take a wider range.

He studied theology originally, with the intention of preaching, and afterwards he studied law, and finally he settled down into the life of a literary recluse, living in the country, and sending out, from time to time, the fruits of his study and of his musings. His works are scholarly and thoughtful, though quiet and subdued in tone, and have exercised a powerful influence upon the formation of opinion.

One of his works, The Natural History of Enthusiasm, which was published anonymously, made so deep an impression, that when the chair of Moral Philosophy in the University of Edinburgh, the highest professorship in that institution, became vacant, Dr. Chalmers publicly called upon the unknown author to declare himself, and become a candidate for the office. Taylor declared himself accordingly, and came near being elected, though the rival candidate was no less a man than Sir William Hamilton.

Taylor's other works are, The Elements of Thought; History of the Transmission of Ancient Books to Modern Times; The Process of Historical Proof Exemplified and Explained; The Balance of Criminality, or Mental Error Compared with Immoral Conduct; New Model of Christian Missions; Saturday Evening; Fanaticism; Spiritual Despotism; Physical Theory of Another Life; Home Education; Ancient Christianity and the Doctrine of the Oxford Tracts; Man Responsible for his Dispositions, Opinions, and Conduct; Loyola and Jesuitism; The Litany and Dissenters; The Spirit of Hebrew Poetry, and some others.

In all this long list of works, there is not one that does not show independent and careful thought, or that has not yielded fruit in other minds more aggressive than that of the author himself. Writings of the quiet and thoughtful kind, like those of Isaac Taylor, do their chief work at second hand, in the suggestions which they give to intellects more daring and energetic than themselves.

ANN and JANE TAYLOR.—Ann Taylor, 1782–1866, daughter of Isaac Taylor of Ongar, and wife of Rev. Joseph Gilbert, was the author, jointly with her sister Jane, of the following exceedingly popular works: Original Poems for Infant Minds; Hymns for Infant Minds; Original Hymns for Sunday-Schools; Rhymes for the Nursery. — Jane Taylor, 1783–1824, also daughter of Isaac Taylor of Ongar, was the most distinguished of this excellent family, except her brother Isaac. Of the poems written jointly by

the two sisters, the greater part are understood to be from the pen of Jane. Besides these, she wrote Display, a Tale; and Essays in Rhyme on Morals and Manners; and, after her death, appeared The Contributions of Q. Q. to a Periodical, and her Memoirs and Correspondence. Nothing that she wrote, however, prose or verse, has half the excellence of the Hymns for Infant Minds.

Rev. William Jay, 1769–1854, an eminent Dissenting minister, was a native of Tisbury, Wiltshire. He began preaching when only fifteen years old, and had preached nearly one thousand sermons before he was twenty-one. He became the minister of Argyle Chapel at the age of twenty-one, and remained in that position for sixty-two years, from 1791 to 1853. He had great celebrity as a pulpit orator. His works have been published in 12 vols., 8vo. The best known are Morning and Evening Exercises, 4 vols. These have been extremely popular as a manual of private devotion. The others are The Christian Contemplated; Short Discourses; Mornings with Jesus; Evenings with Jesus, etc.

Mrs. Sherwood.

Mrs. Mary M. Sherwood, 1775–1851, was one of the first to employ fiction as a means of religious instruction to the young. She was to some extent the founder of this important school of writers.

Mrs. Sherwood was the daughter of George Butt, D. D., Chaplain to George III. She was married to her cousin, Captain Henry Sherwood, and went with him in 1803 to India, where she zealously aided Henry Martyn and Bishop Corrie in their missionary enterprises. The latter years of her life were spent at Twickenham, England.

Mrs. Sherwood's Complete Works have been published in 16 volumes, 12mo. She was not only a voluminous writer, but to some extent was the founder of a school of writers. The great popularity of some of her religious fictions for the young has contributed largely to the demand for books of this kind which is one of the most noticeable features in the religious literature of the day. The present enormous growth of Sunday-school story-books sprang from the taste created by the works of Mrs. Sherwood, and of a few other writers of the same kind.

The two stories of Mrs. Sherwood's which are best known are: Little Henry and His Bearer; and Little Lucy and Her Dhaye. Probably not one child in ten, in England or America, has passed through the Sunday-school without reading these two stories, which are indeed classics of their kind.

The Lady of the Manor, a collection of stories in 7 vols., was another exceedingly popular work. Some of Mrs. Sherwood's other works are: History of the Fairchild Family, 3 vols.; History of Henry Milner, 3 vols.; Roxobel, 3 vols., etc.

Charlotte Elizabeth.

Mrs. Charlotte Elizabeth Tonna, 1792–1846, under the name of Charlotte Elizabeth, published a large number of religious books and tracts, which have enjoyed a high degree of popularity.

Mrs. Tonna was the only daughter of Rev. Michael Browne of Norwich, and was married first to Capt. George Phelan, R. A., and after his death to Mr. L. H. J. Tonna. A collected edition of her works has been published in 12 vols., 16mo. Those best known are: Helen Fleetwood, Judah's Lion, The Siege of Derry, Letters from Ireland, Floral Biography, etc.

Grace Aguilar, 1816–1847, of Jewish descent, but English by birth, and an earnest Christian, wrote several works of fiction which have had an extensive popularity. Her chief published works are: Home Influence; Mother's Recompense; Women of Israel; Records of Israel; Jewish Faith; Vale of Cedars; Days of Bruce; Woman's Friendship; Home Scenes; and the Magic Wreath, the last a poetical work. The two works first named are the ones best known. "All of these works are highly creditable to the literary taste and talents of the writer; and they have a value beyond what the highest genius could give — the stamp of truth, piety, and love, and an earnest desire to do good to her fellow-beings." — *Mrs. Hale's Woman's Record.*

Caroline Fry, afterwards Mrs. Wilson, 1787–1846, was born at Tunbridge Wells. Her works are on moral and religious subjects, and are held in high estimation. The one most known is The Listener. The others are Christ our Example; Christ our Law; The Gospel of the Old Testament; The Table of the Lord; Sabbath Musings; Scripture Principles of Education; A Word to Women; An Autobiography and Remains, etc.

V. HISTORY, BIOGRAPHY, ANTIQUITIES, ETC.

Lingard.

John Lingard, D. D., LL. D., 1771–1851, gained for himself lasting fame by his History of England.

Career.— Lingard was a native of Winchester. He was educated at the Catholic College at Douay, in France. He took orders in the Church of Rome, and for the last forty years of his life held a small preferment at Hornby, in Lancashire, "where he grew old in the midst of a community who honored him for his worth." During the latter years of his life he received an annual pension of £300 from the Queen. It has been reported that the Pope offered to make Lingard a Cardinal, and that he declined the honor, lest the duties of the position should interfere with the completion of the great historical work upon which he was engaged. The report, however, seems to be without adequate foundation.

The work referred to was A History of England, from the First Invasion by the Romans to the Accession of William and Mary, in 1668. The work was completed in 1830, in 8 vols., 4to.

Lingard's History has been subjected to severe and searching criticism, and has been denounced by some as a partisan work. The most deliberate assault was that made by the Edinburgh Review, in which the reviewer charged the author, not only with partisanship, but with falsifying the facts of history. The charges were so gross, and were put forth with so much boldness, that Dr. Lingard replied in a pamphlet Vindication, of great ability: "His pamphlet is a model of controversial style: the scholar, the gentleman, and the divine appear in their best character; the calm dignity and the spirited firmness with which the historian repels the coarse language and virulent accusations of his antagonist are strong assurances of the rectitude of his intentions and the truth of his cause."— *Westminster Review.*

Dr. Lingard's work, being a history of English affairs as seen by members of the Church of Rome, and being the fruit of original and careful study, with all the advantages of modern criticism and research, led many Englishmen doubtless to see,

for the first time, that there were two sides to many parts of the story. The earnest discussions, however, which ensued, have not shaken the author's credit for honesty. The utmost that is now alleged is, that in telling the story he has had a leaning for his own side of the question, and that his judgment of men and of affairs is to be received with some degree of caution.

Of the literary merits of his work, there has been but one opinion. All his critics, the Edinburgh Reviewer included, award him the highest praise for beauty of style.

Lingard wrote several other important works. The following are the chief: Catholic Loyalty Vindicated; The Antiquities of the Anglo-Saxon Church; English Version of the Four Gospels; Civil and Religious Principles of the Catholics, etc.

"Dr. Lingard's book is the fruit of great industry, learning, and acuteness, directed by no ordinary talents. It is written in a clear and agreeable manner. His periods are poised, and musical in their cadence, with a variety in their structure that pleases without palling on the ear. His style is nervous and concise, and never enfeebled by useless epithets, or encumbered with redundant, unmeaning phrases. If it be deficient in that happy negligence and apparent ease of expression, if it want 'those careless inimitable beauties,' which in Hume excited the despair and admiration of Gibbon, there is no other modern history with which it may not challenge a comparison. The narrative of Dr. Lingard has the perspicuity of Robertson, with more freedom and fancy. His diction has the ornament of Gibbon, without his affectation and obscurity."—*Edinburgh Review.*

Alison.

Sir Archibald Alison, 1792–1867, a graduate of the University of Edinburgh, is highly distinguished as an historian, and as a writer on political economy and on politics. He is favorably known also as a writer on law.

Alison's earliest publication was a volume of Travels, 1816. His next works were Principles of the Criminal Law (1832), and Practice of the Criminal Law, both of which are standard authorities in the Scottish courts. His work on The Principles of Population, 2 vols., appeared in 1840, and that on Free-Trade and Fettered Currency, in 1847. His Essays, on various historical and political subjects, published originally in Blackwood's Magazine, have been republished in 3 volumes.

The most important by far of all his works, however, are his histories. These are the History of Europe from the Commencement of the French Revolution to the Restoration of the Bourbons (1789–1815), in 14 volumes. 8vo, and the History of Europe from 1815 to 1852, in 6 vols. To these should be added his Life of the Duke of Marlborough, intended to be read as an introduction to the two preceding. The first named of these histories, which came out in 1839–42, gave the writer immediate and well-nigh universal celebrity. It went through numerous large editions in England, was reprinted in the United States, and was translated into French, German, Arabic, and Hindostanee.

Mr. Alison is a high tory in politics, and this has tinctured to some extent his views of public affairs. Yet he has never been accused, even by his political opponents, of perverting the facts of history. The *Edinburgh Review* says: "Mr. Alison's general style is not attractive. It is not, however, at least in the narrative part of it, either feeble or displeasing. Its principal defect is the cumbrous and unwieldy construction of its sentences, which frequently causes them to appear slovenly and obscure, and sometimes renders their precise meaning doubtful."

Michael Russell, LL. D., 1781–1848, a learned Scotch Bishop, was born in Edinburgh, and graduated in 1806 at the University of Glasgow. He wrote A Connection of Sacred and Profane History from the Death of Joshua to the Decline of the Kingdoms of Israel and Judah, intended as a complement to the works of Shuckford and Prideaux; A View of Education in Scotland; Discourse on the Millennium. He wrote also the following Histories for the Edinburgh Cabinet Library: Egypt, Palestine, Barbary States; Nubia and Abyssinia; Polynesia; Iceland, Greenland, and the Faroe Islands; History of the Church in Scotland. Bishop Russell was connected with the British Critic for twenty years, and with the Encyclopædia Metropolitana twenty-five years.

Allan Cunningham.

Allan Cunningham, 1785–1842, made many and valuable contributions to biography.

Career. — Cunningham was a Scotchman, of humble birth, and was apprenticed to a mason. Not satisfied with this position, he went to London, and became connected with the newspaper press. In 1814, he obtained the situation of clerk in the establishment of Sir Francis Chantrey the sculptor. This gave him regular occupation and support, and at the same time leisure to attend to the literary pursuits for which he had so strong an inclination. The relation continued until the death of Sir Francis, which was only a year before the death of Cunningham.

Cunningham's works are partly original, poetry and fiction, and partly those of an editorial and antiquarian character. He excelled also in biography and in literary history. The following are his principal publications: Sir Michael Scott, a Romance; Paul Jones, a Romance; Lord Roldan, a Romance; The Maid of Elwar, a Romance; Traditionary Tales of the Peasantry; Songs of Scotland, Ancient and Modern; Sir Marmaduke Maxwell, a Dramatic Poem; Lives of the Most Eminent British Painters, Sculptors, and Architects, 6 vols.; Life, Journals, and Correspondence of Sir David Wilkie, 3 vols.; Biographical and Critical History of the Last Fifty Years (1833); The Works of Robert Burns, with Life and Notes; Poems and Songs.

Sir Walter Scott was a great admirer of Allan Cunningham. "We breakfasted at honest Allan Cunningham's — honest Allan, a leal and true Scotchman of the old cast. A man of genius besides, who only requires the tact of knowing when and where to stop, to obtain the universal praise which ought to follow it. I look upon . . . 'It 's hame and it 's hame,' and 'A wet sheet and a flowing sea,' as among the best songs going. His prose is often admirable; but he is obscure, and overlays his meaning, which will not do now-a-days, when he who runs must read." — *Sir Walter Scott's Diary.*

Peter Cunningham, 1816–1869, son of Allan Cunningham, had a clerkship in a Government office, which gave him occupation and support, and yet allowed him leisure for literature. His works are: The Life of Drummond of Hawthornden; The Life of Inigo Jones; The Story of Nell Gwynne; Handbook for Visitors to Westminster Abbey; Handbook of London; Modern London, etc. Mr. C. edited also in a most scholarly way Goldsmith's Works, Pope's Works, Horace Walpole's Letters, and Johnson's Lives of the Poets.

Alexander Frazer Tytler, 1747–1813, is important as a writer of history.

He was educated at the University of Edinburgh, where he afterwards became Professor of History and of Greek and Roman Antiquities. In 1802 he was made Justice

of the Court of Sessions, under the title of Lord Woodhouselee. His works are not numerous, and do not possess an equal value with those of his son. They are well known, however, and well received. The most widely circulated is the Elements of General History, published first in 1801. It has since run through numerous editions and received continuations from various hands. His Memoir of the Life of Henry Home of Kames is a valuable contribution to Scottish biography. His pamphlet on the Union with Scotland met with a large sale at the time of its appearance.

Besides these more general works he published also a supplement to Lord Kames's Dictionary of Decisions, and a treatise on Military Law and Courts-Martial.

PATRICK FRAZER TYTLER, 1791–1849, a son of Alexander Frazer Tytler, attained to still greater eminence as an historian than that gained by his father.

He studied at the University of Edinburgh, and was admitted to the bar (Faculty of Advocates), but seems to have relinquished the profession for that of letters.

He is the author of a number of biographical and historical works of importance. Among them are Lives of the Admirable Crichton, of John Wyckliffe, a History of Scotland 1149–1603, Lives of Scottish Worthies, of Sir Walter Raleigh, and of Henry VIII., and England under Edward VI. and Mary.

The younger Tytler was an historian of great independence of view and perseverance in research. His works all bear testimony to the care with which he consulted contemporary documents, although it may be regretted at times that he has not worked up his materials more carefully. Both Tytlers, father and son, were as popular for their amiable qualities as for their writings, and enjoyed the esteem of large circles of friends.

Sharon Turner.

SHARON TURNER, 1768–1847, made several important contributions to history.

He was born in London, and bred as an attorney. After a few years of successful practice, he retired from the profession, and devoted himself to literary pursuits. His works are chiefly historical, and are valuable for the research exhibited, although the author did not reach the rank of a classical historian. His position is rather that of a useful and entertaining antiquarian.

His publications are: A History of the Anglo-Saxons, comprising the history of England from the earliest period to the Norman Conquest, 4 vols., 8vo; A History of England from the Norman Conquest to the year 1509, the accession of Henry VIII., 5 vols., 8vo; History of the Reign of Henry VIII., 2 vols., 8vo; History of Edward VI., Mary, and Elizabeth, 2 vols., 8vo; The Sacred History of the World, in Letters to a Son, 3 vols., 8vo; An Inquiry respecting the Early Use of Rime, etc.

Turner's best work was his first, that on the Anglo-Saxon period. By it he has connected himself permanently with the literature of that subject.

WILLIAM SMYTH, 1766–1849, is favorably known by his Lectures on Modern History.

He studied at Cambridge, where in 1801 he was appointed Professor of Modern History. His principal works are Lectures on Modern History, and Lectures on the French Revolution. Besides these he published a volume of occasional poems and a treatise on the Evidences of Christianity.

Professor Smyth occupied for nearly half a century the important chair of Modern History in Cambridge, and was eminently successful as a teacher. It was his merit to guide and shape the historical studies of many generations of young men, who were thus taught to love and esteem him. The influence which he thereby wielded in the political spheres of England was very great. He was called "the pet of successive generations of English statesmen." His published Lectures are an admirable collection of suggestive ideas and correct judgments, as well as of scholarly research.

Sir Harris Nicolas.

Sir Nicholas Harris Nicolas, 1799-1848, a native of Wales, was distinguished for his antiquarian researches.

He was intended for the navy, and appointed lieutenant, but abandoned the service for the law. His contributions to English archæology and to the study of early English literature are very numerous and valuable. Among those of interest to the general reader are the Notitia Historiæ, (the tabular extract from which was separately published under the title of the Chronology of History,) and the Battle of Agincourt. Sir Nicholas was also the author of Lives of Chaucer, Wyatt, Surrey, and several other poets, prefixed to Pickering's Aldine Edition of their works. He began but did not finish A History of the British Navy. One of his most celebrated works is A History of the Orders of Knighthood of the British Empire.

Henry John Todd, —— 1845, was a prominent antiquarian and lexicographer.

Todd studied at Hertford College, and took orders in the Church of England. He is chiefly known by his edition of Johnson's Dictionary, published 1814–1818, which has been taken as the basis of Latham's work, recently completed. In addition to this, Todd is the author of The Life and Writings of Milton, contained in his edition of that writer's works; of Memoirs of Walton, Bishop of Chester; and of several controversial pamphlets on the authorship of Eikon Basilike. He considers Bishop Gauden the author. He also contributed some observations on the Metrical Versions of the Psalms, and on the authorized translation of the Bible, with many other miscellaneous works.

Lord Campbell.

John, Lord Campbell, 1779–1861, was a native of Scotland, and a son of Dr. George Campbell, the author of Philosophy of Rhetoric, etc.

Lord Campbell attained great eminence as a lawyer and a statesman; was raised to the peerage, and made Lord Chancellor of England. He wrote The Lives of the Lord Chancellors, 7 vols., 8vo, and The Lives of the Chief Justices, 3 vols., besides several volumes of Law Reports. His Lives of the Chancellors and of the Chief Justices are regarded as of great historical value, besides being written in a pleasing and attractive style. "No one possesses better than Lord Campbell the art of telling a story; of passing one that is common-place; of merely suggesting what may be inferred; of explaining what is obscure; and of placing in strong light what is interesting."—*Ed. Review.*

JOHN BRITTON, 1771–1857, was very eminent as an antiquarian.

His works are exceedingly numerous, 87 in all; a large proportion of them are superb quartos with costly engravings, by artists of celebrity, exhibiting the cathedral and other antiquities of England. "Mr. Britton is not a man of marked originality or great mental power; but, as a careful and diligent writer in a branch of literature which had been cultivated chiefly by minute antiquarians, he did excellent service in calling the attention of the educated public to the long neglected topographical and architectural antiquities of England; there can be little doubt that his elegantly illustrated works have been a chief exciting cause in bringing about the improved state of public feeling with reference to our national antiquities." — *Knight.*

JOHN BURKE, 1786–1848, and BERNARD BURKE, father and son, are the authors of several works on genealogy.

These writers are, in Great Britain, the acknowledged authority on all subjects connected with family descent, and some of their works are enlivened with authentic anecdotes of a very entertaining kind, in regard to most of the ancient families in Great Britain. Works: Dictionary of the Peerage and Baronetage of the British Empire; The Extinct, Dormant, and Suspended Peerage; Knightage of Great Britain; Royal Families of Great Britain; Royal Descents and Pedigrees of Founders' Kin; Genealogical and Heraldic Dictionary of the London Gentry of Great Britain and Ireland; Armory of Great Britain and Ireland; Heraldic Illustrations; Portrait Gallery of French Nobility; Anecdotes of the Aristocracy; Family Romance, etc., etc.

FRANCIS DOUCE, 1757–1834, was an antiquarian of great learning and exactness, and for some time keeper of the MSS. in the British Museum.

Mr. Douce published Illustrations of Shakespeare, 2 vols., 8vo; also, Dissertation on The Dance of Death. Dibdin and other competent critics are loud in their praises of Mr. Douce's work on Shakespeare. But Mr. Douce was so put out by a savage criticism in the Edinburgh Review, that he placed in a sealed box all his valuable MSS., and ordered them to be kept unopened in the British Museum till the year 1900.

THOMAS DUDLY FOSBROOKE, 1770–1842, was a clergyman of the Church of England, and an antiquary of good repute.

Fosbrooke investigated particularly the early monastic life in England. His works are: On British Monachism, or Manners and Customs of the Monks and Nuns of England, 4to; The Economy of Monastic Life as it existed in England, a Poem, with Philosophical and Archæological Illustrations, 4to; Encyclopædia of Antiquities and Elements of Archæology, 2 vols., 4to; Treatise on Arts, Manners, Manufactures, and Institutions of the Romans; also various histories of particular localities or counties.

HENRY G. KNIGHT, M. P., 1786–1846, gave much time to antiquarian researches, and also to literary pursuits.

His chief publications are the following: Architectural Tour in Normandy; The Normans in Sicily; Saracenic and Norman Remains; Ecclesiastical Architecture of Italy; Hannibal in Bithynia, a Dramatic Poem; Tour in Spain; Europa Rediviva, a Poem; Ilderim, a Syrian Tale, in 4 cantos; Phrosyne, a Grecian Tale; Alashtar, an Arabian Tale; Eastern Sketches in Verse, etc.

Samuel Weller Singer, 1783–1858, was a well-known English antiquary and editor of rare works. Among his editions are Fairfax's Tasso, Sir Thomas More's Life of Richard III., Cavendish's Wolsey, etc. Mr. Singer published also two works of his own, entitled Some Account of the Book printed at Oxford in 1468, and Researches into the History of Playing-Cards.

Dibdin.

Thomas F. Dibdin, D. D., 1776–1847, was the prince of bibliographers.

Dr. Dibdin was nephew to the famous writer of Sea Songs, Charles Dibdin, and son of Captain Thomas Dibdin, the one celebrated in the song, "Poor Tom Bowling, the Darling of our Crew," written by Charles Dibdin, senior. Dr. Dibdin was born in Calcutta, and, being left an orphan at the early age of four, was sent to England to be educated. He selected at first the profession of law, but afterwards took orders in the church. He is especially celebrated for his bibliographical works. By his writings and publications in this line he contributed largely to the extensive bibliomania which prevailed in England in the early part of the present century.

Works. — Dr. Dibdin's first publication of much note was Bibliomania, issued in 1809. He next undertook a new and improved edition of Ames's Typographical Antiquities of Great Britain. He originated the idea of the Roxburghe Club, devoted to bibliography, and became its Vice-President. He prepared and published The Bibliotheca Spenceriana, a descriptive catalogue of the rare and curious books in the library of the Earl of Spencer. This work, with its supplements, extends to 7 vols., super-royal 8vo. In 1817, he published The Bibliographical Decameron, or Ten Days' Pleasant Discourse upon Illuminated Manuscripts, 3 vols., royal 8vo.

"The volumes exceed not only my expectation, but even my imagination. I could never have conceived any work so interesting for its decorations. It is surely without a rival in the whole history of typography." — *D'Israeli.*

"If the gods could read, they would never be without a copy of the Decameron in their pocket!" — *G. H. Freeling.* [N. B. — Mr. Freeling's copy, enlarged with proof-plates, etc., was in eleven portly volumes, which would have required rather a big *pocket.*]

A few years later, Dr. Dibdin made another book in the same line, A Bibliographical, Antiquarian, and Picturesque Tour in France and Germany, 3 vols., 8vo. It was the fruit of nine months' exploration of the continental libraries, and the engravings alone cost £5000. Another work of the same kind, but not on such a magnificent scale of expenditure, was A Bibliographical, Antiquarian, and Picturesque Tour in the Northern Counties of England and Scotland, 2 vols., 8vo. Besides these costly and luxurious works, Dr. Dibdin wrote several others of great value: Introduction to the Greek and Latin Classics; The Library Companion, a Guide in the selection of a Library; Bibliophobia; and Reminiscences of a Literary Life, 2 vols., 8vo, etc.

Robert Watt, M. D., 1774–1819, is known as the author of the Bibliotheca Britannica.

Dr. Watt was a native of Ayrshire, Scotland. He began life as a farm laborer, but worked his way up to high professional eminence. He graduated at Glasgow University; was admitted to practice in surgery and pharmacy; and became finally President

of the Faculty of Physicians and Surgeons at Glasgow. Besides several medical works, he prepared, in conjunction with his sons, the great work already named, Bibliotheca Britannica, or a General Index to British and Foreign Literature, 4 vols., 4to. The first two volumes contain the names of Authors, with a complete list of the works published by each. The last two volumes contain an alphabetical index of Subjects, with references to the authors and books where each is treated. It is a work of extraordinary value, and its preparation cost a prodigious amount of labor.

William Thomas Lowndes, —— 1843, a bookseller of London, was noted as a bibliographer. Works: Bibliographer's Manual, 4 vols., 8vo; The British Librarian, not completed. He was a man very learned and useful in his line.

William Orme, 1787–1830, a native of Falkirk, Scotland, and a minister of the Congregational Church, obtained much celebrity by his writings, particularly by those on biblical literature. His chief work is Bibliotheca Biblica, a Select List of Books on Sacred Literature, with Notices Biographical, Critical, and Bibliographical. Besides this work, which is a standard authority in its line, he wrote copious Memoirs of Owen, Baxter, and Urquhart; Memoirs of the Controversy respecting the Heavenly Witnesses, 1 John v. 7; and, in connection with W. A. Thomson, A History of the Translation and Circulation of the Scriptures.

James Darling, 1797–1862, a bookseller of London, turned to valuable account his long and extensive acquaintance with books. He published Cyclopædia Bibliographica, a Library Manual of Theological and General Literature, 2 vols. Vol. 1 contains Authors and their works, alphabetically arranged; Vol. 2 contains an index of Subjects, referring to the authors and the works where each subject is discussed. The publication is one of uncommon accuracy and value. In theological literature it is particularly rich and full.

Sir John Barrow.

Sir John Barrow, 1764–1848, is distinguished by his excellent accounts of travels and voyages.

Barrow was for forty years Under-Secretary to the Admiralty, and in that position had good opportunities for becoming acquainted with the results of geographical exploration, and also for assisting in planning and fitting out voyages of discovery. He was for a long time President of the Geographical Society. His principal publications were: Travels into the Interior of Africa, 2 vols., 4to; Travels in China, 4to; A Voyage to Cochin China, 4to; Life and Selections from the Unpublished Writings of Lord Macartney, 2 vols., 4to; History of Voyages to the Polar Regions, 8vo; Life of Lord Howe, 8vo; Life of Lord Anson, with an Outline of his Voyage Round the World, 8vo; Life, Voyages, and Exploits of Admiral Sir Francis Drake; Autobiography, 8vo.

John Barrow, Jr., son of Sir John Barrow, like his father, was a writer of voyages and travels. His chief publications, extending from 1835 to 1840, are the following: Memoirs of Sir John Barrow; Excursions in the North of Europe; Visit to Iceland; Tour Round Ireland; Tour in Austrian Lombardy. "Mr. Barrow's volume is shrewd and lively; his eyes are sharp, and what he sees he never fails to place in a clear and entertaining manner before us."— *London Quarterly Review.*

Sir Frederick William Beechey, 1796–1856, was a distinguished English navigator

and explorer, whose published accounts of his observations form a valuable contribution to this interesting department of literature. They are Narrative of a Voyage to the Pacific and Behring's Strait, 2 vols., 4to; Expedition to the Northern Coasts of Africa, 4to; A Voyage of Discovery towards the North Isle, 8vo.

Capt. Sir Edward Belcher, 1799 ——, was a distinguished English navigator, and a contributor to the literature of the subject. Works: Voyage Round the World, 2 vols., 8vo; Voyage to the Eastern Archipelago, 2 vols., 8vo; The Last of the Arctic Voyages, 2 vols., 8vo.

Sir John Franklin.

Sir John Franklin, 1786–1847, a distinguished British navigator, perished in the frozen ocean near the north pole, in the attempt to make a northwest passage from the Atlantic to the Pacific Ocean.

Before making his last fatal voyage, Franklin had made two others, the accounts of which were published, and constitute a part of the literature of this most interesting subject. They are Captain John Franklin's Narrative of a Journey to the North Polar Sea, 1819–22, 4to; Capt. John Franklin's Narrative of a Second Expedition to the Shores of the Polar Sea, 1825–27, 4to.

James Baillie Fraser, 1783–1856, a native of Scotland, spent several years in wild adventure as a traveller in remote regions of Asia, and on his return home published an account of his travels in a series of exceedingly interesting volumes.

Works: Journal of a Tour through part of the Snowy Range of the Himalaya Mountains, 1820, 4to; Journey into Khorasan, 1821–22, 4to; Travels and Adventures in the Persian Provinces on the Southern Banks of the Caspian Sea, 1826, 4to; A Winter Journey from Constantinople to Tehran, in 1838, 2 vols., 8vo; Travels in Koordistan and Mesopotamia, in 1840, 2 vols., 8vo. Mr. Fraser published also a number of romances founded on his oriental experiences.

Capt. Hall.

Capt. Basil Hall, R. N., 1788–1844, a native of Edinburgh, was a writer of voyages and travels which had extensive circulation.

Hall entered the navy at the age of fourteen, and was in active service in many parts of the globe. His works are the following: Voyage to the West Coast of Corea; Travels in America; Journal on the Coasts of Chili, Peru, and Mexico; Fragments of Voyages and Travels; Occasional Poems, and Miscellanies, etc. Captain Hall's "Travels in America" produced at the time a great deal of irritation in the United States.

James Silk Buckingham, 1786–1855, was a man of no little celebrity as a writer, lecturer, traveller, and advocate of social reforms.

He was a Member of Parliament, and while there made earnest efforts for legislation against drunkenness, and other social and political evils. His chief works, however, are Travels, as follows: In Palestine, 2 vols.; Among the Arab Tribes, 4to; In Meso-

potamia, 4to: In Assyria, Media, and Persia, 4to; Belgium, Rhine, and Switzerland, 2 vols.; France, Piedmont, and Lombardy, 2 vols.; America, Historical, Statistic, and Descriptive, — Northern States, 3 vols.; Eastern and Western States, 3 vols.; Southern States, 2 vols.; British Provinces, 1 vol.; Autobiography, 2 vols.

William Henry Bartlett, 1809–1854, is widely known as a travelling artist. His views of scenery in different countries, in some fourteen or fifteen different volumes, mostly 4to, were accompanied with letter-press descriptions by Willis, Miss Pardoe, and by his fellow-traveller, William Beattie, M. D., and sometimes by himself. They are among the finest works of this kind that have appeared.—William Beattie, M. D., is particularly known as the fellow-traveller and biographer of Bartlett the artist, and as his assistant in the literary portions of most of the volumes of Views of different countries published by the latter. Dr. Beattie's publications are: Residence in Germany; The Pilgrim in Italy; The Castles and Abbeys of England: Scotland Illustrated; The Wilderness Illustrated; The Danube, Its History and Scenery; Life and Letters of Dr. Campbell; Heliotrope, or Pilgrim in Pursuit of Health.

VI. MISCELLANEOUS WRITERS.

Arnold of Rugby.

Thomas Arnold, D. D., 1795–1842, is known the world over as "Arnold of Rugby," from the great educational work which he performed in that renowned school.

Arnold was Head Master of Rugby from 1827 to the time of his death, and during the last two years of his life he was also Regius Professor of Modern History in Oxford.

His principal works are: History of Rome (unfinished); The Later Roman Commonwealth; Lectures on Modern History; and Sermons (3 vols.). He published also an edition of Thucydides, showing fine critical power and ripe scholarship.

The great work of Arnold, however, was the religious life which he infused into the Rugby School, and through it, by example, into the other great public schools of England where most of the sons of high-born Englishmen are educated. This work he accomplished, partly by the singular vigor and force of his intellectual character, but mainly by the thorough, inwrought religiousness of his own life. It was what he *was*, quite as much as what he *did*, that made him a power among his boys. Another circumstance that contributed greatly to the quickening power of Arnold's life and teachings was that his religion was entirely free from asceticism and from sham. While of the deepest and most earnest kind, it was yet a religion of sunshine and health and of high physical activity and enjoyment.

Arnold's Life and Correspondence, by Stanley, has been published in 2 vols. But the best picture of the daily life of the great Head Master is to be found in Tom Brown's School-Days at Rugby, by Hughes.

There are some striking points of likeness between Arnold and Milton. "There is the same purity and directness about them both: the same predominance of the graver, not to say, sterner elements; the same confidence, vehemence, and elevation. They both so lived in their 'great Task-Master's eye' or, to verify Bacon's observation, made themselves of kin to God in spirit, and raised their nature by means of a higher nature than their own." — *Edinburgh Review.*

"The most strongly marked feature of his intellect was the strength and clearness of his perceptions. It seemed the possession of an inward light so intense that it penetrated on the instant every subject laid before him, and enabled him to grasp it with the vividness of sense and the force of reality. Hence, what was said of his religious impressions may be used to characterize his intellectual operations: 'he knew what others only believed; he saw what others only talked about.'" — *Knight.*

This wonderful clearness of his own apprehension, joined to a native vehemence of temper, made him impatient of contradiction, and led him frequently into controversy on public questions.

MATTHEW ARNOLD, 1822 ——, is son of Dr. Thomas Arnold of Rugby, and Professor of Poetry in the University of Oxford.

Prof. Arnold has had every advantage of education which the most celebrated schools of England could give him, having passed successively through Winchester, Rugby, and Oxford, and he has used his opportunities in a manner worthy of his distinguished parentage. Though at times erratic in his opinions, and hence not entirely safe as a literary guide, his intellectual activity is great, and he is constantly putting forth ideas which stimulate inquiry.

His publications are: The Strayed Reveller and Other Poems; Empedocles in Etna and Other Poems; Merope, a Tragedy; Essays in Criticism; Culture and Anarchy; Study of Celtic Literature: Popular Education of France; Schools and Universities of the Continent; Friendship's Garland; St. Paul and Protestantism.

ARCHIBALD ALISON, 1757–1839, father of the historian, is chiefly known by his work on the Nature and Principles of Taste, first published in 1790.

Alison published also a Memoir of Lord Woodhouselee, and a number of Sermons. His work on Taste has attained a wide celebrity, and is one of the standard authorities on that subject. The *Edinburgh Review* says of it, "We can hardly help envying the talent by which Mr. Alison has clothed so much wisdom in so much beauty, and made us find in the same work the highest gratification of taste and the noblest lessons of virtue."

Taylor the Platonist.

THOMAS TAYLOR, 1758–1835, acquired distinction by his devotion to Greek literature, and especially to the works of Plato.

While a young man, Taylor was chiefly engaged in business. He passed the last forty years of his life in retirement, preparing his translations from the Greek. Taylor was a sincere lover of the Greek language and philosophy, but his scholarship was by no means equal to his enthusiasm. His translations are very numerous; some rather good, the majority poor, and all anathematized by each successive generation of scholars and reviewers. The principal are The Works of Plato (in which Taylor was assisted by Sydenham), and The Works of Aristotle. These voluminous contributions to the history of philosophy had some value, not because of their intrinsic merits, but because until lately nothing better had taken their place. They are very carelessly executed, and full of errors. Taylor seems to have regarded it as his life-mission to reproduce in English all that related to the Platonic and Neo-Platonic school. The

complete list of his works covers nearly forty translations, on all subjects, from the Hymns of Orpheus to the Golden Ass of Apuleius. The translation of Plato by Prof. Jowett, completed in 1871, supersedes entirely that by Taylor.

Taylor of Norwich.

WILLIAM TAYLOR, 1765–1836, was for a long while the chief exponent of German literature in England.

His works have the merit of being the first to show to the English public the importance of the then young but rapidly growing poetry of Germany. Mr. Taylor was editor of the Norwich Iris, and published some miscellaneous works. He is exclusively known now, however, by his translations of Bürgers Leonore and Lessing's Nathan the Wise, and his Historic Survey of German Poetry. In this last-mentioned work he has incorporated all his previously published translations. As a critic and translator, Mr. Taylor has been superseded, and his history, published nearly fifty years ago, is obviously incomplete. Still, the services which he rendered in making known to his countrymen the rising stars of German thought, are too important to be forgotten.

MRS. SARAH AUSTIN, 1793–1867, daughter of William Taylor of Norwich, an accomplished and scholarly woman, also did much to bring "the finest types of the German mind to the knowledge and appreciation of the English reader."

Of her translation of Ranke's histories, Macaulay says, "it is such as might be expected from the skill, the taste, and the scrupulous integrity of the accomplished lady who, as interpreter between the mind of Germany and the mind of Britain, has already deserved so well of both countries." Her works are: Characteristics of Goethe, 3 vols.; Collections of Fragments from the German Prose Writers; Sketches of Germany from 1760 to 1814; Ranke's History of the Reformation in Germany; Ranke's History of the Popes: Considerations on National Education; Letters on Girls' Schools; Story without an End; Selections from the Old Testament.

JOHN STERLING, 1806–1844, a native of Scotland, studied at Cambridge, but did not take his degree. After residing some years in London, as a writer for the periodical press, chiefly for The Times, he took orders in the Church of England, and became curate to Charles Julius Hare, his former college tutor. During the last few years of his life his health was extremely feeble, and he died prematurely at the age of thirty-eight.

Sterling's literary record is scarcely commensurate with his reputation, which has been secured for him by two biographies, one by Hare, the other by Thomas Carlyle.

Like many young Englishmen of the present century, he seems to have been a man of great intellectual powers and keen sympathy, but he has produced comparatively little. His papers, essays, and tales have been collected and published in two volumes. His poems were published in 1839. The finest of them is perhaps The Sexton's Daughter, pronounced by Moir "a striking lyrical ballad." His novel of Arthur Coningsby was unsuccessful.

ROBERT PLUMER WARD, 1765–1846, acquired considerable reputation as a writer, his works being chiefly on political and international subjects.

Ward was the son of an English merchant living at Gibraltar. He was educated at Oxford, and admitted to the English bar. He occupied several political offices of distinction, became one of the Lords of the Admiralty, and sat for a number of years in Parliament.

His works arrange themselves into two sharply-defined classes: those of learning and those of fiction. Among the former are An Inquiry into the Foundation and History of the Law of Nations, from the Times of the Greeks and Romans to the Age of Grotius; A Treatise on the Relative Rights and Duties of Belligerents and Neutrals; An Essay on Contraband; an Inquiry into the Way in which the Different Wars of Europe have commenced during the Last Two Centuries; and An Historical Essay into the Character and Precedents of the Revolution of 1688. His works of fiction are: Tremaine, or the Man of Refinement; De Vere, or the Man of Independence; De Clifford, or the Constant Man; Illustrations of Human Life; and Pictures of the World at Home and Abroad. The last two are collections of tales.

Ward's works of fiction enjoyed a fair share of reputation in their day, but are now little read. They can scarcely be called dull, and may even be looked upon as "clever," but do not evince any real force of character. His legal and historical treatises are wanting in profound study and grasp of intellect, but are so pleasingly written as to call from Canning the satirical remark that "his law-books were as pleasant as novels, and his novels as dull as law-books."

The Duke of Wellington.

Arthur Wellesley, Duke of Wellington, 1769–1852, holds a place in letters by the remarkable literary excellence of his military despatches.

Wellington was born in Ireland, and educated at Eton and at the French military school at Angers. He entered the army, and, after sitting in the Irish Parliament for a number of years, joined the English army then fighting in India. Here he rose rapidly to distinction, and was then called home to take command of the campaign in Spain against Napoleon. His success in Spain and France and at Waterloo, and his subsequent political labors and distinction, are too well known to call for mention in this place.

As an author, the Duke is known exclusively by his General Orders and Despatches, published by Lt.-Col. Gurwood, and the Supplementary Volumes and Civil Correspondence published by the Duke's son. These volumes are not only intrinsically valuable from the information which they give concerning the Duke's campaigns and policy, but they are interesting in point of style. The Duke, although professing to be a mere soldier, possessed the additional talent of writing with nervous force and even elegance. His despatches are a model of straightforward, manly English. Like his speeches, they contain nothing put in for effect, but are clear and straight to the point, and command our interest. They are also singularly modest, betraying no restless craving for fame or glory. In this respect they present a marked contrast to Napoleon's notorious bulletins, which often read like theatrical declamations rather than the responsible statements of a superior to his subordinates.

Richard Colley Wellesley, Earl of Mornington and Marquis of Wellesley, 1760–1842, the elder brother of the Duke of Wellington, has likewise some reputation as a writer.

Wellesley studied at Eton and Oxford, and entered the Indian service. In 1787 he was made Governor-General of India, and afterwards held the high offices of Ambassador to Spain, Minister of Foreign Affairs, and Lord-Lieutenant of Ireland. The Marquis was an able statesman and administrator, but less successful as a writer than his brother. His style is ambitious and verbose.

During his lifetime, Wellesley published two works, the one containing his Despatches and Official Correspondence while Governor-General of India, the other his Correspondence and Despatches while Ambassador to the Spanish Junta. After his death appeared three volumes of Memoirs and Correspondence, containing many papers not before published. He also published privately a volume of English, Latin, and Greek Poems. Wellesley's Correspondence is of course extremely valuable for the light which it throws upon the political events of the great Napoleonic wars of England, and as such has been much consulted by historians.

BASIL MONTAGU, 1770–1851, son of the Earl of Sandwich, is chiefly known by his edition of the works of Bacon.

Montagu studied at Cambridge, and subsequently rose to high distinction at the English bar. Mr. Montagu published a great number of reports and legal treatises, chiefly upon the law of Bankruptcy. As an author he is known almost exclusively, however, by his edition of the works of Lord Bacon. This is the most complete edition as yet, and is accompanied by much illustrative matter and a Life of Bacon by the author. Mr. Montagu was a zealous advocate of legal reform. His exertions, combined with those of Romilly, Wilberforce, Mackintosh, and others, effected a repeal of the death penalty for minor offences.

JOHN CLAUDIUS LOUDON, 1783–1843, attained distinction as a writer on horticulture and agriculture.

Loudon was a Scotchman. He resided mostly in London, and devoted himself exclusively to studying and experimenting upon his favorite subject. His writings have produced a great effect upon farming and gardening. His principal publications are the following: On Laying out Public Squares; Country Residences; Hot-Houses; Formation of Gardens; Encyclopædia of Cottage, Farm, and Village Architecture; Encyclopædia of Plants; Encyclopædia of Agriculture, etc. — MRS. JAMES LOUDON, 1808–1858, wife of the preceding, wrote several pleasing books on subjects connected with her husband's pursuits: The Lady's Flower-Garden and Ornamental Plants; The Lady's Companion to the Flower-Garden; Botany for Ladies; Entertaining Naturalist; Year-Book of Natural History; Glimpses of Nature; British Wild Flowers; Young Naturalists' Journal, etc., etc. She has written on other themes also; and it was a novel of hers, The Mummy, that led Mr. Loudon to seek her acquaintance, and ask her hand in marriage.

Granville Penn.

GRANVILLE PENN, 1761–1844, son of Thomas, and grandson of William Penn, was born in Philadelphia, but lived in England.

Mr. Penn was for some time a clerk in the English War Department. He was a man of letters, and wrote several works worthy of mention: A Christian's Survey of All the Principal Events and Periods of the World; The Bioscope, or the Dial of Life Explained; An Examination of the Primary Argument of the Iliad; Remarks on the

Eastern Origination of Mankind and of the Arts of Cultivated Life; Comparative Estimate of the Mineral and Mosaical Geologies; Memorials of the Professional Life and Times of Sir William Penn, Knight; also, Annotations on various parts of the Bible. — JOHN PENN, LL. D., 1759-1834, was a brother of Granville Penn, and for some time Proprietary and Hereditary Governor of the Province of Pennsylvania. He was, like his brother, a scholarly man, and wrote several works: The Battle of Eddington, or British Liberty, a Tragedy; Critical, Poetical, and Dramatic Works, 2 vols.; Poems, consisting of original works, imitations, and translations; Moral Odes of Horace, translated, etc.

Mudie.

ROBERT MUDIE, 1777–1842, a Scottish naturalist, wrote and compiled a large number of works.

The following are some of Mr. Mudie's publications: The Modern Athens (Edinburgh); Babylon the Great (London); British Naturalist; Guide to the Observation of Nature; Feathered Tribes of the British Islands; Moral Philosophy; The Elements, the Heaven, the Earth, the Air, the Sea; The Seasons, Spring, Summer, Autumn, Winter; Man in his Physical Structure, etc. Mr. Mudie, in his numerous works, studied popular utility rather than fame.

EDWARD SMEDLEY, 1789–1836, graduated at Cambridge with distinguished honors in 1809. He wrote with great ability, both in prose and verse. At the time of his death, and for several years before, he was editor of the Encyclopædia Metropolitana. He contributed also articles on French Biography, and on English and Roman Literature, to the Penny Cyclopædia. Death of Saul and Jonathan, Jephtha, The Marriage of Cana, and Saul at Endor, were Seatonian Prize Poems. Some of his other poems are Jonah, and Prescience or the Secrets of Divination. Mr. Smedley wrote also Religio Clerici, Sketches from Venetian History, History of the Reformed Religion in France, History of France. After his death, his Poems and Correspondence, with a Memoir, appeared.

Lady Stanhope.

LADY HESTER STANHOPE, 1766–1839, was the daughter of Charles, third Earl of Stanhope, and niece of William Pitt.

When about twenty years of age, Lady Stanhope took up her residence with her uncle, and assisted him in his correspondence, until his death in 1806. In 1810 she turned her back upon England in disgust, and began an oriental tour, settling down in her villa, on Mount Lebanon. Here she assumed the manners, costume, and partially, at least, the religion of the Arabs. She was regarded with superstitious reverence by the surrounding Bedouins, and received the title of Queen of the Wilderness. She was visited in her retirement by several distinguished travellers, among them Lamartine. Her Memoirs, as related by Herself in Conversation with her Physician, were published in 1845. The completion of these memoirs, under the title The Seven Years' Travels of Lady Hester Stanhope, appeared in 1846.

MARIA JANE JEWSBURY, 1800–1833, was one of the pleasing lady writers of this period.

Miss Jewsbury was a native of Warwickshire. She was married, in 1833, to the Rev. Wm. Fletcher, missionary to India, and died soon after arriving at Bombay. Besides

many articles contributed to the London Athenæum and never collected, the following works have been published in book-form: Phantasmagoria, or Sketches of Life and Literature, Letters to the Young, Lays of Leisure Hours, and Three Histories.

Mr. and Mrs. Hofland. — Thomas Christopher Hofland, 1777–1843, was a well-known landscape painter, and an enthusiastic disciple of Izaak Walton. Besides his celebrated illustrated Description of White Knights, a country-seat of the Duke of Marlborough, he published, in 1839, The British Angler's Manual, pronounced to be the most comprehensive work on the subject. — Mrs. Hofland, 1770–1844, wife of the preceding, furnished the letter-press of her husband's Description of White Knights. She published, in 1805, a small volume of Poems, and subsequently a series of about seventy Novels and Tales, which were widely read, and reached the enormous circulation of three hundred thousand.

Hon. and Rev. William Herbert, D. C. L., 1778–1847, son of the Earl of Carnarvon, gained distinction as a scholar and a writer.

Herbert was educated at Eton and Oxford. He began his career as a Doctor of Medicine, and had distinguished success. He then entered Parliament, and, after a brilliant career in the House of Commons, took holy orders. His literary labors were divided between classical scholarship and works of a more general character. Among the latter may be named the following: Select Icelandic Poetry, translated from the original, with Notes; Helga, a Poem, in 7 cantos; Hedin, or The Spectre of the Tomb, a tale from Danish history; The Wizard Wanderer of Jutland, a Tragedy; Julia Montalbin, a Tale; The Guabiba, a Tale; Attila, the King of the Huns, or The Triumph of Christianity, an Epic Poem; Attila and his Predecessors, an Historical Treatise; Christian, a Poem; Miscellaneous Works, 2 vols. He was one of the early contributors to the Edinburgh Review.

Shoberl.

Frederick Shoberl, 1775–1853, was a very fertile writer of this period.

Shoberl was a native of London, and was educated at the Moravian School at Fulneck, Yorkshire. He was a prolific writer, his works, original and translated, numbering between thirty and forty. Besides this, he was largely engaged in periodical literature, both as proprietor and contributor. Of his original works, the following may be named: The World in Miniature, 12 vols.; History of Persia; Present State of Christianity; History of Our Times; Frederick the Great; Spirit of Popery, etc. Among his translations, chiefly from the German and the French, the following are worthy of note: Essay on Solitude, from Zimmerman; Travels in Greece, from Chateaubriand; Travels in the Caucasus, from Klaproth; Studies of Nature, from St. Pierre, 4 vols., 8vo; History of the French Revolution, from Thiers, 5 vols., 8vo, etc.

William Hone, 1779–1842, a London publisher, and subsequently an Independent minister in Eastcheap, published several curious works. Among these were The Apocryphal New Testament, and many political pieces. One of the latter, The Political House that Jack Built, ran through fifty editions. Hone is generally known, however, by his three miscellaneous publications, The Every-day Book, The Table Book, and The Year Book. All three — but especially the first — are amply characterized in Lamb's lines:

"I like you and your book, ingenious Hone,
In whose capacious, all-embracing leaves,
The very marrow of tradition's shown,
And all that History — much that Fiction — weaves.

"By every sort of taste your work is graced;
Vast stores of modern anecdote we find,
With good old story quaintly interlaced: —
The theme as various as the reader's mind.

"Dan Phœbus loves your book: trust me, friend Hone;
The *title* only errs, he bids me say;
For, while such art, wit, reading, there are shown,
He swears 't is not a work of *every day*."

Charles Armitage Brown has written an exceedingly ingenious and able book on Shakespeare's Autobiographical Poems, being an exposition of the Sonnets, and undertaking to show what light they throw upon the personal character of Shakespeare.

Classical Literature.

Several scholars and writers of this period acquired distinction by their labors in the promotion of classical literature. Among these, the following may be named:

The Valpys. — Richard Valpy, D. D., 1754–1836, was born in the Isle of Jersey, and educated at Oxford. He was for nearly forty years Head Master of the Reading Grammar-School. He published Poetical Blossoms, and Sermons, besides numerous school-books. The latter were Latin Grammar, Vocabulary, First Exercises, and Dialogues; Greek Grammar, and Delectus; New English Reader; Mythology. — Rev. F. E. J. Valpy, youngest son of Richard, and his successor in the Reading Grammar-School, published Greek Vocabulary, Exercises, Delectus, Second Delectus, Etymology; Latin Delectus, Second Delectus, Etymology; Gradus ad Parnassum. — Abraham J. Valpy, 1786–1854, second son of Richard, was educated at Oxford, and was a thorough classical scholar. He wrote little, but was so extensively known by his classical publications that a note of him and of his work seems proper. His chief publications were: An Edition of Delphin Classics, in 141 vols., 8vo; Stephens's Greek Thesaurus, 8 vols., fol.; The Classical Journal, from 1810 to 1829, 40 vols.; Family Classical Library, 52 vols.; Shakespeare, with Plates, 15 vols.; and annotated editions of many other authors, chiefly Greek and Latin. His two heaviest undertakings, The Delphin Classics and The Greek Thesaurus of Stephens, were criticized with merciless severity by Bishop Blomfield in the London Quarterly Review. — Rev. Edward Valpy, 1763–1832, brother of Richard, was educated at Cambridge; assisted Richard several years in the school at Reading; and became Master of the Grammar-School at Norwich. He published an edition of the New Testament with Notes; also, of The Septuagint, and of Homer's Iliad; Rules and Exercises for an Elegant Latin Style; A Concise View of the Doctrine of the Greek Article, being an abridgment of Middleton's work.

George Dyer, 1755–1841, antiquary and divine, was a native of London. He was a clergyman of the Baptist Church, and preached for some time in Oxford. Afterwards he went to London and employed himself chiefly in literary pursuits. He labored for eleven years on Valpy's edition of the Classics, 141 vols., 8vo, a large part of the

work on them being done by him. He edited the Greek Testament and two Plays of Euripides. He wrote A History of the University of Cambridge, 2 vols., 8vo; Poems and Critical Essays on Poetry, 2 vols.; Poetics, 2 vols., etc.

Edmund Henry Barker, 1788–1839, was a classical scholar, whose indefatigable labors and somewhat ponderous erudition made him alternately the butt and the marvel of his age. He undertook a revised edition of Stephens's Thesaurus of the Greek Language. The work was so swelled by the indiscriminate additions of the editor that it reached on completion the enormous size of eight folio volumes of compact, closely printed matter. This vast work is comparatively worthless for the want of condensation and method. What one wants to find may be there, but it is next to impossible to find it. Mr. Barker contributed largely to the Classical Journal, and edited various works.

Charles James Blomfield, 1786–1857, Bishop of London, was very eminent as a classical scholar. Bishop Blomfield's learned contributions to the Museum Criticum, and his editions of Æschylus and Callimachus, have given him a permanent place among the great scholars of whom England has to boast. Of like character are his occasional articles on classical subjects in the London Quarterly, such as his famous review of Barker's edition of Stephens's Thesaurus, demolishing at a blow the painful labors of ten tedious years. Blomfield is another proof, if any were needed, that profound and critical learning is no bar to excellence in writing good English and on common subjects. Besides these learned labors which have been named, he addressed himself to the popular wants in works of a miscellaneous character connected with his sacred calling. Among these may be named A Dissertation upon the Traditional Knowledge of a Promised Redeemer; Lectures on the Gospel of St. John; Lectures on the Acts of the Apostles; A Letter on the Present Neglect of the Lord's Day; Manual of Family Prayers; Private Devotion.

Thomas Mitchell, 1783–1845, a native of London, and a graduate of Oxford, was one of the eminent Greek scholars of this century. Mr. Mitchell's labors were almost exclusively in one direction, namely, the presentation of the claims of Aristophanes to the English scholar. To this end he published translations of many of the plays of Aristophanes, afterwards followed up by annotated editions of the originals, and also a series of articles upon Aristophanes and Athenian society of that time. He also edited the plays of Sophocles. His translations of Aristophanes rank deservedly high, and show themselves to be the work of one who is thoroughly master of his subject.

Other Lines of Scholarship.

Some of the writers in other lines of scholarship akin to the classical are deserving of mention. Among them are the following:

Henry Francis Cary, 1772–1844, is known chiefly as the translator of Dante. He was Assistant Librarian in the British Museum, and had a pension from the Government of £200 a year. Works: A Translation of Dante's Inferno, Purgatorio, and Paradiso, into English blank verse, with Notes; A Translation of the Birds of Aristophanes, and of the Odes of Pindar; Lives of English Poets, from Johnson to Kirke White, intended as a continuation of Johnson's Lives; The Early French Poets; Odes and Sonnets, etc. Mr. Cary was buried in the Poet's Corner, Westminster Abbey.

William Stewart Rose, 1775–1843, a native of Scotland, and a friend of Sir Walter Scott, is well known as a translator from Italian and French. His chief works are a translation of Amadis de Gaul, and Partenopex de Blois, and of Ariosto's Orlando Furioso and Bemi's Orlando Inamorato, These renderings are probably the best that

the English language possesses. In addition to them he published a few original works, among them Letters from the North of Italy, and a volume of rhymes.

Hugh James Rose, 1795–1838, brother of the preceding, graduated at Cambridge in 1817, and rose to various ecclesiastical dignities, among them that of Professor of Divinity in the University of Durham. He is chiefly known as the projector of A New Biographical Dictionary, 12 vols., 8vo, which was begun by him and completed after his decease. He originated also the British Magazine, and was its first editor; and was for some time the editor of the Encyclopædia Metropolitana. His other publications are numerous, but are mostly Sermons or single Discourses.

William Peter, 1788–1853, a native of Cornwall, studied at Oxford, was British Consul for Philadelphia from 1840 to 1853. Mr. Peter was a man of ripe scholarship. He translated Schiller's Mary Stuart, Maid of Orleans, William Tell, The Agamemnon of Æschylus, and some miscellaneous Greek and Latin pieces, and also published the Memoirs of Sir Samuel Romilly.

Joseph Bosworth, LL. D., 1788 ——, a well-known philologist, has written some works on popular subjects, but is chiefly distinguished by his labors in bringing a knowledge of the Anglo-Saxon language and literature within the reach of ordinary English scholars. His chief publications in this department have been: An Anglo-Saxon and English Dictionary; An Anglo-Saxon Grammar; and printed editions of various Anglo-Saxon documents, such as King Alfred's Orosius, and his Voyage of Othere and Wolfstan.

George Crabb, 1778–1854, is widely known by his work on English Synonyms. He was a graduate of Oxford University. He devoted himself to works of a philological character, and though really not possessing very clear ideas on the philosophy of language, yet by his industry he accumulated and has given in his works a valuable stock of materials for use. His works are: English Synonyms; Universal Historical Dictionary; Dictionary of General Knowledge; New Pantheon, or Mythology of all Nations; German Grammar for Englishmen; English Grammar for Germans. "As an etymologist, Mr. Crabb seems to have some dictionary knowledge of many languages; but to be unacquainted with the philosophy, or history even, of language in general. However, with all his incompetency for the office of Synonymist, he has most industriously brought together a mass of materials and observations, which, under judicious selection, in more skilful hands, may hereafter essentially contribute to the science of English literature."—*London Quarterly.*

Alexander Crombie, LL. D., 1760–1842, a Scotch Presbyterian preacher and schoolmaster in London, wrote Etymology and Syntax, containing some acute remarks on English Grammar; Philosophical Necessity; Natural Theology; and Letters on the Agricultural Interest.

Art-Writers.

A considerable number of those who have gained distinction as artists, have written upon topics connected with their profession. Among these the following may be named:

Benjamin Robert Haydon, 1786–1846, published Lectures on Fresco; Lectures on Painting and Design; and, in conjunction with Hazlitt, a volume of Essays on Painting and the Fine Arts.

Sir Charles L. Eastlake, 1793–1865, President of the Royal Academy, wrote Contributions to the Literature of the Fine Arts; Materials for a History of Oil Painting; Translation of Goethe's Theory of Colors, etc.

Sir Martin Archer Shee, 1770–1850, a native of Ireland, removed to London and became a member and finally President of the Royal Academy. Shee was a portrait painter, but did not rise to the first rank in his art. Besides his paintings he published several poetical and miscellaneous works, also of inferior value. Two of them are entitled Rhymes on Art, and Elements of Art. Alasco is a tragedy, which was not put upon the stage. His two novels are Harry Calverly, and Old Court. Shee seems to have been a good speaker and a person of pleasing address.

School-Books.

The writers of school-books, though not so numerous as within the last twenty years, showed symptoms of growing activity. A few only of them can be mentioned.

Thomas Kerchever Arnold, 1800–1853, is noted as the author of an extensive and popular series of school-books, nearly fifty in number, chiefly manuals for teaching foreign languages, Latin, Greek, French, and German.

William Mavor, LL.D., 1758–1837, originally a schoolmaster, afterwards a clergyman, was a most industrious producer of books, mostly school-books and compilations. His publications run through a period of fifty-six years, and include Spelling-Books, Grammars, Histories, etc. His most extensive and best-known compilations are Voyages, Travels, and Discoveries, 25 vols.; Modern Traveller, 4 vols.; British Tourist, 6 vols.

Samuel Maunder, 1790–1849, was a useful and laborious compiler, the brother-in-law and co-laborer of Pinnock. Maunder's compilations, or Treasuries, are very numerous: Biographical Treasury; Treasury of Knowledge; Treasury of History, etc.

Mrs. Markham, wrote a large number of school-histories, which have had an extensive popularity. Historical Conversations for Young People; History of England; History of France, etc.

Mrs. Jane Marcet is celebrated for her numerous elementary text-books, under the form of Conversations. Probably no English school-books have been more generally popular. Her Conversations on Chemistry was first published in 1810. It has been followed by Conversations on Natural Philosophy, on Political Economy, on Botany, on Intellectual Philosophy, on Mineralogy, on Vegetable Physiology, on Land and Water, on Language, on Grammar, on History of England, etc. She has also written a large number of still more juvenile books: Mother's First Book, Stories for Children, Game of Grammar, Willy's Stories for Children, etc.

Benjamin H. Smart, for a long time teacher of Grammar and Elocution in London, wrote numerous works in exposition and defence of his methods: Thought and Language; Introduction to Grammar on its True Basis; Accidence of Grammar; Principles of Grammar, Manual of Rhetoric and Logic; Practice of Elocution, with an Outline Course of Literature; Theory of Elocution; Practical Logic; Beginnings of a New School of Metaphysics, etc.

Journalists.

No inconsiderable part of the literature of this period was produced by those whose main business was that of journalism. The writers of

this class are especially prolific in works that come under the head of Miscellaneous. Among those writers, the following may be named:

Laman Blanchard, 1803–1845, an English journalist, was associated for a time with Bulwer in editing the New Monthly Magazine. Blanchard was a brilliant writer, and he contributed numerous articles, prose and verse, to all the leading English periodicals. He committed suicide in a fit of insanity. Sir Edward Lytton Bulwer edited a collection of these writings, entitled Essays and Sketches, in 3 vols., with a memoir of the author.

Michael I. Quin, 1796–1843, an Irishman, was at different times editor of the Dublin Review, and the Monthly Review, and a contributor to the Morning Chronicle and the Morning Herald. He published A Visit to Spain; A Steam Voyage down the Danube; Steam Voyages on the Moselle, the Elbe, and the Lakes of Italy; Trade and Banking in England; The Autobiography of Don Augustin Iturbide; Memoirs of Ferdinand VII., King of Spain, translated from the Spanish; Laborde's Petra, translated from the French; Nourmahal, an Oriental Romance.

Frederick W. N. B. Bayley, 1807–1852, was chiefly known as editor of the Illustrated London News. Other works: Four Years' Residence in the West Indies; Tales of the Late Revolution; Wake of Ecstasy, a Poem; New Tale of a Tub, in verse; Little Red Riding Hood; Blue Beard.

George Searle Phillips, 1817 ——, many of whose works were published under the pseudonym of January Searle, has been editor or assistant editor of numerous papers both in England and in America, and has contributed largely to the press in all its forms. The best known of his separate works are: An Elucidation of the Bhagavat Gita; a Sketch of Ebenezer Elliott, the "Corn-Law Rhymer;" The Gypsies of the Dane's Dyke.

Charles Roger Dod, 1793–1855, was connected with the newspaper press of London for thirty seven years, and for twenty-three years of that time with the Times. He superintended the reports of Parliamentary Debates, and also wrote for that paper the biographies of the distinguished men who died during that time. His separate publications are: The Parliamentary Companion; Peerage, Baronetage, and Knightage.

Edward Baines, 1774–1848, was long known as proprietor and editor of the Leed's Mercury. Mr. Baines wrote A History of the Wars of the French Revolution, A History of the Reign of George the Third, A History of the County Palatine and Duchy of Lancaster. — Edward Baines, 1800 ——, son of the preceding, was connected with his father in the management of the Leed's Mercury, and succeeded to the proprietorship. He has written a Life of his father, and A History of the Cotton Manufacture; A History of the Woollen Manufacture; and A Visit to the Vaudois of Piedmont. He is a Member of Parliament for Leeds, and a liberal in politics. — Thomas Baines, 1802 ——, also a son of Edward B., was for many years editor of the Liverpool Times. He wrote Scenery and Events in South Africa, and History of the Commerce of Liverpool.

CHAPTER XVI.

Tennyson and His Contemporaries.

The last period of our book begins with 1850, and continues to the present time. After the death of Wordsworth, in 1850, the undisputed chief of English letters was Alfred Tennyson, Poet-Laureate. Tennyson began to be distinguished about the time that Victoria became Queen, and his career as a poet is intimately associated with the reign of that great and good sovereign.

The writers of this period are divided into seven sections: 1. The Poets, beginning with Tennyson; 2. The Novelists, beginning with Dickens; 3. Writers on Literature and Politics, beginning with Carlyle; 4. Writers on Philosophy and Science, beginning with Sir William Hamilton; 5. Writers on History, Biography, Antiquities, and Travel, beginning with Macaulay; 6. Writers on Theology and Religion, beginning with John Henry Newman; 7. Miscellaneous Writers, beginning with the Howitts.

I. THE POETS.

Tennyson.

Alfred Tennyson, 1810 ——, Poet-Laureate, is one of the few thus honored who have really deserved the distinction.

Like Wordsworth, Tennyson rose by slow degrees into

full and complete recognition; and nothing is more noteworthy in his career than the calm deliberation and design with which every part of his career as an author has been planned. His works bear, to a less degree than those of any known author, the mark of chance or of haste; they are, on the contrary, the legitimate fruits of the highest order of genius united with the most patient toil.

Career.— Tennyson was born at Somersby, Lincolnshire. His life has been an uneventful one, passed for a time in study at Cambridge, with young Hallam, whose early death furnished the text for In Memoriam; then in studious retirement at Farringford House, Isle of Wight; and, since 1869, at Petersfield in Hampshire.

Tennyson is one of four brothers, sons of a clergyman of the Church of England, who have all manifested poetic ability. Indeed, his elder brother Charles was at first considered to be superior to Alfred. The two published in 1827, anonymously, a small volume entitled Poems by Two Brothers. Alfred Tennyson was then only seventeen. Two years later, in 1829, he gained at the University the Chancellor's prize by his poem of Timbuctoo.

First Volume. — In 1830 Tennyson published his first independent volume, under the title: Poems, chiefly Lyrical. Unpretending as this little volume was, it established at once the fame of the new poet, for it contained, along with weaker pieces, some of his most graceful productions, bearing the impress of an original and finished style. Tennyson published a new edition, with many alterations, omissions, and additions, in 1832. Then, for many years, the poet seemed to be dormant.

The Princess. — At length, in 1847, appeared The Princess. This fairy stranger was not wholly welcome, at least to the reviewers. The grim, doughty veterans of The Edinburgh and The Quarterly were puzzled by its apparent fantastic incongruity, and almost shut their eyes to the depth of underlying thought. Twenty years have elapsed since then, and The Princess is now recognized in its true character, as the profound and artistic handling of a great living question.

In Memoriam. — Whatever disappointment was occasioned to the poet's admirers by The Princess, was more than compensated for by In Memoriam, in 1849. This elegy, unquestionably Tennyson's masterpiece, appeared anonymously, but every reader and critic recognized at once by whom and for whom it had been written. It also explained the author's long silence since 1832. In that beautiful allegory of In Memoriam beginning with the lines:

> On that last night, before I went
> From out the walls where I was bred,

Tennyson has symbolized, in the shape of a retrospective dream, his despair at the death of his friend and the temptation which he felt, and overcame, to abandon everything to idle, selfish grief. The maidens symbolize the muses with whom he had been dwelling, and whom he thought to desert; but for this he was reproved by the spirit

of his friend. This friend, it is almost superfluous to add, was Arthur Henry Hallam, the son of the historian, and a young man of great promise. He died at Vienna in 1833.

Character of the Poem. — In Memoriam is the growth of years of grief and self-communing; it is the quintessence of sorrow, crystallized into the most poetic form, and generalized for all mankind. The poet has struck every chord of woe in the human heart; he has a message for every mourner, a word of sympathy for every Job-like doubter. There is not, in any language, a poem that has a nobler mission, and fulfils that mission more nobly, than In Memoriam. It is not the selfish wailing of a man over the loss of his friend; it is the lamentation of the poet Jeremiah over all human misery.

Maud. — In singular contrast to In Memoriam came Tennyson's next poem — Maud. This very contrast, perhaps, was one of the reasons why Maud was received so coldly by the reviewers. They could not understand how the English Jeremiah should descend to write a love-song, and, blinded by prejudice, they pronounced poor Maud a failure. As in the case of The Princess, they again failed to see that Maud was not merely a beauty, but a type of the nineteenth century.

Idylls of the King. — But all the doubts and dismal prognostications of the quarterlies were dispelled, in less than four years, by The Idylls of the King. The very same journal — The Athenæum — that had pronounced Maud "unworthy of its author," spoke of The Idylls as "his best and most artistic work." The success of The Idylls was paralleled only by that of In Memoriam. In some respects it is perhaps a more popular book. Still, future ages, we think, will judge Tennyson chiefly by In Memoriam.

His later works, such as Enoch Arden, are rich in beautiful Tennysonian passages, but deficient in freshness.

Estimate of Him. — Tennyson's qualities as a poet may be best ascertained, perhaps, by comparing him with others of this century. He has not the vigor, or the broad, creative imagination of Byron; but he has all the depth of Wordsworth, and all the subtlety of Shelley, without the former's vagueness or the latter's eccentricity. Tennyson is essentially a lyric poet of the impassioned but reflective order; he is the child of the present generation in all its culture, its refinement, its tendency to doubt, its love of artistic form.

Style. — Tennyson's style is the most finished since the days of Shakespeare and Milton. At times, indeed, it seems almost too faultless, and makes the reader wish for a little of Browning's ruggedness. In the choice of words, especially of predicates, and in the adaptation of old or almost obsolete words to new uses, Tennyson has not his equal in modern English literature. Whether we read The Lady of Shallot, or Locksley Hall, or The Vision of Art, or In Memoriam, or The Idylls of the King, we find everywhere the most exquisite adjustment of word to thought, the rarest suggestiveness of imagery, and the most perfect freedom and variety of construction. In style, certainly, Tennyson is the first model after Milton.

Robert Browning.

Robert Browning, 1812 ——, stands conspicuous among the poets of his day, being inferior to Tennyson only.

Career. — Mr. Browning was educated at the London University. He was married in 1846 to the poetess Elizabeth Barrett, since which time he has lived on the continent, and chiefly at Florence, in Italy.

First Publications. — Mr. Browning's first publication was Paracelsus. It was highly commended by the critics, but met with little popular favor. He next produced the Tragedy of Strafford, which in the opinion of good judges ought to have been successful, but somehow it did not succeed, though presented by no less an actor than Macready.

Want of Popularity. — So has it been pretty much with all of Mr. Browning's writings. They give unmistakable evidences of genius, but they are not popular. The author does not court popularity, and apparently does not value it, not present popularity at least, preferring to await the verdict of "those who shall come after." But there is a studied obscurity in his meaning, particularly in his works of greatest mark, which will be quite as repellant to readers of the twentieth century as to those of the nineteenth. He will probably always have, as he now has, a few devoted worshippers, but he will never be the idol of the many. The critics will laud, but the people will not read.

Other Works. — His principal works, in addition to those already named, are Sordello; Pippa Passes, a Drama; The Blot in the 'Scutcheon, a Drama; King Victor and King Charles, a Tragedy; Colombe's Birthday, a Play; Lurria, a Tragedy; A Soul's Tragedy; The Return of the Druses; Dramatic Romances and Lyrics, containing many of those short pieces by which he is most generally known, as How we Brought the Good News from Ghent to Aix, The Pied Piper of Hamelin, etc.; The Ring and the Book. The poem last named is his largest work, and the one in which all his peculiarities, good and bad, are most strongly marked.

"Next to Tennyson, we hardly know of another English poet who can be compared with Browning. The grandest pieces in the volumes [This was written before the appearance of the Ring and the Book] are Pippa Passes, and a Blot on the Scutcheon. The latter, in the opinion of Charles Dickens, is the finest poem of the century. Once read, it must haunt the imagination forever; for its power strikes deep into the very substance and core of the soul."— *Whipple.*

Mrs. Browning.

MRS. ELIZABETH BARRETT BROWNING, 1807–1861, is generally admitted to be the greatest of English poetesses.

Early Career. — Mrs. Browning (Elizabeth Barrett) was the daughter of a wealthy merchant of London, and had the advantage of a superior education. She was, in particular, thoroughly versed in the Latin and Greek languages. She began authorship very early in life, writing both in prose and verse at the age of ten, and publishing a volume of poems at the age of seventeen. Her health was always delicate, so that she was unable to bear the strain of the highest intellectual achievements. Had her physical powers been commensurate with her intellectual, it would not be easy to assign a limit to what she might have accomplished. She undoubtedly had genius of the highest order. But a great poem, or a great work of art of any kind, can only be produced by the expenditure of great and long-continued labor, and to such labor Mrs. Browning's physical frame was at no time adequate. What she achieved, therefore, brilliant as much of it was, and enduring as some of it doubtless will be, must yet be accepted rather as an intimation of what she might have done than its full realization.

Works. — Her largest single work is Aurora Leigh, a narrative poem, which met with immediate and general favor. Casa Guidi Windows, written in Italy, and giving expression to her thoughts and feelings on Italian affairs, is thought to contain the

finest efforts of her genius. Some of her other publications are: The Drama of Exile; A Vision of the Poets; The Poet's Vow; Isabel's Child; The Rhyme of the Duchess May; The Romaunt of the Page; Prometheus Bound, a translation from the Greek; The Seraphim and Other Poems; Lady Geraldine's Courtship; The Cry of the Children.

She wrote also translations and paraphrases from Theocritus, Apuleius, Nonnus, Hesiod, Homer, Anacreon, and Euripides, and she contributed to the Athenæum a series of critical papers on The Greek Christian Poets.

Her Sonnets deserve particular mention; they are numerous, and of extraordinary excellence. Many a single sonnet in this collection is enough to make a reputation. The Sonnets from the Portuguese, so called, are thought to describe the love-making between her and Mr. Browning.

Her personal appearance is thus described by Mary Russell Mitford: "A slight, delicate figure, with a shower of dark curls falling on either side of a most expressive face — large tender eyes, fringed with dark lashes — and a smile like a sunbeam."

She was happily married in 1846 to the poet Robert Browning, and lived thereafter on the continent, chiefly in Italy, to the manifest improvement of her health. The poems of these later years are by far her best. "The poetical reputation of Mrs. Browning has been growing slowly, until it has reached a height which has never before been attained by any modern poetess, though several others have had wide circles of readers." — *North British Review*, 1857.

"She abounds in figures, strong and striking; sometimes strange and startling; sometimes grotesque and weird; often, one may say, unallowable; but always having a piercing point of meaning that gives warrant for their singularity. Swords have not keener edges, nor flash brighter lights, than the sudden similes drawn by this poet's hand. She illustrates at will from nature, art, mythology, history, literature, scripture, common life. She plucks metaphors wherever they grow; and to those who have eyes to see, they grow everywhere. Occasionally, taking for granted a too great knowledge on the part of her readers, even of such as are cultured, her figures are covered with dust of old books, and their meaning is hidden in a vexing obscurity. But, on the other hand, her sentences often are as clear as ice, and have a lustre of prismatic fires." — *Theodore Tilton.*

Mrs. Norton.

MRS. CAROLINE ELIZABETH SARAH NORTON, 1808 ——, is a poetess of no little celebrity.

Mrs. Norton is a grand-daughter of Richard Brinsley Sheridan. She was divorced from her husband, Hon. George Chapple Norton, in 1836.

Literary Career. — Mrs. Norton began her career as a writer very early in life. At the age of twelve she wrote a satire, The Dandies' Rout, and, at seventeen, The Sorrows of Rosalie. Her first work of merit, however, is The Undying One, a poem published in 1830. Since that time she has given to the world a number of tales and poems. The Voice from the Factories and The Child of the Islands, like Mrs. Browning's Cry of the Children, are vigorous protests against the degraded condition of the English poor. The Dream is a vigorous poem, and Aunt Carry's Ballads a collection of verses for children. Her later works, in prose and verse, are: Stuart of Dunleath, Lady of Garaye, Lost and Saved. Mrs. Norton also published a letter addressed to the Queen, upon Lord Cranworth's Marriage and Divorce Bill, which occasioned some discussion.

"Her ear for the modulation of verse is exquisite; and many of her lyrics and songs carry in them the characteristic of the ancient Douglasses, being alike 'tender and true.' It must be owned, however, that individuality is not the most prominent feature of Mrs. Norton's poetry." — *Moir.*

Alaric Watts.

ALEXANDER ALARIC WATTS, 1799-1864, has been prominent as a poet, an editor, and a journalist.

Mr. Watts does not appear to have enjoyed anything higher than a good school education. In 1822 he published a small volume, entitled Poetical Sketches, which was received at once into general favor. He was afterwards connected with the Leeds Intelligencer and the Manchester Courier. From 1824 to 1834 he edited The Literary Souvenir, an elegant annual, which, by its superb engravings, contributed largely to the culture of art in England. In 1833 he founded The United Service Gazette, an organ for the army and navy, from which he retired in 1843, in consequence of a protracted lawsuit with his partner. In 1851 he published a second volume of poems, entitled Lyrics of the Heart; some of them, written much earlier, handsomely illustrated. From 1841 to 1847 he was connected with the London Standard. Some of the poems in the Lyrics of the Heart are by Watts's wife.

"In his Poetical Sketches, an early work, as well as in his more recent Lyrics of the Heart, Alaric Watts has given abundant proofs, if not of high creative strength, of gentle pathos, of cultivated intellect, and an eye and ear sensitively alive to all the genial impulses of nature, of home-bred delights and heart-felt happiness." — *D. M. Moir.*

Procter — "Barry Cornwall."

BRYAN WALLER PROCTER, 1790–1868, better known as "Barry Cornwall," was a poet of great merit.

Mr. Procter studied at Harrow, being contemporary there with Lord Byron and Sir Robert Peel. He was a lawyer by profession, and held for many years a lucrative appointment in the Court of Chancery; he had besides ample means by inheritance.

Mr. Procter forms a connecting link between the present generation and one that has already become historical. So late even as 1866, he came before the public with a new work of considerable size, yet he was famous fifty years ago; — the contemporary and associate of Byron and Moore.

Mr. Procter's first publication, Dramatic Scenes, appeared in 1821. It was an attempt to reproduce some of the best features of the older English drama, and was remarkably successful. "None but a mind both of exquisite tact and original power could have created so many fine things in the very spirit of the old drama and of nature. He looks on the feelings of our daily human life through the soft light of imagination, rendering them dearer, tenderer, and lovelier to his human heart." — *Blackwood.*

Mr. Procter's other publications were: A Sicilian Story and Other Poems; Marcian Colonna, an Italian Tale, with three Dramatic Sketches, and Other Poems; Mirandola, a Tragedy, performed at Covent Garden with great success; The Flood of Thessaly; The Girl of Provence and Other Poems; Portraits of the British Poets, illustrated by Notes, Biographical, Critical, and Poetical; English Songs and other small Poems; Essays and Tales in Prose; Life of Edmund Keane, 2 vols., 8vo; Charles Lamb, a Memoir.

"If it be the peculiar province of Poetry to give delight, this author should rank very high among our poets, and in spite of his neglect of the terrible passion, he *does* rank very high in our estimation. He has a beautiful diction, and a fine ear for the music of verse, and great tenderness and delicacy of feeling. He seems, moreover, to be altogether free from any tincture of bitterness, rancor, or jealousy, and never shocks us with atrocity, or stiffens us with horror, or confounds us with the dreadful sublimities of demoniacal energy. His soul, on the contrary, seems filled to overflow with images of love, and beauty, and gentle sorrow, and tender pity, and mild and holy resignation. The character of his poetry is to soothe and melt and delight, to make us kind and thoughtful and imaginative, to purge away the dross of our earthly passions by the refining fires of a pure imagination, and to lap us up from the eating cares of life in visions so soft and bright as to sink like morning dreams on our senses, and at the same time so distinct and truly fashioned upon the eternal pattern of nature, as to hold their place before our eyes long after they have again been opened on the dimmer scenes of the world."— *Jeffrey, in the Edinburgh Review.*

Adelaide Procter.

ADELAIDE ANNE PROCTER, 1825–1864, daughter of the poet Procter, is herself a poet by divine right.

She is the "golden-tressed Adelaide" celebrated in one of her father's songs, and is thus mentioned by Willis, on the occasion of his visit to the family mansion: "A beautiful girl of eight or nine years, 'the golden-tressed Adelaide,' delicate, gentle, and pensive, as if she was born on the lip of Castaly, and knew she was a poet's child, completed the picture of happiness."

Miss Procter's first considerable publication was in 1858, a volume entitled Legends and Lyrics, a Book of Verses. It met with immediate success, and passed through a large number of editions. A second series of Legends and Lyrics appeared in 1860, and in 1862 A Chaplet of Verses.

"Seldom do we meet a collection of fugitive poems so pleasantly fulfilling friendly desire, and so able to bear the brunt of criticism as this. There is reality in it. It is full of a thoughtful seriousness, a grave tenderness, a fancy temperate but not frigid, which will recommend themselves to every one who has a touch of the artist in his composition. The manner (and this is much to say) is not borrowed. Without any startling originality, it is Miss Procter's own, and not her father's; not Wordsworth's; not the Laureate's; not referable to the Brownings." — *Lon. Athen.*

CHARLES SWAIN, 1803 ——, is often called "The Manchester Poet."

Mr. Swain was a native of Manchester, and was intended for the dyeing business. He left the business at the age of twenty-nine, to become an engraver, to which profession he adhered.

Ever since his twentieth year, Mr. Swain has contributed numerous poetical pieces to the periodicals. Some have been published in book-form. Among the best known are his Metrical Essays, Beauties of the Mind, Rhymes for Childhood. Dryburgh Abbey is a much admired elegy on Scott. Among Swain's admirers are such names as Montgomery, Wordsworth, and Southey.

PHILIP JAMES BAILEY, 1816 ——, published at the age of twenty a poem called Festus, which created a great sensation.

"It is an extraordinary production, out-Heroding Kant in some of its philosophy, and out-Goething Goethe in the introduction of the three persons of the Trinity as interlocutors in its wild plot. Most objectionable as it is on this account, it yet contains so many exquisite passages of genuine poetry, that admiration of the author's genius overpowers the feeling of mortification at its being misapplied, and its meddling with such dangerous topics." — *London Literary Gazette.*

The poem was subsequently both pruned and enlarged. "Every line has undergone the refining crucible of the author's brain, and has been modified by the greater maturity of his mind." Besides Festus, Mr. Bailey has published The Angel World; The Mystic; The Age, a Colloquial Satire.

Mr. Bailey was born at Nottingham, and studied for two sessions in the University of Glasgow. He afterwards studied law, and was admitted to the bar, but found a literary life more congenial.

TOM TAYLOR, 1817 ——, is a popular English writer and dramatist.

Mr. Taylor studied at the University of Glasgow and at Cambridge, and was for a time Fellow at Cambridge and Professor of English Literature in University College, London. He was also admitted to the bar, but seems to have devoted himself, of late, exclusively to authorship.

Mr. Taylor has contributed a number of articles to the London Punch, and to other periodicals. He has edited the works of Leslie, with a prefatory Essay, furnished the text for Birket Foster's Pictures of English Landscape, and translated the Ballads and Songs of Brittany. Mr. Taylor is probably best known, however, by his dramas. He is the author of several of the most popular plays of the recent stage, such as Still Waters Run Deep, The Overland Route, Our American Cousin, The Babes in the Wood, etc. He has also been associated with Charles Reade in the composition of Masks and Faces, Two Loves and a Life, and The King's Rival.

Talfourd.

SIR THOMAS NOON TALFOURD, 1795–1854, commonly called Sergeant Talfourd, was a prominent lawyer, essayist, and dramatist.

Talfourd studied the classics under Dr. Valpy, and law in the office of the celebrated Chitty. He rose to eminence in his profession, was appointed Justice of the Common Pleas, and knighted. He was also a Member of Parliament, and assisted in the passage of the Copyright Act.

Talfourd was one of the first to recognize Wordsworth's poetic merit, which he proclaimed in an essay entitled An Attempt to Estimate the Poetical Talent of the Present Age, 1815. Talfourd is also the author of the Memorials of Charles Lamb, 1848, and of numerous essays published in the London Magazine, Retrospective Review, Edinburgh Review, and other periodicals. His best known dramas are Ion, The Athenian Captive, and The Castilian. Felton pronounced Ion to be "the most successful reproduction of the antique spirit," — an opinion which can scarcely be sustained. His miscellaneous essays were collected and published in 1842.

Talfourd was a man of literary culture and poetic sympathies, but did not possess an imagination sufficiently creative to become a poet. He was an eminently success-

ful practitioner, and a generous, warm-hearted man, ever ready to help needy artists and men of letters. Henry Crabb Robinson's Diary contains many pleasing reminiscences of him.

Aytoun.

William Edmondstone Aytoun, 1813–1865, son-in-law of Professor Wilson (Christopher North), and Professor of Literature and Belles-Lettres in the University of Edinburgh, was for many years also a contributor and finally editor of Blackwood's Magazine.

Prof. Aytoun's publications are numerous. The following are the principal: Lays of the Scottish Cavaliers; Firmilian, a Spasmodic Tragedy; Poland and Other Poems; Bothwell, a Poem; Ballads of Scotland; Norman Sinclair; Life and Times of Richard I.

Prof. Aytoun's ballads are highly commended by all the critics. "They possess fluency, vigor, and movement, with an elevation of mind which is historical, if not poetical; they have the polish and the skill in the use of figures which might be expected from the professor of rhetoric and belles-lettres; they are animated by the sentiment of Jacobinism which is arising among a certain class of well-minded subjects of Queen Victoria; and they not only display the common knowledge of history, but show, in the prose introductions, that Mr. Aytoun has investigated and thought for himself." — *London Spectator.*

"The Spasmodic Tragedy is designed to criticize some modern manifestations of a most false and extravagant taste in poetry; and although the parody is somewhat long and elaborate, there runs throughout such a happy vein of humor, and the harmony of the verse is so full and flowery, that the reader's interest is never allowed to flag." — *Westminster Review.*

The "Lays" is by far his most popular work. Seventeen editions of it had been issued in 1865.

Richard Monckton Milnes, 1809 ——, is favorably known as a poet.

Mr. Milnes was raised to the peerage in 1863, as Baron Houghton. He is a prominent English politician, a liberal conservative, but rather noted for his independence. Mr. Milnes has contributed several articles to the reviews, chiefly the Westminster, and published several volumes of poetry, and sketches. His principal works are: Poems of Many Years, Poems for the People, Palm Leaves, (a sketch of travel in the East,) Life, Letters, etc., of Keats, etc. "The poetry of Richard Monckton Milnes possesses very considerable elegance and taste, a philosophic sentiment, and a graceful tenderness, but is deficient in individuality and power." — *Moir.*

Edward Moxon, —— 1858, is chiefly known as a publisher of choice editions of the poets. He wrote and published, however, two volumes of his own productions, Christmas, and a book of Sonnets. The latter was severely criticized in the London Quarterly Review.

Eliza Cook, 1817 ——, is the daughter of a London tradesman, and is very favorably known as a poet.

She began while still young to contribute to the higher class of London periodicals. In 1840, a volume of her poems was published, and met with favor. It has been frequently reprinted with additions. Some of the pieces which are general favorites are: The Old Arm-Chair, The Old Farm-Gate, The Last Good-Bye, Home in the Heart, etc. In 1849, she began Eliza Cook's Journal, which attained a wide popularity, and was continued until 1854. In 1864 she received a literary pension of £100 a year.

CHARLES SHIRLEY BROOKS, 1815 ——, is a dramatist and novelist of some note.

Works: Plays, Honor and Riches, The Creole, Our New Governess, The Lowther Arcade; Aspen Court, a Novel; Miss Violet and Her Offers; Letters of Travel in Russia, Asia Minor, and Egypt, published originally in the Morning Chronicle and afterwards in Longman's Travellers' Library. Mr. Brooks was originally intended for the law, and went through the usual studies, but found a literary life more congenial.

COVENTRY PATMORE, 1823 ——, is one of the favorite poets of the present day.

Among Mr. Patmore's minor poems are: The River, The Woodman's Daughter, Tamerton Church Tower, Faithful Forever. His chief work, however, is The Angel in the House, pronounced by Ruskin "a most finished piece of writing, and the sweetest analysis we possess of quiet, modern, domestic feeling." Complaint has been made of Mr. Patmore's poetry that it is occasionally careless and perverse in its style. For a number of years past, Mr. Patmore has been Assistant in the Library of the British Museum. He is also a steady contributor to the reviews.

JOHN STRUTHERS, 1776–1853, a poet of considerable note and merit, was born in Lanarkshire, Scotland.

Mr. Struthers was the son of a shoemaker, and began life by following his father's trade. Afterwards he learned printing, and was for thirteen years a proof-reader and corrector of the press, and for fifteen years keeper of the Stirling Library, Glasgow. His publications are: The Poor Man's Sabbath and Other Poems; The Peasant's Death, a Poem; The Winter's Day, a Poem; The Plough, a Poem; Dychmant, a Poem; Poems, Moral and Religious; A History of Scotland, 2 vols., 8vo.

GERALD MASSEY, 1828 ——, is among the best of the second-class poets of the day.

Mr. Massey is a native of Herts, the son of very poor parents. He received in his youth no education, and came to London in his fifteenth year as an errand-boy.

After attracting some attention by his poetical contributions to the newspapers, he published, in 1854, The Ballad of Babe Christabel, and other Lyrics. This has been followed by two other volumes, War Waits, and Craigcrook Castle. Massey's poetry is striking for its exuberant fancy, but lacking in depth; his versification is musical but often careless. His general style of thought is strongly Tennysonian.

"Robert Burns taught Scotchmen that poverty and hard work are unable to stifle genius; Massey has taught the same lesson to Englishmen. The future career of one who has drawn beauty from poverty, and strength from privation, is one on which all

men must look with interest, and some, perhaps, with a little anxiety. That it will be a brilliant one, we have little doubt. He is yet young, and may reasonably expect a long life. . . . We hope that when he dies he will leave many songs behind him in the hearts of the people of England, — songs which will assist them in the work of the day, and help to make the night beautiful." — *Alexander Smith.*

CHARLES MACKAY, 1814 ——, is the author of a large number of sketches and poems, and is one of the most popular song-writers of this century.

Mr. Mackay is a native of Scotland. He studied in London and on the continent; and has been on the staff of the Morning Chronicle, and editor of the Glasgow Courier and of the Illustrated London News. Among Mr. Mackay's best known works are: The Salamandrine, a Poem; Memoirs of Extraordinary Popular Delusions; Legends of the Isles, a poetical collection; Voices from the Crowd; Town Lyrics; Egeria. Mr. Mackay has written one hundred Songs for old English melodies, and published twenty-five with his own melodies. One of his songs that has spread far and wide is The Good Time Coming.

"In his Songs, as in all his writings, he has one great purpose at heart, from which he never deviates for a moment,— the promotion of human virtue and human happiness. Free government, equal laws, liberal institutions, an enlightened spirit in the ruling powers, the diffusion among all classes of the best feelings and charities of social and domestic life,—these are the objects which he pursues in every line of his writings. . . His verse is exceedingly sweet, flowing, and melodious; and his skill in the musical art has given him a command over the resources of rhythm which few English song-writers possess. In his happiest effusions he has combined the force of Burns with the elegance and polish of Moore." — *European Times.*

Sheridan Knowles.

JAMES SHERIDAN KNOWLES, 1784–1862, a native of Ireland, was an actor and a playwright of celebrity.

After a long and successful career as an actor, Mr. Knowles retired from the stage and entered the ministry of the Baptist Church. His principal plays are: Virginius, Caius Gracchus, The Beggar's Daughter, The Wife of Mantua, The Hunchback, etc. He is also the author of an admirable Course of Lectures on Dramatic Poetry. The chief objection raised against Mr. Knowles's plays is that they are deficient in unity of plot. On the other hand, the characters are life-like and vigorous, the scenes are well grouped, and the language is impassioned.

WILLIAM ALLINGHAM, 1828 ——, is an Irish poet of good repute. His works are the following: Poems; Day and Night Songs; Laurence Bloomfield in Ireland. A pension was granted him in 1864, on account of his poetical merits.

THOMAS KIBBLE HERVEY, 1804 ——, is an editor and a poet of repute. Mr. Hervey studied at Oxford and Cambridge, and afterwards read law, but abandoned that profession for the more congenial one of letters. He was editor of The Athenæum from 1846 to 1854. Hervey has published several poems: Australia; The Poetical Sketch-Book; The English Helicon; The Devil's Progress (a political satire), etc. It has

been the subject of general regret that one who shows such talent should have written so little.

Richard Henry Horne, 1803 ——, is a native of London. He entered the Mexican navy as a midshipman; settled in London as a man of letters; and, in 1852, emigrated to Australia. Mr. Horne has published a number of poetical and critical writings. The best known of his poetical pieces are Gregory VII., a Tragedy; and Orion, an Epic Poem. This last was originally published at a farthing a copy, as a sarcasm upon the low estimation into which epic poetry had fallen at that time.

F. W. Faber.

Frederick W. Faber, 1815–1863, was a poet of rare excellence, and also a writer of most exquisite prose.

Mr. Faber was a nephew of the distinguished theologian, George Stanley Faber. He was originally a clergyman of the Church of England, but became a convert to the Catholic religion, and a priest in that church. Works: Cherwell Water-Lily and Other Poems; Styrian Lake and Other Poems; Sir Lancelot, a Poem; Rosary and Other Poems; Jesus and Mary, a Catholic Hymn; Tracts on the Church and the Prayer-Book; Sights and Thoughts in Foreign Churches and Foreign People; Essay on Beatification and Canonization; Oratory of St. Philip Neri; Catholic Home Missions; Spiritual Conferences; All for Jesus; Growth in Holiness; The Blessed Sacrament; The Creator and the Creature; The Foot of the Cross; The Immaculate Conception; Ethel's Book, or Tales of the Angels.

Horatius Bonar, D. D., 1808 ——, is a religious poet of singular sweetness and beauty, many of whose sacred lyrics have already found their way into the hymnals of nearly every Protestant church.

Mr. Bonar has written in prose as well as verse, all his writings being leavened with a strong religious feeling. Works: Hymns of Faith and Hope, 3 vols.; Bible Thoughts and Themes, 4 vols.; God's Way of Peace; God's Way of Holiness; Night of Weeping; Family Sermons, etc.

"Bonar is one of the sweet singers of Israel. His genius as a poet is essentially lyrical. As a hymnist he resembles Watts; there is something of the same fire and devotion and poetical rhythm. Some of his hymns are real gems." — *Lutheran Observer.*

Rev. Edward Henry Bickersteth, son of the Rev. Edward Bickersteth mentioned in a previous chapter, has become widely known as the author of an epic poem called Yesterday, To-day, and Forever.

Mr. Bickersteth was educated at Cambridge, where he was distinguished for scholarship and taste, and repeatedly bore off the prize for poetic merit. "He exhibits the broad sympathies and deeply religious spirit of his excellent father, with richer gifts of genius. He is just in the full vigor of manhood, of polished yet simple manners, frank and genial in spirit, with a face that seems to glow with active thought while suffused with the serenity of goodness." — *Ray Palmer.* Mr. Bickersteth visited the United States, and made a most favorable impression wherever he went. His publications also have been received in this country with great favor.

Besides the large poem already named, Mr. Bickersteth has published a number of other volumes, of various sizes, both prose and verse. One of these, The Two Brothers and Other Poems, was reprinted in the United States, in 1871. Twelve other publications are enumerated in the London catalogues.

Charlotte Elliott.

CHARLOTTE ELLIOTT, —— 1871, is known among all English-speaking Christians by her beautiful hymn, Just as I Am.

Miss Elliott was a grand-daughter of Rev. John Venn. She lived during the greater part of her life at Torquay, but spent her last years at Brighton. She published Hours of Sorrow, 1836; Morning and Evening Hymns for a Week, 1842; Poems, 1863. She was through life an invalid and sufferer, and much of her own experience is breathed into her hymns. She edited The Invalid's Hymn-Book.

DORA GREENWELL, 1821 ——, born at Greenwell Ford, county of Durham, is a poetess of much merit.

She published a volume of Poems in 1848; a second volume of Poems, entitled Stories that Might be True, in 1851; Christina, a Poem, in 1860; a volume of essays on religious and social subjects; two prose works, The Patience of Hope, and Two Friends, etc. Her poetry has been received with much favor in the United States, as well as in England.

CHRISTINA G. ROSSETTI, 1830 ——, resides in London. She is the author of Goblin Market and Other Poems, and The Prince's Progress and Other Poems, both volumes being comprised in the volume of her poems published in this country. She has also written a volume of prose stories for children, called Commonplace and Other Stories, and a book of nursery rhymes for children, called Sing-Song.

Jean Ingelow.

JEAN INGELOW, 1830 ——, is favorably known as a poet and as a writer of tales and sketches.

Miss Ingelow was born in Boston, Lincolnshire, England, but has resided most of her life in London. Her first volume of poems was published in 1863, and at once gave her rank as one of the greatest living female poets. Her second volume of poems was published in 1867, and her last in 1870. She has written five volumes of prose stories for children, which have had a large sale. Within the few years in which she has become known to the literary world, her various works have had a sale of 100,000 volumes. One of her poems, High Tide on the Coast of Lancashire, has been a great favorite with American readers.

Swinburne.

ALGERNON CHARLES SWINBURNE, 1843 ——, is a young English poet, who has very recently risen to distinction.

Swinburne was born at Holmwood, near Henley-on-Thames. His early education was begun in France, and completed at Eton. He then entered the University of Ox-

ford, but did not take his degree. His earliest poems, contained in the notorious volume *Laus Veneris*, were not published until 1866, when the poet's fame had been already gained by his Atalanta and Chastelard. The outrageously gross and pantheistic character of the Laus Veneris injured Mr. Swinburne seriously in the public estimation. His Atalanta in Calydon, written in imitation of the Greek tragedy, was a marked success, and heralded the advent of a new poet. It was speedily followed by Chastelard, and The Song of Italy, which helped to swell the report.

It is impossible, as yet, to pronounce any final opinion upon Mr. Swinburne's genius. His works abound in passages of rare beauty, but the general effect is unsatisfactory.

E. R. Bulwer-Lytton — "Owen Meredith."

EDWARD ROBERT BULWER-LYTTON, 1831 ——, under his assumed name of Owen Meredith, has achieved merited distinction as a poet.

Mr. Lytton is the only son of Lord Lytton. He was educated at Harrow, and studied also at Bonn. He has been engaged chiefly in diplomatic service, first in Washington, 1849–1852, as private secretary to his uncle, Sir H. L. Bulwer, then successively at Florence, Paris, The Hague, Vienna, Copenhagen, Athens, and Lisbon. His first publication, Clytemnestra and Other Minor Poems, appeared in 1855, and was well received. Since that time he has published The Wanderer, a Collection of Poems in Many Lands; Lucille, a Novel in verse: Serbski Pesmi, a Collection of the National Songs of Servia; and The King of Amadis.

Morris.

WILLIAM MORRIS, 1830 ——, without any preliminary heralding, rose at once to fame by the publication, in 1867, of a long narrative poem called The Life and Death of Jason, and, in the years 1868–1871, of a still longer poem, called The Earthly Paradise.

The traveller through Ludgate Hill, London, who reads, as he passes, the sign Morris & Co, would hardly suspect that the active senior of the mechanical business there pursued was the author of a world-renowned series of poems. As in the case, however, of Grote, the English banker and historian, and of our American bookseller and naturalist, Isaac Lea, Mr. Morris has found, or made, the leisure, in the midst of the cares of trade, to produce a work which bids fair to have a permanent place among the great English classics.

Mr. Morris was born in London, and educated at Oxford. His first publication was The Defence of Guenevre and Other Poems, in 1853. It was not until the publication of Jason, however, in 1867, that he attracted any attention. This was followed by the publication, at intervals, in 1868–1871, of The Earthly Paradise, in four parts.

These poems are unlike any others in our literature, though more suggestive of the poetry of Chaucer than of anything else, and they place the author unquestionably in the rank of great poets.

The Earthly Paradise consists of legends derived from the classical and mediæval periods, set in a framework belonging to the age of Chaucer. "Certain gentlemen and mariners of Norway, having considered all that they had heard of the Earthly Paradise, set sail to find it, and after many troubles, and the lapse of many years, came, old men, to some western land of which they had never before heard." Missing the "Happy Isles," the fair Avallon, which poets had fabled, the worn and disappointed Wanderers find some comfort in the hospitality extended to them by the Elders

of this western city. Twice each month, at a solemn feast made for their entertainment, some chronicle of the olden time is rehearsed, alternately by one of the city Elders and by one of the Wanderers. The chronicles rehearsed by the city Elders are classical, being legends from the Greek mythology; those rehearsed by the Wanderers are taken from other traditions, chiefly mediæval. The twelve months of the year thus give occasion for twenty-four of these chronicles, each chronicle being by itself a long narrative poem. Between the several pairs of chronicles are pleasant interludes of song, keeping up the connection of the whole with the original adventure. The whole poem makes a large work about the size of the Canterbury Tales.

Robert Buchanan, 1841 ——, also of very recent celebrity, is sometimes called the Poet of the People.

Mr. Buchanan's first work, Undertones, appeared in 1860. Since that time he has published Idyls and Legends of Inverburn; London Poems; Wayside Posies; Danish Ballads. Mr. Buchanan was educated at the Edinburgh High-School.

II. THE NOVELISTS.

Dickens.

Charles Dickens, 1812–1870, was, on the whole, the greatest novelist of his day, and one of the greatest of all time.

His Career.—Dickens was designed for the profession of the law, and began studying for that purpose, but not finding the business congenial, he became a reporter of the parliamentary debates for some of the London papers. While engaged in this work for the Morning Chronicle, he wrote for the evening edition of that paper Sketches of Life and Character by Boz. These Sketches immediately arrested attention. One of the booksellers thereupon engaged Dickens to write, and a comic draughtsman to illustrate, the adventures of a party of cockney sportsmen. This was the origin of the famous Pickwick Papers by Boz, with Illustrations by Phiz. The book was instantly and universally popular. All England and America were in a roar over Pickwick, and Sam Weller, and the other notabilities of that wonderful book. From that date onward the author was in constant demand, the greedy public, like his own Oliver, ever "asking for more;" and he continued, up to the very day of his death, to pour forth book after book with unceasing and most prolific activity.

Visit to the United States.—In 1841 Mr. Dickens visited the United States, where he was lionized extensively, and on his return to England, he published in the following year American Notes for General Circulation. Some of his laughable caricatures of American manners and society gave great umbrage, the Americans then being more thin-skinned in such matters than they have since become, and forgetting that the humorist was doing for us exactly what we admired so much and

enjoyed so heartily in his dealings with his own countrymen. In his next succeeding novel, Martin Chuzzlewit, in which the hero has experience of American life, the same features appeared, and we Americans became seriously and most absurdly angry. But this feeling gradually passed away, and when, near the close of his life, he again visited our country, for the purpose of giving a course of public readings, he was everywhere received with the most hearty welcome.

Literary Projects.— In 1845 he established The Daily News, which has since become a leading journal of the metropolis. His connection with it, however, was of short duration. In 1850 he started a weekly paper, Household Words, which he conducted for several years, and which had a very large circulation. In 1859 he began another periodical of similar character, called All the Year Round. Most of his novels and tales appeared first as serials in the periodicals with which he was connected. For many years before his death he published annually a Christmas Story. These Christmas Stories became a notable feature in his authorship, and are among his very happiest efforts.

The following are Dickens's principal works: Pickwick Papers; Oliver Twist; Nicholas Nickleby; Master Humphrey's Clock; Barnaby Rudge; Martin Chuzzlewit; Dombey and Son; David Copperfield; Bleak House; Hard Times; Little Dorrit; A Tale of Two Cities; Great Expectations; Our Mutual Friend; The Commercial Traveller; Sketches by Boz.

Public Readings.— Mr. Dickens was an excellent reader, and he had all the talents and qualities needed to become a first-rate actor. Towards the close of his life he gave public Readings of portions of his own works, with great applause; and his second visit to America, which was in 1867, was for this purpose. It was strictly a professional tour, and was eminently successful. He gave a great pleasure to many hundreds of thousands of his admirers, and added by the tour both to his fame and his fortune.

Dickens died suddenly in the midst of his literary labors, and in the full maturity of his powers. His constitution, both mental and physical, was extremely active and vigorous, capable, apparently, of any amount of work that his royal will saw fit to impose; and, in the consciousness of this abounding strength, he drew too freely upon his vital force. He even went further, and stimulated his flagging energies by an over-generous diet and by the free use of strong drinks, to enable him to bear the enormous strain put upon his powers, until at length nature gave way, and he died in the very height and flood-tide of abounding life.

Thackeray.

William Makepeace Thackeray, 1811–1863, shares with Dickens and Bulwer in the supremacy of the world of fiction.

Career.— Thackeray was born in India, but educated at the Charter-House School, London, and at Cambridge. Life in the old Charter-House is depicted fully in The Newcomes, and University Life in Pendennis. Thackeray inherited a handsome fortune, which he lost and wasted. For some time he studied art in England and on the continent, but finally decided upon literature as a vocation.

Thackeray became a regular contributor to Fraser, Punch, The Times, The New

Monthly Magazine, and other periodicals. Many of his most brilliant sketches appeared in this fugitive form, and have since been collected and republished. Among them are The Book of Snobs, Fitzboodle's Confessions, and Mr. Michael Angelo Titmarsh's numerous sketches and essays. Nearly all these contributions, as indeed many of his subsequent novels, were humorously illustrated by the author himself. Thackeray's first great work, Vanity Fair, appeared as a serial in 1847–8, and was speedily followed by Pendennis. The next in order was Harry Esmond, published in 1852. To this was added, in 1855, The Newcomes, and in 1859 The Virginians. Lovel the Adventurer and the Adventures of Philip appeared in 1860 and in 1862, respectively.

At his death Thackeray left an unfinished novel, Dennis Duval. He had also contemplated writing a history of the reign of Queen Anne. Besides Thackeray's works of fiction should be mentioned his Lectures on the English Humorists of the Eighteenth Century, and on The Four Georges.

His Character and Standing.—Thackeray is familiar to all, through his own writings and through the numerous biographical sketches that have appeared since his death. His personal appearance was commanding, his manners were most genial. No other form was so well known to the habitués of his club and to the men about town. The news of his death cast a gloom over the literary world which was only equalled, scarcely surpassed, by the mourning for Dickens. Nor will it be necessary to dwell at much greater length upon his standing as a writer. The author of Vanity Fair and Harry Esmond will be his own best interpreter. At the same time Thackeray has been sorely misunderstood and even misrepresented.

Thackeray and Dickens. — It has long been the favorite occupation of a certain class of readers and writers to draw a comparison between him and Dickens, and always in favor of the latter. Dickens, in their view, is the man who sympathizes with the poor and lowly; Thackeray, the cynic painter of the follies of the rich. As a matter of fact, however, it may be conjectured that Thackeray was personally the more amiable of the two; and, as a matter of opinion, we have no reason for supposing that the writings of the one have had a healthier effect than those of the other. Each describes what he is most familiar with, each hates and lashes hypocrisy, sham, and affectation, and each loves the weakly erring. If Vanity Fair be the product of a cynic, the same must be said, with even greater truth, of the Pickwick Papers, which, with all their fun and mad cap humor, are little more than a travesty of English society without one solitary redeeming thought or character.

Both Realistic. — The fact is, that Thackeray, as well as Dickens, is intensely realistic. He describes men and women as he finds them in the world in which he lives. In his method, however, he differs widely from Dickens, and shows his own immense superiority. He does not content himself with drawing portraits or caricatures; he takes a strongly marked character, divests it of everything merely accidental, makes it general, and thus creates a type of character. Thus Major Pendennis and young Pen himself are not merely individuals; they are types of their whole class. The same may be said of Becky Sharp, Ethel Newcome, Beatrix Esmond. By the side of them, the Pecksniffs, Gradgrinds, Squeerses, fade away into mere names — labels for bundles of hateful qualities.

It is difficult to pronounce upon the comparative merits of Thackeray's works. Perhaps Harry Esmond is the most artistic, Vanity Fair the cleverest, and The Newcomes the most satisfactory. Nothing in them, however, surpasses, as a creation, the faultless figure of Major Pendennis. No one, not even Shakespeare, could have exhausted more completely the characteristics of bachelor-uncledom.

In style, Thackeray is most happy. His pages tingle with satire, or radiate with

broad humor. There is no vagueness, no weakness, in the strokes with which he portrays or narrates. Everything suggests healthy life, thought, and emotion. Even his minor works display the same unerring hand. For those of his readers who are familiar with French and German, the strange pseudonyms which he coins for his foreign characters have something inexpressibly humorous. His Lectures, also, are full of healthy humor and sound analysis. In short, as a man and a writer, Thackeray has left, by his death, a void in English letters which will not soon, perhaps never, be filled, and a fame second only to that of Scott.

Miss Anne Elizabeth Thackeray, daughter of W. M. Thackeray, has gained considerable applause as a writer of tales and sketches. The following is a list of her works: The Story of Elizabeth; The Village on the Cliff; Five Old Friends; Esther and Other Sketches.

Bulwer-Lytton.

Sir Edward George Bulwer-Lytton, 1805 ——, stands clearly in the first class of English novelists. Bulwer, Thackeray, and Dickens form a trio of great names, so nearly equal that it is not easy to determine which should bear the palm. Each has his advocates; each has, in fact, a greatness of his own, differing in kind, rather than in degree, from that of the others.

Career. — Bulwer obtained, in 1844, the royal license to change his name from Bulwer to Bulwer-Lytton, the Lytton being his mother's family name. He is a son of General Bulwer. His early education was superintended by his mother. He afterwards studied at Cambridge. Aside from his immense labors as an author, he has served twice in Parliament, and was elected in 1856 Lord Rector of the University of Glasgow.

Lord Lytton, or Bulwer, as he is generally known to American readers, evinced very early in life an aptitude for letters. At the age of fifteen he published Ismail, an Oriental Tale, and, at twenty, carried off the Chancellor's Prize by his poem, Sculpture He may be considered to have fairly made his debut as an author, however, in 1828, by the publication of Pelham. Since that time an unremitting stream of novels and other works has poured from his pen. They are so well known in England and America that a complete list of them is scarcely necessary in this place.

Bulwer's principal novels are perhaps Pelham; Devereux; Eugene Aram; The Last Days of Pompeii; Rienzi; Harold, the Last of the Saxon Kings; The Caxtons; My Novel; What Will He do with It; A Strange Story. Bulwer has also published several dramas, of which Richelieu and The Lady of Lyons are the most famous; The New Timon and Other Poems; and many poems and ballads translated from Schiller. In the field of politics Bulwer has distinguished himself as a pamphleteer by The Crisis, Letters to John Bull, Esq., and other able writings of the kind.

The preceding sketch is only an outline of Bulwer's varied, intense, and protracted labors. He is probably the most prolific English writer of fame in the present century, and, in company with Scott, Dickens, and Thackeray, the most widely read.

Character as a Novelist.—Those of his novels which have their scene in England portray the society of the upper classes almost exclusively. They are full of life and energy, the characters are strongly marked, the plot is deeply laid, if not always probable, and the language flows smoothly, and, at times, even eloquently. It must be objected to his novels, however, that they have a feature of sameness. That is to say, the same fundamental characters of ex-minister, the young lord his friend, unknown heir, villain, etc., are repeated, in slightly varied forms, through a long series of works. The language, too, is often grandiloquent rather than eloquent, and the style is diffuse.

Bulwer cannot be said to have created any new types of character. He has portrayed certain features and elements of English society, and classified the characters which compose that society. But he has produced no grand creations, that will be handed down to coming generations as models — no such men and women as Jennie Deans, Caleb Balderstone, Becky Sharp, Major Pendennis, Mrs. Gamp, Mr. Micawber, and many others that might be selected from the works of his great contemporaries.

Bulwer's historical novels display great reading and remarkable powers of invention; Harold, Rienzi, and The Last Days of Pompeii are, as art-constructions, superior to anything in their line except Thackeray's Esmond and Virginians. As a dramatist Bulwer can best be judged by the success of his Richelieu and his Lady of Lyons, standing pieces in every theatrical *répertoire*. The characters are well drawn and the action is intense. Bulwer's translations have the merit of being spirited and smooth, but not always close, renderings of the original.

Lady Rosina Bulwer-Lytton, daughter of Francis Wheeler of Limerick, Ireland, and wife of Bulwer the novelist, has herself published several novels: Charley, or The Man of Honor; The Budget of the Bubble Family; Bianca Cappello, an Historical Romance; Memoirs of a Muscovite; The Peer's Daughters; Miriam Sedley; Behind the Scenes; The School for Husbands, etc.

Rt. Hon. Sir Henry Lytton Earle Bulwer, 1804 ——, a brother of Sir Edward, is, like him, distinguished as an author and a diplomatist. Works: An Autumn in Greece; France, Social, Literary, and Political; The Monarchy of the Middle Classes; Historical Characters, Talleyrand, Cobbett, Mackintosh, and Canning.

Disraeli—Father and Son.

Isaac Disraeli, 1766–1848, was of Jewish extraction, the son of a Venetian merchant, but was born in England, near London, and was educated at Leyden and Amsterdam.

Having literary tastes, and ample means for their indulgence, Mr. Disraeli addicted himself through life to investigations which have redounded greatly to the benefit of English letters. At first he tried his hand at poetry, but finding the muses not propitious, he wisely forsook them, and confined himself thereafter to prose composition.

He wrote: Curiosities of Literature; Calamities of Authors; Quarrels of Authors; Amenities of Literature; Literary Miscellany; Literary and Political Character of James I.; Life and Reign of Charles I., 5 vols., 8vo; Manners and Genius of the Literary Character; Dissertation on Anecdotes; The Genius of Judaism; Vaurien, a Satirical Novel; Flim Flams, or the Life of My Uncle, etc.

"He is one of the most learned, intelligent, lively, and agreeable authors of our era: he has composed a series of works, which, while they shed abundance of light on the character and condition of literary men, and show us the state of genius in their land, have all the attractions, for general readers, of the best romances." — *Allan Cunningham.*

"We fear not to say, that no man who has perused these volumes [Curiosities of Literature] attentively, can fail to be a great, a very great deal more knowing than he was when he began." — *Blackwood.*

Rt. Hon. Benjamin Disraeli, 1805 ——, son of Isaac, added to the literary tastes of his father a strong passion and talent for political life.

Mr. Disraeli published his first work, Vivian Grey, in 1826, when he was only twenty-one years old, and from that time to the present, now almost half a century, he has been a man of mark, and has been continually rising.

In political life, after several sharp contests and defeats, he succeeded in getting into Parliament. There he has signalized himself by brilliant abilities as a debater; he rose to be at different times Chancellor of the Exchequer and leader of the House of Commons, and finally, in 1868, to be Prime Minister. The tory and aristocratic party, of which he is a member, dislike and distrust him, but cannot dispense with the aid of a leader of such brilliant abilities, and have yielded some of their most cherished notions rather than break with him. "Gradually, almost imperceptibly, he has weaned his party from their most flagrant errors. He has taught them to profess, at any rate, and probably to feel, a sympathy for the great body of their countrymen." — *London Times.*

Busy as has been his political life, Mr. Disraeli has found leisure to keep himself constantly before the public as an author, and his publications have been almost as numerous as the years. His principal productions are the following: Vivian Grey; Voyage of Capt. Popanilla; The Young Duke; Contarini Fleming; Alroy, the Wondrous Tale; Henrietta Temple; Venetia; Coningsby, or the New Generation; Sibyl, or the New Nation; Ixion in Heaven; Tancred, or the New Crusade; Lothair. Besides his works of fiction, he has written several poems, but not of much note, and numerous political essays. He has edited most of the works of his father, and has written a Political Biography of Lord George Bentinck.

Lothair, the last of Mr. Disraeli's fictions, was written in the midst of his most engrossing occupations as a political leader in Parliament, and created a prodigious sensation on account of its but thinly veiled pictures of living men and women in the very highest circles of English society. A vein of scandal, indeed, runs through nearly all his fictions, beginning with Vivian Grey.

"He has written many works of fiction, all, we believe, successful, and some of them among the first of their time: some verse, in which he has rather tried than exercised his powers; and political essays, anonymous but acknowledged, in which the thing to be said was evidently much less valued than the manner of saying it. The Adventures of Capt. Popanilla deserves to be remembered as an admirable adaptation of Gulliver to later circumstances; and the Wondrous Tale of Alroy is a more imaginative attempt to naturalize in our language that rhyme and assonant prose which has so great a charm for Eastern ears." — *Edinburgh Review.*

Trollope — Mother and Sons.

Mrs. Frances Trollope, —— 1863, mother of the two distinguished sons of the same name, was herself a writer of no mean abilities.

Mrs. Trollope passed three years in America, and afterwards travelled and resided a number of years on the continent. In 1831 she published two volumes on the Domestic Manners of the Americans, which gave great dissatisfaction to the nation de-

scribed, and were also severely handled by critics in England. The book was one of the many of like kind on that subject, whose appearance forty or fifty years ago was the regular signal for denunciation and counter-denunciation. Mrs. Trollope's work contained a fair share of gossipy truth, many mistakes, and not a few absurdities. It was succeeded by one or two other books of travel, and a formidable list of novels, which were in great favor at the time, but which are now neglected for more recent favorites.

"Mrs. Trollope's chief defect is coarseness and violence of contrast; she does not know where to stop, and is too apt to render her characters not ridiculous only, but odious, in which she offends against the primary laws of comic writing. Moreover, she neglects light and shade in her pictures; her personages are either mere embodiments of all that is contemptible, or cold abstractions of everything refined and excellent. Her best work is, perhaps, 'The Widow Barnaby,' in which she has reached the ideal of a character of gross, full-blown, palpable, complete pretension and vulgar assurance. The widow, with her coarse, handsome face, and her imperturbable, unconquerable self-possession, is a truly rich comic conception."—*Shaw.*

ANTHONY TROLLOPE, 1815 ——, son of the preceding, has attained great eminence as a writer of novels.

Mr. Trollope was employed for a number of years in the English Post-Office Department. He does not appear to have prosecuted his studies any farther than in the public schools of Winchester and Harrow. His career as a novelist was begun comparatively late in life, in 1847, by the publication of the Macdermots of Ballycloran.

Mr. Trollope's subsequent novels are so numerous and so uniformly good that it is rather difficult to specialize among them. La Vendée, Barchester Towers, The Bertrams, Orley Farm, may perhaps be cited as the best. Besides his novels, Mr. Trollope has published several volumes of travel, the best known of which are The West Indies and the Spanish Main, and North America. He has also contributed largely to the magazines and weekly papers of London.

Character as a Novelist.—As a writer of prose fiction, Mr. Trollope may be set down as among the very foremost in the second class — reserving the first class for such magnates as Scott, Thackeray, Dickens, and Bulwer. He has not created any really great characters, either male or female, or invented any remarkable narratives. But, on the other hand, his novels are intensely realistic portraitures of English social life. The women, in particular, interest us because they are the same, slightly idealized, it is true, that we meet, or should be glad to meet, in our everyday life, the fresh, healthy outgrowths of the cultured classes of England.

All Mr. Trollope's works are clothed in an atmosphere of healthy and robust purity, alike removed from sentimentality and extravagance. These qualities, combined with ease of style, have procured for the author an immense popularity which shows no signs of diminution. The student of English manners can find no apter illustration, perhaps, of the contrast between the present century and the past, than by comparing Tom Jones with the exquisite little story of Orley Farm.

THOMAS ADOLPHUS TROLLOPE, 1810 ——, a brother of the novelist Anthony Trollope, is himself a novelist of repute and also an historian.

Mr. Trollope, who was educated at Oxford, has been a permanent resident of Flor-

ence for the last twenty years and more. He had travelled extensively on the continent before that time. Many of his novels are illustrative of Italian life and history. Among them are Paul the Pope and Paul the Friar, La Beata, Guilio Malatesta, Beppo the Conscript, etc. Among his biographical sketches are A Decade of Italian Women, The Girlhood of Catharine di Medici and Filippo Strozzi. He has also published several volumes of sketches of travel, such as A Summer in Brittany, A Summer in Western France, A Lenten Journey in Umbria and the Marches of Ancona. On the other hand, Lindisfarm Chase, Artingale Castle, and the Garstangs of Garstang Grange are stories of England.

Mr. Trollope's great work, however, is his History of the Commonwealth of Florence to the Fall of the Republic (1531), published in 1865. Of this it is safe to say that it is one of the most valuable contributions to special history that our literature possesses. The theme is splendidly fascinating, and the historian has spared no trouble or time in investigating original works and documents. The work reads more like a romance than a sober historical narrative. The author may be reproached, perhaps, with diffuseness, and his style is occasionally undignifiedly familiar. But he has certainly succeeded in portraying the wonderful Italian republic in all its glory, its meanness, its greatness, its weakness, its party strife, its art splendor, and its sudden catastrophe.

Charles Reade.

CHARLES READE, D. C. L., 1814 ——, is one of the great English novelists of the present day.

Mr. Reade studied at Oxford, and was admitted to the bar, but seems to have given up the law entirely for letters. His first novel, Peg Woffington, appeared in 1852, and established his fame. It is unsurpassed, in true artistic merit, by any of its more ambitious successors. The most important of these are Christie Johnstone, Never too Late to Mend, White Lies, Love Me Little Love Me Long, The Cloister and the Hearth, Hard Cash, Griffith Gaunt, Foul Play (written conjointly with Boucicault), and Put Yourself in His Place.

Character as a Writer.— Mr. Reade's merits and failings have been so much discussed of late,— in the controversy over Griffith Gaunt,— that they need not be repeated here in detail. No English novelist has ever surpassed him in the ability to delineate human character, and lay bare the springs of human action. We may dislike the personages themselves, and object to the general tendency of the works as prejudicial to sound morality, but we cannot refrain from admiring the ease and precision of the writer's art. Charles Reade's men and women, passionate and unscrupulous as they may often be, are creatures of flesh and blood, and not mere lay-figures. Particularly is this true of the women characters. Here Reade is infinitely superior to Dickens, and even surpasses Thackeray, except when the latter is at his very best. In this respect Reade is inferior, if to any one, only to "George Eliot," and even this inferiority is not due so much to the manner of execution as to the quality of the characters portrayed.

The dialogue in Reade's works is easy, and the descriptions are graphic. The style throughout is the full and hearty expression of intense emotional life. It must be noted, however, that Reade, in his later works, shows strong symptoms of mannerism and a disposition to rely upon sensational positions and unnatural effects. Certainly no other of Reade's works will compare with the simplicity and the fresh exuberance of Peg Woffington. Griffith Gaunt is perhaps the most striking. It is a very artistic presentment of a very hateful theme. The general conception and atmosphere of the

piece place it in the French school. Instead of treating the dark side of married life as a tremendous ethical and psychological problem, as Goethe has done in his Elective Affinities, Reade regards it rather as a background that may serve to lighten the brilliant forms and trappings of the actors.

It should also be borne in mind that several of Reade's works, especially his Never too Late to Mend, and his Put Yourself in His Place, belong to the class of novels known as tendency-pieces, *i. e.*, works of imagination intended to effect some ulterior object. Generally, as in the case of these two under discussion, the ulterior object is some social reform, which the writer hopes to bring about by showing, by means of concrete, living example, the pressing want of improvement. Thus, Never too Late to Mend was a vigorous protest against the then existing prison-system of England, and Put Yourself in His Place was intended to show the evils of Trades Unions. The great danger, for all such tendency-pieces, is that unless they possess some general human interest, over and above this special theme, they will themselves pass away with the evil which they have helped to destroy.

William W. Reade, —— ——, a nephew of Charles Reade, and a graduate of Oxford, has written several works: Charlotte and Myra, a Puzzle; Liberty Hall, a Story of Colleges; The Veil of Isis, or the Mysteries of the Druids; Savage Africa, a book of wild travel, etc.

Mayne Reid.

Captain Mayne Reid, 1818 ——, is the author of a large number of works descriptive of adventure, half fact, half fiction, which are chiefly captivating as boys' books.

Capt. Reid was a native of the north of Ireland, and began studying for the ministry. Impelled by a love of adventure, he abandoned his theological studies, and in 1838 migrated to the United States. Here he passed several years in travelling through the Indian country. After returning to civilization, he contributed largely to the press of New York and Philadelphia. In 1845 he enlisted as a volunteer, and served through the Mexican War. In 1849, he was about to join the Hungarian revolutionists, when he learned of Görgey's surrender. He thereupon settled in London, and began that series of boys' books of adventure which has since carried his name over both continents.

The list of his publications up to date is very long. There are forty odd works, written in the same general style. The best of them are, perhaps, The Rifle Rangers, The Boy Hunters, The English Family Robinson, The Forest Exiles. They have been highly commended for the freshness and accuracy of their descriptions, and their general healthy tone.

Charles Kingsley.

Rev. Charles Kingsley, 1819 ——, has gained distinction in several walks of literature, but is chiefly known as a novelist.

Mr. Kingsley is a native of Devonshire. He was educated at Cambridge, and is a clergyman of the Church of England, belonging to what is known as the "Broad Church Party."

Mr. Kingsley is one of the most popular authors of the century. His first work of prominence was Alton Locke, a novel depicting the times of the Chartist troubles in England. This was followed by Yeast, in 1851; by Hypatia, in 1853, the scene of which is laid in Alexandria during the times of the early Christian Church; West-

ward Ho! or Sir Amyas Leigh, in 1855; Two Years Ago, 1857; The Heroes, or Greek Fairy Tales for my Children; Hereward, the Last of the Saxons.

Besides these, his principal works, Mr. Kingsley has published several volumes of Sermons and several Lectures on historical and social subjects, and, very recently, At Last, or Sketches of Travel in the West Indies. His Poems were first published in a collected form in 1856. Prominent among them may be mentioned the ballad of The Three Fishers, and The Sands of Dee.

Discussing, as he does, the gravest problems of Church and State in a liberal, not to say radical, spirit, Mr. Kingsley has been subjected to severe and oftentimes unjust criticism. Blackwood's Magazine, in particular, has been very severe in its strictures.

Character.— Mr. Kingsley is no doubt far from being an exact historical writer. Now and then, in his works of fiction, he is guilty of anachronism in his characterizations, although not in his incidents. Even his professedly historical Lectures are tinged too much with the spirit and style of fiction. But, with all his defects, his great merits as a writer and thinker are beyond question. His characters, even when not perfectly historical, are still perfectly human — creatures of flesh and blood and brains. His style is vigorous in the extreme, pointed without being strained, elegant in the selection of words, and abounding in passages of the rarest beauty. His poetical pieces have the merit of uniting depth and intensity of feeling with perfect simplicity of language, while their imagery is suggestive rather than descriptive.

Henry Kingsley, 1830 ——, brother of Charles Kingsley, is a rising novelist of the day. His principal works, so far, are The Recollections of Geoffry Hamlyn, Ravenshoe, Austin Elliot, The Hillyars and the Burtons, Leighton Court, Silcote of Silcotes.

Thomas Hughes.

Thomas Hughes, M. P., 1823 ——, better known in America, as in England, by his pseudonym of Tom Brown, is the author of several popular works.

The works by which chiefly Mr. Hughes acquired celebrity are: Tom Brown's School-Days, describing life at Rugby under the administration of Arnold, and Tom Brown at Oxford, describing life at the University.

Personal History.— Thomas Hughes was born at Donnington Priory, in Berkshire, and educated at Rugby and Oxford. He passed through Oxford in the very height of that extraordinary intellectual ferment which, beginning with the Tractarians, ended in supplying English Catholicism on the one hand, and English Radicalism on the other, with their most active and efficient recruits. Thomas Hughes had gone to Oxford from Rugby, where his warm, loving, and earnest nature had been deeply and permanently affected by the influence of Dr. Arnold. His College of Oriel was, of all the Oxford colleges, the most profoundly stirred by the Tractarian movement; and although Mr. Hughes is not to be classed with the thinkers and theologians upon whom and through whom that movement produced its most memorable effects, it nevertheless modified and gave tone to his subsequent career.

Career at College.— He was more conspicuous at college for his manliness of character than for his scholarship. The athletic sports which he has described so well in his stories of school and University life found in him a most ardent practical disciple. Perhaps his first appearance as an author was in the pages of a University publication called "Weeds from the Isis," in which he printed a lively and picturesque

poetical account of a great University boat-race. Doubtless he then little dreamed that twenty years afterwards he would be called by American voices to preside as umpire over a similar contest between the crews of an English and an American University.

Subsequent Career. — On leaving Oxford, Mr. Hughes began the study of the law, under the guidance of an eminent lawyer who died but recently, full of years and of honors, as Chief Baron Pollock of the Exchequer. He took, however, quite as deep an interest in the great social questions which had begun a quarter of a century ago to agitate England, as in his legal researches. He attached himself to the group of active and earnest young men who made Frederic Dennison Maurice their central guide and teacher; and with the two Lushingtons, Mr. Malcolm Ludlow, Charles Kingsley, Llewellyn Davies, and Lord Goderich, now the Marquis of Ripon, he soon became well known as a hard-working believer in the possibility of saving English society by elevating the lower classes of England. From the foundation of the "Working Men's College," in London, Mr. Hughes gave himself without stint to its service. The elevation and manliness of his nature early won for him not only the confidence but the frank admiration of his associates. He sat, unconsciously enough, to Charles Kingsley for the character of Sir Amyas Leigh in the charming romance of "Westward Ho!" In the promise of his early manhood he married Miss Fanny Ford of Devonshire, a niece of Richard Ford, the cynical but clever author of the famous "Handbook of Spain," and established himself in a delightful little homestead at Wimbledon, in Surrey, which he has long since exchanged for a London house in Park Street, Grosvenor Square. He has had little success in Parliament, though a hard and honest worker on committees. He is not facile enough and not diplomatic enough for a successful politician. In 1870 Mr. Hughes visited America, and had a most cordial reception.

His Authorship. — It was in 1857 that Mr. Hughes first became known as an author, or indeed widely known at all. His account of "Tom Brown's School-Days at Rugby," which was to a very considerable degree autobiographical, took immediate hold upon the public heart. Its success was a triumph of character quite as much as of ability. The style had the literary charms, indeed, of directness, strength, and simplicity; but its supreme charm lay in its transparent veracity. Tom Brown at Oxford, which followed, was of the same general character, though less fresh and forcible.

Lever.

CHARLES J. LEVER, M. D., 1809 ——, is one of the best and most popular novelists of the century.

Mr. Lever is a native of Ireland. He was educated at Trinity College, Dublin, and afterwards studied medicine on the continent. For a number of years, he was a successful practitioner, but after 1842 he devoted himself exclusively to letters. Lever's principal works are Harry Lorrequer, Charles O'Malley, Jack Hinton, Tom Burke, Maurice Tiernay, and Kate O'Donoghue.

As a delineator of the droll side of Irish life and character, and of army life in general, Lever is unequalled. The plot of his novels is usually weak, and the professed heroines are tame and conventional. But the other characters are all highly marked, and reveal a wealth of humor and fun that borders on the incredible. They are all excellent, and some of them, like Mickey Free and Major Monsoon, may be safely classed among the greatest literary creations. Lever's later works are not so good as his early ones, because they treat of the same general themes, and are consequently lacking in freshness. There is a charm, a fascination, about such books as Harry Lorrequer, Charles O'Malley, and Jack Hinton, that captivates the young imagination,

and does not lose its power even in after-life. Of all care-dispelling, mirth-provoking books, Charles O'Malley is the most genial. It is one carnival of wit, humor, and revelry from end to end, with just enough of the shady side of life to temper the merriment, and prevent it from becoming monotonous, as is the case in "Verdant Green."

It may be added, in conclusion, that Lever has long been editor of the Dublin University Magazine, and has also published many contributions in Blackwood's Magazine.

Lover.

SAMUEL LOVER, 1797–1868, a native of Dublin, was the author of a number of sketches, songs, and novels of Irish life.

The best known of Lover's novels are Rory O'Moore, Handy Andy, and Treasure Trove. The Angels' Whisper, Rory O'Moore, and Molly Bawn are the most admired of his songs.

For a number of years Mr. Lover delivered in Great Britain and the United States a course of Irish Evenings, or entertainments in which he told his own stories, and sang his own songs to his own music. The broad, blundering fun of Handy Andy has been welcomed everywhere. But Mr. Lover cannot compare with his great rival, Charles Lever. The latter has infinitely more play and delicacy of feeling, and a wider range of character, as well as keener insight. Mr. Lover's books are simply funny.

Warren.

SAMUEL WARREN, M. D., 1807 ——, is prominent both as a novelist, and as a writer on law. He is one of the few who have succeeded in reconciling the lighter muse with the proverbially "jealous mistress."

Mr. Warren studied medicine at the University of Edinburgh, but soon turned aside to the profession of the law. He has held various legal offices, and he sat in Parliament for two terms. For a number of years he was Recorder of Hull. In 1859 he was appointed Master in Lunacy.

His legal treatises have all been highly recommended by the best authorities. The principal are: Popular and Practical Introduction to Law Studies; Select Extracts from Blackstone's Commentaries; The Moral, Social, and Professional Duties of Attorneys; and Blackstone's Commentaries systematically abridged and adapted to the Existing State of the Law.

But Dr. Warren is far better known as a novelist than as a writer of legal treatises. His earliest work, Passages from the Diary of a Late Physician, a collection of sketches, first appeared in Blackwood's Magazine, and attracted general attention. So intense was the air of reality about these sketches that one of Dr. Warren's critics found fault with them as a betrayal of professional confidence. His next — and also his best work — was Ten Thousand a Year, which likewise appeared in Blackwood as a serial. This novel has its faults, and grave ones; it is too long, and, being written in the interests of the Conservative party, betrays too palpably its tendency. But with all its defects, it is a delightfully fascinating book, and some of its characters have already passed into the permanent gallery of great English creations. Tittlebat Titmouse and Oily Gammon stand on an equal footing with Oliver Twist and Uriah Heep. Warren's other works, Now and Then, and the allegorical poem of The Lily and the Bee, are decidedly inferior.

G. P. R. James.

George Payne Rainsford James, 1800–1860, was the most voluminous novelist of his day.

Mr. James was a native of London. While still very young he attracted the attention of Washington Irving, who encouraged him in his attempts at authorship. In 1822 appeared his first work, Edward the Black Prince; in 1829, Richelieu, which had first received in manuscript the approving verdict of Sir Walter Scott. From this time on, Mr. James was the producer of an almost interminable series of historical novels, amounting to one hundred and eighty-nine volumes. He is a pleasing writer, and very popular; but his works have a monotony of plot, character, and description, that render them tiresome to the critical reader. Any one of them is almost the precise counterpart of all the others. Mr. James cannot be said to have added any new creation to the world of imagination.

Wilkie Collins.

William Wilkie Collins, 1824 ——, is a distinguished novelist, and the son of William Collins the landscape painter.

The first publication of Wilkie Collins was a Life of his father, in 1848. Since that time he has written Rambles beyond Railways; Antonina, or the Fall of Rome; Basil; Mr. Wray's Cash-Box; Hide and Seek; After Dark; The Dead Secret; Armadale; The Moonstone; No Name; Queen of Hearts; Woman in White; Man and Wife, etc.

"Mr. Wilkie Collins has justified the expectations that were formed of him on the appearance of his first acknowledged romance, Antonina. Since then he has gone on steadily improving, each work making progress on the preceding one. In his earlier works he delighted in the morbid anatomy and painful delineation of monstrous growths of miscalled human nature. As his mind has matured and mellowed, it has become healthier. Mr. Collins has the faculty of invention well under control; and he keeps clear of extravagance, either in style or sentiment."—*London Athenæum.*

Other Novelists.

There are, in this period, many other writers of fiction, who are authors of no little mark. A few of them only can be mentioned.

William Harrison Ainsworth, 1805 ——, has attained some celebrity as a novelist. "Jack Sheppard," and other tales of the same kind, making heroes of the lowest class of criminals, gave the author for a time a most unenviable reputation. His later stories, such as The Tower of London, Old St. Paul's, Windsor Castle, and St. James's Palace, are in a better vein.

Thomas Colley Grattan, 1796–1864, a popular Irish novelist, was born in Dublin. He spent some time on the continent, of which many traces appear in his works, and he was British consul at Boston, U. S., from 1839 to 1853. The following are his principal publications: Highways and Byways, or Tales of the Roadside, picked up in the French provinces by a walking gentleman; Traits of Travel; Men and Cities, or Tales of Travel; Legends of the Rhine; Philibert, a poetical romance; The Heiress of Bruges; Jacqueline of Holland; Agnes de Mansfelt; The Master Passion; History of the Netherlands; History of Switzerland, etc.

William Carleton, 1798–1869, was a native of Ireland and a writer of Irish tales. Works: Traits and Stories of the Irish Peasantry; Fardorougha, the Miser; The Fawn of Spring Vale; The Clarionet; Valentine McClutchy; Willey Reilley. "Mr Carleton has caught most accurately the lights and shadows of Irish life. His tales are full of vigorous, picturesque description and genuine pathos."—*Lon. Quar. Review.*

Leitch Ritchie, 1800–1866, was born at Greenock, Scotland. He began life as a banker's clerk, but after sundry experiments settled down in the profession of letters in London. He wrote a large number of works, chiefly novels, tales, and sketches, and contributed to or edited a great many more. Although he did not rise to the level of the great novelists, his tales had decided merit, and were always in good demand. The following are some of his best known works: Head Pieces and Tail Pieces; London Night Entertainments; Romance of History; Ireland, Picturesque and Romantic; The Game of Life, a Novel; The Magician, a Romance; History and Description of Versailles; Pedestrian Ramble along the Wye; British World in the East, etc.

Robert Folkestone Williams, —— ——, Professor of History in the Cavalry College, England, has written a large number of historical as well as some poetical and fictitious works. Among the latter may be named Mephistopheles in England; Eureka, a Prophecy of the Future; Maids of Honor; Strawberry Hill, an Historical Novel; The Luttrells; Jack Scudamore's Daughter; Rhymes and Rhapsodies. Also three Shakespearian novels: The Youth of Shakespeare, Shakespeare and his Friends, and The Secret Passion. Of historical works the following may be named: Court and Times of James I., 2 vols.; Court and Times of Charles I., 2 vols.; Memoirs of Sophia Dorothea, Consort of George I., 2 vols.; Domestic Memoirs of the Royal Family and of the Court of England, 3 vols., 8vo; Lives of the Princes of Wales; Lives of the English Cardinals, 2 vols.; Life of Bishop Atterbury, 2 vols.

Eliot B. G. Warburton, 1810–1852, was born in Ireland, and educated at Cambridge. He studied law and was admitted to the bar, but never practised. He had landed estates in Ireland, whose oversight engaged some portion of his time, and the rest was given to society, books, and travel. He was lost in a steamer destroyed by fire on the passage to the West Indies. He published The Crescent and the Cross, or Romance and Realities of Eastern Travel; Memoirs of Prince Rupert; Reginald Hastings; Darien, or The Merchant Prince. — Major George Warburton, d. 1857, brother of the preceding, was for some time a resident of Canada, and afterwards Member of Parliament. He wrote Hochelaga, or England in the New World; The Conquest of Canada; A Memoir of Charles Mordaunt.

Francis E. Smedley, 1815–1864, wrote popular novels, comic ballads, and so forth, mostly under the name of Frank Farleigh. He edited also, for a time, Cruikshank's Magazine, and Sharpe's London Magazine. Gathered Leaves, a Collection of his Poetical Works, with a Memoir by Edmund Yates, appeared after his death. His novels were: Frank Farleigh, Lewis Arundel, Fortunes of the Colville Family, Harry Coverdale's Courtship, etc.

Jane Porter.

Miss Jane Porter, 1776–1850, the daughter of a surgeon in the English army, was the author of many works, some of which have made her name famous.

Miss Porter's chief works are: Thaddeus of Warsaw, The Scottish Chiefs, and Sir Edward Seaward. This last was published as an authentic account of Sir Edward's

shipwreck and his discovery of certain islands in the Caribbean Sea. Like De Foe's Account of the Plague, it was a complete fiction, and yet so like a veritable narrative as to mystify completely both readers and reviewers.

Thaddeus of Warsaw and the Scottish Chiefs are as widely known as any books of their class in the language. They are read by every school-boy and school-girl in the sentimental period of life, and call forth a perennial outburst of tears or enthusiasm. Neither work is distinguished for historical accuracy or profound insight into human nature. Yet the two are unique, and will be read and enjoyed by each successive generation of youth by reason of their sweet style and sentiment. The Scottish Chiefs suggested to Sir Walter Scott the idea of his Waverly Novels; Miss Porter, then, may claim the honor of having led the way to the great field of historical novel-writing. Besides these principal works, Miss Porter was associated with her sister, Anna Maria Porter, in several publications, and also contributed largely to the magazines.

Anna Maria Porter, 1780-1832, sister of the more celebrated Jane Porter, was the author of many popular stories and novels, the best of which perhaps are the Hungarian Brothers, Lake of Killarney, Don Sebastian, Fast of St. Magdalen. She was also associated with her sister in publishing the series known as Tales Round a Winter's Hearth.

Sir Robert Ker Porter, 1780–1842, was a younger brother of Miss Jane Porter. Sir Robert began his studies in painting under Benjamin West, and rose to distinction, being appointed historical painter to the Emperor of Russia. Among his celebrated battle-pieces are The Storming of Seringapatam, The Siege of Acre, The Death of Sir Ralph Abercromby, etc. He accompanied Sir John Moore's disastrous expedition, travelled extensively in the East, and was for a number of years British consul in South America. Besides his paintings, Sir Robert is the author of several works of travel in Sweden, Russia, Portugal, Spain, a sketch of the French campaign in Russia, and travels in Georgia, etc. These volumes do not appear to possess any special merit of style, and the information they impart is not always new or valuable.

Miss Pardoe.

Miss Julia Pardoe, 1808–1862, daughter of an English officer, travelled extensively, and wrote a number of sketches and tales which were favorably received.

Among Miss Pardoe's prominent works are Traits and Traditions of Portugal, The City of the Magyar, The City of the Sultan, The Romance of the Harem, all based upon her own personal observations in travel. She also published several novels, Reginald Lyle, The Jealous Wife, The Rival Beauties, and others, as well as numerous historical sketches, The Court of France in the Seventeenth Century, The Memoirs of Marie de Medici.

Mrs. S. C. Hall, 1804 ——, has a deservedly high reputation as a delineator of Irish character, and a writer on Irish subjects in general.

The following are Mrs. Hall's principal works: Sketches of Irish Character; Lights and Shadows of Irish Life; Tales of the Irish Peasantry; Ireland, its Scenery, Character, etc., a large illustrated work in which she had the assistance of her husband; Pilgrimage to English Shrines; Chronicles of a School-Room; The Buccaneer, a Novel; The Outlaw, a Novel; Uncle Horace, a Novel, etc., etc. "In her Irish stories, Mrs.

Hall excels. Her rustic maidens are copied from the cottage; nothing can be more faithful and lively; nor are her hinds and husbandmen anything inferior. We nowhere see the Irish character more justly, or so pleasantly, represented. She sees nature in her proper dimensions: there is fancy, but no exaggeration, and life always." —*Allan Cunningham.*

Samuel Carter Hall, 1800 ——, husband of the preceding, has long been known as the editor of the London Art Journal and of several illustrated works of a high character, The Book of Gems, The Book of British Ballads, etc.

Julia Kavanagh, 1824 ——, is a native of Ireland, and the writer of a number of novels and tales which are widely read. The favorite ones are Madeleine, Nathalie, and Grace Lee. Miss Kavanagh also published, in 1850, Woman in France in the Eighteenth Century, a biographical sketch. Her writings are characterized by ease of style and sharp delineation of character, both male and female.

Mrs. Katherine Thomson, —— 1862, the wife of Anthony Todd Thomson, M. D., was the author of a large number of volumes, partly novels and tales, and partly historical works. Among the latter may be named her lives of Wolsey, Sir Walter Raleigh, the Duchess of Marlborough, Viscountess Sundon, The Duke of Buckingham, The Court of Henry the Eighth, Memoirs of the Jacobites of 1715 and 1745. Among her novels, each in 3 vols., are Constance, Rosabel, Lady Anabella, Anne Boleyn, Widows and Widowers, Rayland Castle, White Monk, Chevalier, Lady of Milan, Court Secrets, Faults on Both Sides, etc.

The Baroness Tautphœus, —— ——, originally Miss Montgomery, a native of Wales, England, and married to the Chamberlain of the King of Bavaria, has written several novels of a high order of merit: The Initials, At Odds, Quits, and Cyrilla.

Elizabeth S. Sheppard, 1830–1862, a native of Blackheath, England, and a daughter of an English clergyman, had a special passion for music, and wrote several art-novels of a highly imaginative character, intended to illustrate her favorite theme: Charles Auchester, the principal character in it, being intended for Mendelssohn; Counterparts, or the Cross of Love; My First Season; The Double Coronet; Rumor.

Catherine Sinclair.

Catherine Sinclair, 1800–1864, was the author of a large number of novels.

Miss Sinclair was the daughter of Sir John Sinclair; she was amanuensis to her father, and for many years wrote from five to six hours daily to his dictation. Notwithstanding this heavy tax upon her energies, she found time and courage for literary work, and produced a large number of original and attractive volumes. Without rising to the rank of a first-class writer, she yet attained great excellence, and is most deservedly popular. Her works, as quoted by Allibone, are twenty-six in number, and many of them are in two and three volumes each. The following are some of those best known: Charlie Seymour, Modern Accomplishments, Modern Society, Modern Flirtations, Jane Bouverie, Lord and Lady Harcourt, Beatrice, Holiday House, Nursery Plutarch, Memories of the English Bible, etc.

Elizabeth Sewell.

ELIZABETH M. SEWELL, 1815 ——, sister of the Rev. William Sewell, is the author of a large number of works, — between thirty and forty, — on a great variety of subjects.

The following are the titles of some of her best known novels: Amy Herbert; Margaret Percival; The Earl's Daughter; Katherine Ashton. A uniform edition of her Tales and Stories has been published in 9 vols., 8vo. She has written also a considerable number of school-books: Child's First History of Greece; Child's First History of Rome; Dictation Exercises; besides an elaborate work, The Principles of Education, drawn from Nature and Revelation, and applied to Female Education in the Upper Classes, 2 vols., 8vo. Another large class of her writings are those of a religious cast, such as, Readings for Every Day in Lent; Readings for a Month Preparatory to Confirmation; Thoughts for the Holy Week; Preparations for the Holy Communion, etc.

MISS CATHERINE MARSH, 1820 ——, a native of Colchester, has written several books which have had a powerful influence both on the opinions and the practice of the religious world. Among these may be named English Hearts and English Hands, or The Railway and the Trenches; and Memorials of Capt. Hedley Vicars.

Miss Yonge.

MISS CHARLOTTE MARY YONGE, 1823 ——, first attained celebrity by her novel, The Heir of Redclyffe.

Miss Yonge is the daughter of an English army officer, W. C. Yonge, who was also a magistrate for Hampshire. Her novels are of the religious cast, inculcating High Church principles. Her leading characters are clearly individualized, and she has considerable dramatic power. Her chief defect as an artist is her want of condensation. Her stories lose power by being too much spun out. She began publishing in 1848, and has kept up a pretty regular stream of books ever since. The number of her publications is over fifty, many of them 3 vol. novels. The following are some of those best known: The Heir of Redclyffe, Daisy Chain, The Clever Woman of the Family, Hopes and Fears, Heartsease, The Two Guardians, etc. None of them are equal to the first. She has written also numerous historical works, Cameos from English History, etc.

Mrs. Wood.

MRS. HENRY WOOD (Miss Ellen Price), 1820 ——, has been very prolific as a writer of novels.

She has been a contributor to many magazines and periodicals, among them Bentley's Miscellany, Good Words, Once a Week, etc., and published a large number of novels which are read both in her own country and in the United States. Some, indeed, have been translated into French. Mrs. Wood's place is among those authors who write for the average reader, and who, consequently, produce nothing above the average style. The best known of her works, perhaps, are Danesbury House (a prize temperance-novel), East Lynne (which has been frequently dramatized), Trevlyn Hold, St. Martin's Eve, Orveth Cottage, Red Court Farm, etc.

Mrs. Wood was born in Worcester, and is the daughter of the late Thomas Price, a leading manufacturer of that place. She was early married to Mr. Henry Wood, a gentleman connected with the shipping trade.

Mrs. Margaret Oliphant, 1820 ——, a native of Scotland, has written several popular works: Miss Majoribanks, Madonna Mary, Minister's Wife, Katie Stewart, The Perpetual Curate, The Quiet Heart, Zaidee, Magdalen Hepburn, The Athelings, Adam Graeme, Lilliesleaf, The Rose of Merkland, Sundays, Orphans, Passages in the Life of Mrs. Margaret Maitland, The Days of my Life, an Autobiography, Life of Edward Irving, etc.

Lady Georgiana Fullerton, 1814 ——, a daughter of Earl Granville, and the wife of Capt. Alexander Fullerton, is one of the most successful of recent English novelists.

Her principal novels are the following: Ellen Middleton; Grantly Manor; Lady Bird; Too Strange not to be True; A Stormy Life; Mrs. Gerald's Niece. "The author is perhaps too elaborate in her diction, and is stirred too often by ambition for the superfine, to catch that flowing felicity of style which should be the aim of the novelist, — a style in which sentences should only represent thought or fact, and never dazzle away attention from the matter they convey. But with some faults of manner, and some blunders in plot, the novel evinces considerable dramatic power, and has a number of striking characters. The interest is well sustained, though rapidity of movement in the story is ever subsidiary to completeness of delineation in characters." — *Whipple.*

Mrs. Gore.

Mrs. Catherine Grace Gore, 1799–1861, was one of the most voluminous novelists of her day.

Mrs. Gore's novels are mostly stories of fashionable life, and are pronounced by foreign critics to be fair representations of English society among the middle and upper classes. Her stories are interesting, involving always a pretty love affair, but are rarely tragical, and never fraught with the burden of any great human want or woe. She is not a reformer, or a propagandist, political or religious, but simply a writer of good, entertaining, harmless love-stories. She has written more than sixty of these regular three-volume novels, besides several volumes of plays and poems. The following are the titles of a few of her novels: Castles in the Air; Cecil, or The Adventures of a Coxcomb; Mothers and Daughters; Peers and Parvenues; Theresa Marchmont, or The Maid of Honor, etc., etc.

Marian Evans — "George Eliot."

Mrs. Marian C. (Evans) Lewes, 1820 ——, best known by her assumed name of George Eliot, belongs to the first class of English novelists. Scarcely any works of fiction of the present day show greater originality, or power, or higher artistic finish.

Mrs. Lewes is the wife of the author, G. H. Lewes; she achieved, however, her great distinction as a writer before her marriage. Her principal works are: Adam Bede;

The Mill on the Floss; Romola; Felix Holt the Radical; Scenes of Clerical Life; Silas Marner; The Spanish Gipsy, a Poem.

Mrs. Gaskell.

Mrs. Elizabeth C. (Stevenson) Gaskell, 1822–1866, was a resident of Manchester, the wife of a Unitarian minister.

Mrs. Gaskell was one of the best of the lady novelists of the present generation; and in her subjects, and the vigor of her delineations, came nearer than any other of them to her friend Charlotte Brontë. The following is a list of her works: Mary Barton, a Tale of Manchester Life; Ruth, a Novel; The Moorland Cottage; North and South; Crawford; Sylvia's Lovers; Cousin Phillis; A Dark Night's Work; My Lady Ludlow; Right at Last; Wives and Daughters; Life of Charlotte Brontë.

Miss Muloch.

Miss Dinah Maria Muloch, 1826 ——, is the author of several novels which have enjoyed a great and deserved popularity.

She is a native of England, and was married, in 1865, to Mr. George Lillie Craik. The scenes in her books are pre-eminently scenes of domestic life, and the characters are interesting and life-like. The descriptions are perhaps a trifle too much drawn out. The best of her works are: John Halifax, Gentleman; The Ogilvies; Olive; Agatha's Husband; The Woman's Kingdom; and A Brave Lady. Miss Muloch's forte lies in the development of her characters, showing how the same general events tend to invigorate a healthy mind and to crush the weak and self-indulgent.

III. WRITERS ON LITERATURE AND POLITICS.

Carlyle.

Thomas Carlyle, 1795 ——, is pre-eminent among the writers of his generation for the independence and vigor of his thoughts, and for the air of supreme authority with which his opinions are uttered.

Mr. Carlyle is a native of Scotland. He was educated at the University of Edinburgh, and for some years engaged in teaching, but about the age of twenty-nine gave himself up wholly to literature and authorship.

Mr. Carlyle's first publications were contributions to Brewster's Edinburgh Encyclopædia, for which he wrote the articles on Montesquieu, Montaigne, Nelson, Norfolk, and the two Pitts. About the same time he wrote an Essay on Joanna Baillie's Plays on the Passions, and a translation of Legendre's Geometry. His next work was a translation of Goethe's Wilhelm Meister, which was followed by a Life of Schiller. The preparation of these two works seems to have given to his thoughts and studies that strong bent towards German ideas and modes of expression which have formed such a prominent feature in his writings ever since.

This feature was especially marked in his next work, Sartor Resartus, professedly a translation from a German treatise on the philosophy of clothes. In this curious miscellany, under a quaint form, and in a diction and phraseology strangely outlandish, the author ventilates his opinions on a great variety of subjects, and with a freshness, vigor, and acuteness of thought, that show on every page the master-hand. Sartor Resartus gave Carlyle his first strong hold upon the public mind; and he has been recognized ever since as a leading force in the world of opinion.

His subsequent works have been Chartism; Hero-Worship; Past and Present; Letters and Speeches of Oliver Cromwell; Life of John Sterling; Latter-Day Pamphlets; The French Revolution; and Life of Frederick the Great. He has published also five volumes of Miscellanies.

Mr. Carlyle has a great contempt for weakness, either in individuals or in races, and a corresponding admiration for strength, and is not far from saying, in so many words, that might makes right. Indeed, his special delight is in saying and boldly avowing whatever is glaringly paradoxical. His chief heroes, above all other men, are Mohammed, Cromwell, Napoleon, and Frederick the Great. He is provokingly arrogant and dogmatic, and yet he charms and fascinates. He calls us all fools, blockheads, knaves, scoundrels, and yet he does it with such an imperial air, that we all like to hear him; we listen to his voice as though it were verily that of Jupiter Tonans speaking audibly from Mount Olympus.

Ruskin.

JOHN RUSKIN, 1819 ——, is the father of the modern English school of art-criticism, and one of the greatest masters of English prose.

Mr. Ruskin is a native of London. He studied at Oxford, and received lessons in drawing and painting from Copley, Fielding, and others.

The majority of critics and even of ordinary readers are not disposed to assent unqualifiedly to the critical dictation of Mr. Ruskin; yet no one certainly has given such an impetus to the cause of art, no one has succeeded in interesting so many readers in matters of art, and arousing them to active thought and inquiry on the subject. No one has done more to free art from conventionalism and superficiality, and to reveal its spirit and its depth. At the same time, Mr. Ruskin labors under many serious defects. He is diffuse and digressive, at times even to incoherency. He is illogical, overbearing in statement, a fanatical high-priest of art. Nor is he even willing to abide by his own vocation, but makes it a point of starting for all kinds of digression upon literature, philosophy, morals, etc.

In general it may be said that his morals are sound, but his philosophisings are thin, and his literary criticisms untrustworthy. Some of them, indeed, are so absurdly incorrect as to provoke merriment. He never seems to have attained, for instance, any idea of the dramatic element in poetry. With all his errors and shortcomings, however, Ruskin's services in behalf of art are too great and too manifold to be unjustly underrated.

Works.—His earliest work was Modern Painters, intended to show their superiority over the ancients in landscape painting. This was followed by the Seven Lamps of Architecture, *i. e.*, the seven moral or psychical principles of architecture. In 1851 appeared what will probably be regarded by future generations as his greatest work, The Stones of Venice, accompanied by examples of Venetian architecture. Ruskin devoted to this work years of patient toil and study, copying on the spot all the chief architectural features of the city. Many of the originals have already disappeared, or

will soon disappear, through decay and neglect or in the march of so-called modern improvement.

In addition to these greater works, Ruskin has delivered and published a great number of lectures on various art-subjects. One of his most interesting sketches is that on Pre-Raphaelitism. He has also prepared an excellent manual on the Elements of Drawing, and a similar one on Perspective. His latest work, under the fanciful title of the Queen of the Air, is a study of the Greek myths of cloud and storm. His lectures on Work, Traffic, and War, by their unjust strictures on the American Civil War, just then closed, gave no little offence to his American admirers.

Mr. Ruskin has one idol in art, and that idol is Turner. No one is disposed, of course, to deny Turner's supremacy in landscape painting. But Ruskin's incessant harping upon Turner's excellence becomes at times intolerable.

Ruskin's powers of description, although often over-exerted, are very great, and his style has the great merit of suggestiveness. No one with a cultivated mind can read at random in Ruskin's writings without seizing and carrying off some idea capable of indefinite development by the reader himself. This it is, after all, which constitutes the lasting merit of Ruskin's works.

Max Müller.

FREDERICK MAX MÜLLER, 1823 ——, has done a signal public service, and has connected himself indissolubly with English letters, by his successive works on the Science of Language.

Prof. Müller is a native of Germany, and the son of the well-known German poet Wilhelm Müller, commonly called Maler Müller, because of his being both painter and poet. Max Müller has passed by far the greater part of his life in England, and has written nearly all his works in English. The foundations of his oriental researches, however, were laid in Germany and France, under the teachings of Brockhaus, Bopp, Rückert, Burnouf, and others.

His works may be grouped, in a general way, into two classes: those on comparative philology and mythology, and those on Sanscrit proper. The latter are embodied in the edition of the Rig-Veda, made by Müller for the East India Company; his translation of the Rig-Veda, of which the first volume has appeared; his Sanscrit Grammar; his History of Ancient Sanscrit Literature; and a number of scattered essays and contributions. As a writer on comparative philology and mythology, he is best known by his Lectures on the Science of Language, in two volumes, and by a number of articles that, for a long while, were scattered through reviews and scientific journals, but are now collected into a series of volumes entitled Chips from a German Workshop.

Max Müller occupies the chair of Modern Languages at Oxford, and is the most eminent Sanscrit scholar that England has possessed since the death of Wilson. He is here an original investigator, and his contributions to Sanscrit philology are second to those of none. In comparative philology, however, he is not so strong. His services in this branch are confined chiefly to connecting and popularizing the results of the labors of such men as Kühn, Oppert, Steinthal, Curtius, Julien, Wilhelm Humboldt. No one, perhaps, has done more to diffuse a knowledge of the general principles of philology and mythology than Max Müller. His style is clearness itself, and he is successful in investing even very abstruse subjects with a charm for the lay reader.

EDWARD YOUNG, —— ——, of Cambridge, has called in question the dogmas on art propounded by Ruskin and others of the Pre-Raffaelite School. Mr. Young is

indeed the leader of the Anti-Ruskin party in art-criticism. He has published Pre-Raffaelitism, a popular inquiry into some newly-asserted principles connected with the philosophy, religion, and revolution of Art; The Harp of God, twelve Lectures on Liturgical Music, its import, history, present state, and reformation; Art, its constitution and capacities.

Sir George Cornewall Lewis.

Sir George Cornewall Lewis, 1806 ——, is among the ablest and most original critics of the day, especially on historical subjects.

Sir George studied at Oxford, and was admitted to the bar, but never practised. He has held several important offices under the English Government, among them the Chancellorship of the Exchequer, and he was for a brief time editor of the Edinburgh Review.

He has translated from the German Boeckh's Public Economy of Athens; K. O. Müller's Dorier; the first half of K. O. Müller's History of the Literature of Greece, (from the author's MS.); the latter half was translated by J. W. Donaldson, who also completed the work left unfinished in the original. Besides these translations, Sir George has published a treatise On the Use and Abuse of Political Terms, On the Methods of Observation and Reasoning in Politics, and An Inquiry into the Credibility of Early Roman History.

Sir George is a vigorous writer and able scholar, belonging to the so-called destructive school of criticism. He rejects the entire early history of Rome, even Niebuhr's theory of it, as utterly without historic evidence. Whether or not future research may lead to a different conclusion, it is at all events certain that Sir George Lewis's fresh and independent spirit will always exercise a wholesome influence upon readers and scholars.

Prof. Latham.

Robert Gordon Latham, F. R. S., 1812 ——, holds a high rank among English philologists.

Prof. Latham is a native of Lincolnshire. He was educated at Eton and Cambridge; and in 1840 was appointed Professor of English Literature in University College, London.

Dr. Latham has published a number of works on philology and contributions to scientific journals. His best known writings are: A Translation of Tegner's Axel; A Treatise on the English Language; An Elementary English Grammar, for the use of schools; Man and his Migrations; Ethnology of Europe; and (just completed) Latham's and Todd's Johnson's Dictionary, in 4 vols., 4to. Latham's contributions to the study and to the right teaching of the English language are of great practical as well as scientific value.

William Mure, 1799–1860, gained distinction as a writer on the literature of Greece.

He was a native of Scotland, and was educated at the University of Edinburgh, and subsequently in Germany. Colonel Mure, as he is generally styled, is the author of a Journal of a Tour in Greece and the Ionian Islands, which was received with great favor.

His chief work is A Critical History of the Language and Literature of Greece, from

the Earliest Period to the Death of Solon, in 5 vols. This is a most valuable contribution to the study of Greek literature in its formative period, and covers the so-called Homeric or Epic period. Col. Mure takes very decided ground against the views of Wolf and his followers, and maintains strenuously Homeric unity. The work has been supplemented recently, but not superseded, by Gladstone's Studies on Homer, and the two constitute the most complete course of critical reading for the English student. Col. Mure was honored in 1855 with the election to the Lord-Rectorship of the University of Glasgow.

Craik.

GEORGE L. CRAIK, 1799–1866, was Professor of English Literature and History, in Queen's College, Belfast.

His writings are numerous, and are extremely valuable for their accuracy and their many beauties of style and diction. He was one of the leading contributors to the Penny Cyclopædia, in the department of history and biography. He also wrote a large part of Knight's Pictorial History of England, 8 vols., r. 8vo, contributing to it the articles on religion, commerce, industry, and literature. His separate publications are: Romance of the Peerage, 4 vols., 8vo; Bacon, his Writings and Philosophy, 3 vols., 18mo; Spenser and his Poetry, 3 vols., 18mo; Paris and its Historical Scenes, 2 vols., 18mo; Evils of Popular Tumults, 18mo; History of British Commerce, 3 vols., 18mo; Pursuit of Knowledge under Difficulties, 5 vols., 18mo; History of English Literature and Language, 6 vols., 18mo. The last-named work has been republished in the United States in two large vols., 8vo, and is one of the very best works on the subject yet printed.

"Scrupulous accuracy, unwearied research, and sound criticism, united with an ardent desire for the safe and gradual advance of all that may practically improve the condition of society, are the leading characteristics of Mr. Craik's writings." — *Knight's Eng. Cyclopædia.*

James Mill.

JAMES MILL, 1773–1836, was a writer of note on subjects connected with statesmanship and political economy.

Mr. Mill belongs properly to the preceding chapter, but he is mentioned here on account of the connection of himself and his opinions with his illustrious son, John Stuart Mill.

Mr. Mill was a native of Scotland. He studied at the University of Edinburgh, and afterwards removed to London, and became a writer for the reviews, chiefly the Edinburgh.

Mr. Mill's chief work is his History of British India, in 5 vols. It is conceived and written in a manner exactly the reverse of Sir John Malcolm's history. Sir John's style is lively and agreeable, that of Mr. Mill is heavy; Sir John extols the administration of the East India Company, Mr. Mill systematically exposes all its faults and errors. Mill's history is the better work of the two; it is conceived in a more philosophic spirit, and is also more accurate. Notwithstanding the freedom of its criticisms, it obtained for the author the position of Head of the India Correspondence in the India House.

A number of Mr. Mill's essays, which appeared originally in the supplement to the Encyclopædia Britannica, were collected and published in book-form, in 1828. They are upon Liberty of the Press, Jurisprudence, Prison Reform, Education, etc. Their

republication was the occasion of a lively controversy between Macaulay and Bentham, carried on in the Edinburgh and Westminster Reviews. Mill was an intimate friend of Bentham, and an inculcator of his views. He published also the Elements of Political Economy, 1821, and an Analysis of the Phenomena of the Human Mind, 1829.

John Stuart Mill.

JOHN STUART MILL, 1806 ——, a son of James Mill, the historian of India, was educated in London, entered the India service, and succeeded his father as Head of the Indian Correspondence.

John Stuart Mill has been a contributor to the leading reviews, and was, for several years, co-editor of the Westminster. He has also taken a prominent part in politics, and been honored with an election to Parliament. He belongs to the radical, progressive party in England. His essay on the State of Philosophy in England and his review of Whately's Logic attracted great attention.

Besides his scattered pieces, Mr. Mill has edited Jeremy Bentham's Rationale of Judicial Evidence, and published the following works: A System of Logic, 2 vols.; Principles of Political Economy, 2 vols.; An Essay On Liberty; and, very recently, An Essay On the Subjection of Woman.

John Stuart Mill is the most prominent living writer in England on philosophy and political economy. What final position he may occupy in the realms of thought and letters cannot yet be pronounced. Political reform has advanced so rapidly of late, the questions of political power and land-tenure and church establishment are assuming such practical shapes in England, the sympathy of the English laboring-classes with the Communist movement in France is becoming so pronounced, that it is impossible to foresee where a reformer and an agitator of reform, like Mill, may stand in a few years from now.

As a writer on philosophical or abstract subjects, no one has ever surpassed Mr. Mill for clearness and cogency of statement. As a scholar, his reputation is great and well founded. As a thinker, he is clear-headed and earnest. Whether or not his views are sound, still remains to be proven. Many, even of the same party, fear that they are too ultra, too theoretical to be applied with safety to practical subjects. His treatise on the Subjection of Woman is undoubtedly justified as a protest against the legal status of woman in England. But its positive side, the claims which it puts forth in behalf of woman's intellectual and artistic equality with man, must be regarded as anything but established. In political economy, Mr. Mill is a champion of free-trade, and a fearless opponent of the present absorption of land in England by a few enormously wealthy owners.

RT. HON. JAMES WILSON, M. P., 1805–1860, was born at Hawick, Scotland. After failing as a tradesman, he turned his attention to political economy, and became very distinguished, both as a writer on that subject, and as a political administrator. He began in 1843 The Economist, which he conducted for many years with marked ability, and he has received from the Government a series of important appointments connected with the administration of the finances, the last being that of Financial member of the Council of India. His career in India in putting its finances in a healthy and vigorous condition was one of brilliant success, though cut short by his death after being there only a year. He published Capital, Currency, and Banking; a collection of articles from The Economist; The Revenues, or What Should the Chancellor Do? Fluctuations of Currency, Commerce, and Manufactures; Influence of the Corn Laws; Financial Measures for India.

John Ramsey MacCulloch, 1789–1864, a native of Scotland, contributed to the daily press and to the reviews a great number of articles upon politico-economical subjects.

MacCulloch's principal works are: The Principles of Political Economy; a Dictionary of Commerce and Commercial Navigation; and a Dictionary, Geographical, Statistical, and Historical. He also edited Adam Smith's Wealth of Nations, and Ricardo's Works. He was a bold, uncompromising advocate of free-trade, and aided materially in the introduction of that system into England.

Sir Travers Twiss, D. C. L., 1818 ——, a distinguished writer on political economy and international law, was born in Westminster, and graduated at Oxford, with high honors, in 1830. He has held successively a number of important posts: Professor of Political Economy at Oxford, 1842–47; Professor of International Law in King's College, London, 1852–55; Regius Professor of Civil Law in the University of Oxford, 1855; Advocate-General, 1867, etc. Besides epitomizing Niebuhr's History of Rome, and giving a critical edition of Livy, Dr. Twiss has written: A View of the Progress of Political Economy since the Sixteenth Century; Certain Tests of a Thriving Population; The Law of Nations Considered as Independent Political Communities, 2 vols., 8vo; Letters Apostolic of Pope Pius IX., considered with Reference to the Law of England and the Law of Europe, etc.

Thomas P. Thompson, 1783–1869, a distinguished English officer, was a writer on political economy. He was born at Hull, and educated at Cambridge. He served in the army in South America, Spain, and India, attaining the rank of Major-General, and was three times elected to Parliament. He was one of the proprietors of the Westminster Review, and through it and through his books advocated free-trade, the abolishment of slavery, and other projects of that kind. His chief publications are: The True Theory of Rent, in opposition to Ricardo; An Exposition of Fallacies, on the same subject as the preceding; Catechism of the Corn Laws, an arsenal from which the Anti-Corn Law League drew many of its weapons; Catechism on the Currency; Geometry without Axioms, an attempt to prove the propositions in the first book of Euclid without resorting to axioms or postulates.

Gladstone.

Rt. Hon. William E. Gladstone, 1809 ——, great equally as a statesman, an author, and an orator, has risen by slow but sure degrees, through the various stages of advancement, until in 1868 he became the Prime Minister of the Crown.

Mr. Gladstone took the highest honors for scholarship in the University at the time of his graduation in 1831, and he has excelled in whatever he has undertaken since. As a parliamentary speaker, he holds a rank somewhat like that of William Pitt, in a former generation, and he is unmatched by any of his contemporaries except perhaps John Bright. His great speech on the Budget, in 1860, for clearness of statement, force of reasoning, intimate acquaintance with the intricacies of finance, and skill in making them plain to the common understanding, was certainly equal to any efforts of Pitt in his palmiest days. *The London Quarterly Review*, in referring to this speech, says: "We find ourselves in the enchanted regions of pure Gladstonism,— that terrible combination of relentless logic and dauntless imagination. We soar into

the empyrean of finance. Everything is on a colossal scale of grandeur, — all-embracing free-trade, abysses of deficit, and mountains of income tax." He was opposed to the Crimean war in 1855, and to the Chinese war in 1857, and he has steadfastly advocated free-trade. His greatest and boldest parliamentary measure was the disestablishment of the Episcopal Church in Ireland, which, after earnest discussion and repeated reverses, was finally carried in 1869. The "London Times" calls this "the greatest and boldest act of legislation of modern times."

Like several of the other great statesmen of Great Britain of the present day, Mr. Gladstone, in the midst of his intense parliamentary labors, has found time to employ his pen on subjects of general concern. His works, though not numerous, are in the highest degree scholarly and able, and sufficient of themselves to give him rank among the great writers of the age. They are the following; The State in its Relation to the Church; Church Principles Considered in their Results; Juventus Mundi, the Gods of Men of the Heroic Age; Studies on Homer and the Homeric Age; and a great number of Addresses and Letters on public occasions.

Nassau William Senior, 1790–1864, was educated at Oxford, where he subsequently became Professor of Political Economy. He also rose to distinction at the English bar. Mr. Senior's works are chiefly on political and politico-economical subjects. Among them are treatises and lectures On Political Economy, On the Transmission of the Precious Metals, On the Rate of Wages, On Population, etc. Some of his literary efforts are well known, such as his article in the Edinburgh Review on Uncle Tom's Cabin, his Journal of Travels in Turkey and Greece, his Biographical Sketches, and his Essays on Fiction.

Richard Cobden, 1804–1865, was a prominent politician, who especially distinguished himself by his agitation for the repeal of the Corn Laws, and of other legislative reforms. He published a pamphlet, England, Ireland, and America; another, Russia; How Wars are got up in India; What Next? Speeches, etc.

Joseph Kay, —— ——, a Barrister-at-Law, and a graduate of Cambridge, under a travelling commission from the Senate of the University, visited various countries for the purpose of exploring the state of public education and of crime. His publications, most of which were printed in the United States, excited a good deal of discussion. The following are the chief: Education of the Poor in England and Europe; The Social Condition and Education of the People in England and Europe.

Goldwin Smith.

Goldwin Smith, 1823 ——, formerly Professor of History in the University of Oxford, has attained distinction as a writer on political and historical subjects.

Mr. Smith was educated at Eton and at Oxford. In the latter place he became tutor and Regius Professor of Modern History. He also acted as secretary to the parliamentary commission on the revision of the Oxford statutes. In 1864 he visited the United States, in 1866 resigned his professorship, and in 1868, when the Cornell University was opened, he became professor of English history in that institution.

His inaugural Lecture, delivered at Oxford after he had been appointed Regius Professor, is an admirable survey of the province of the historian. His several Lectures on History have been collected and republished in one volume, and form a very suc-

cinct and vigorous statement of the claims and method of the study. Two of his most valuable monographs are the pamphlet entitled, Does the Bible Sanction Slavery, published in 1863, and the sketch of the lives of Pym, Cromwell, and Pitt, published in 1867. The former, although no longer of practical value to Americans, is still important as a mile-stone, so to speak, in the march of ideas.

In 1866 Mr. Smith delivered an address on The Civil War in America, at Manchester. The Empire, a series of letters published in the Daily News, is also from his pen. Many other sketches and essays by him now lie scattered through the columns of the journals and reviews, awaiting the collector. The article on Carlyle, in Putnam's for 1869, is also by him.

Mr. Smith is a man of great culture and attainments. His classical scholarship is of the highest order, as was shown by his taking the Chancellor's prize for Latin verse while a student at Oxford. Several of his metrical translations have been printed in Bohn's Anthology. As a writer of vigorous and elegant English prose he can be said to have scarcely a superior. His sketches of the three English statesmen will stand as a model of the historical essay. In politics Mr. Smith is a reformer, if not a radical. The ballot-box, church reform, the abolition of University tests, human freedom, have found, of late, no abler champion.

Since locating himself at Cornell University, he has delivered, in addition to his regular lectures on English history, occasional lectures on topics of the day. Two of these were on Oxford, and one was on England. They have not been published. Those who had the privilege of hearing them will readily admit their merits. The one on England, in particular, was a model of condensed description. Within the scanty limits of an hour and a half, the lecturer succeeded in conveying an easy, graphic, and full description of the England of the present in its physical and social aspects, about as it would strike the eye of the tourist of culture. The celebrated lecture in reply to Charles Sumner's speech on the rejection of Reverdy Johnson's Alabama treaty, was also delivered at Ithaca. It occasioned much ill feeling at the time, which was due largely to misunderstanding, and which has since passed away.

Sir James Stephen, 1789–1859, was a writer of high repute on historical subjects.

Sir James studied at Oxford, and was admitted to the English bar. He occupied several high posts under Government, and from 1849 until his death was Regius Professor of Modern History at Cambridge. He also occupied the chair of Modern History and Political Economy at Haileybury College. He is the author of several essays in ecclesiastical biography and other subjects, first published in the Edinburgh Review, and afterwards republished in book-form in 1849. His chief work, however, is his Lectures on the History of France, published in 1851. This has been, ever since its appearance, a favorite book of students of French history. It gives the leading features and underlying principles of French history in a clear and animated form, and contains much valuable discussion of theories.

Earl Russell.

Lord John (now Earl) Russell, 1792 ——, though actively engaged in State affairs, has found the leisure, like many other prominent English statesmen, to cultivate letters.

Earl Russell is the youngest son of the Duke of Bedford. He was educated at Westminster and at the University of Edinburgh. He has been throughout his long political career a prominent and consistent champion of the Whig party. He is reported to have had the principal share in the composition of the celebrated Reform Bill of 1832; he also co-operated actively, in 1845, in the repeal of the Corn Laws. He has twice held (1846–1852 and 1865–6,) the highest position of power attainable by a subject — that of prime minister, and has been honored with numerous other appointments.

As an author, Earl Russell is known chiefly by his Essay on the History of the English Constitution, which is one of the very best manuals on the subject, his Memoirs of the Affairs of Europe from the Peace of Utrecht, his Life and Times of Charles James Fox, and his Correspondence of Fox. He has published some other historical works of interest, and one or two poems and stories which have not been received favorably. Earl Russell has not imagination enough to succeed as a poet or narrator. His talent is rather that of the clear, straightforward statement of historical facts and truths. His great experience as a statesman and party leader enables him to appreciate accurately party agitations and manœuvrings in the past.

The Earl of Derby.

Edward Geoffrey Smith Stanley, Earl of Derby, 1799–1869, a distinguished English statesman, and leader of the Tory party, gained great distinction also in the field of authorship.

He was educated at Eton and at Oxford, and was distinguished at both places by his scholarship. Besides some minor works, he published The Iliad of Homer in English Blank Verse. Derby's Homer is considered far superior to Pope's, and certainly is one of the best, if not the best, ever published. Such a literary achievement is the more remarkable, as it was executed amidst the cares and excitements of political life.

David Urquhart, 1805 ——, was born in Cromarty, and educated at Oxford. He was appointed in 1835 Secretary to the Turkish Embassy, and was a Member of Parliament from 1847 to 1852. He was a warm opponent of the foreign policy of Palmerston, particularly in Turkish affairs, affirming stoutly that the Turkish empire had elements of vitality; that it was capable of being brought up to the standard of other European states, and was worth the experiment. Most of his writings are on this subject: Turkey and its Resources; England, France, Russia, and Turkey; Spirit of the East, a Journal of Travel; Observations on European Turkey; The Sultan Mahmoud and Mehemet Ali Pacha; The Mystery of the Danube; Letters and Essays on Russian Aggressions; Recent Events in the East; The Occupants of the Crimea, etc. Mr. Urquhart has written also on various other topics of international concern.

Sir James Emerson Tennent, 1804–1869, was born at Belfast, Ireland, and educated at Trinity College, Dublin. He studied law, but never practised. He entered Parliament in 1832, and continued there for twenty years. He held various important offices under the Government, one being that of Secretary to the Colonial Government of Ceylon. He published Letters from the Ægean; A History of Modern Greece, 2 vols., 8vo; A Treatise on Copyright of Designs; Belgium, 2 vols., 8vo; Wine, its Use and Taxation; Ceylon, 2 vols., 8vo; The Story of the Guns, being a recommendation of

the Whitworth over the Armstrong; The Wild Elephant, and the Method of Capturing and Taming them.

Professor Alexander Campbell Fraser, 1819 ——, is a man of note as a writer on metaphysics.

Prof. Fraser is the son of a clergyman. He was born in Argyleshire, Scotland, and was a pupil of Sir William Hamilton's. He was elected Professor of Logic in New College, in 1846; became editor of the North British Review, in 1849; and on the death of Sir William Hamilton, in 1856, succeeded that distinguished philosopher as Professor of Logic and Metaphysics in the University of Edinburgh. Prof. Fraser has published Essays in Philosophy; and Rational Philosophy in History and in System.

William Spalding, 1809–1859, was born in Aberdeen; educated at Marischal College; was Professor of Rhetoric in the University of Edinburgh from 1834 to 1845, and Professor of Logic, Rhetoric, and Metaphysics in the University of St. Andrew's, from 1845 to 1859. He wrote A History of English Literature, 12mo; An Introduction to Logical Science; and Italy and the Italian Islands, 3 vols., 12mo.

James F. Ferrier, 1808–1864, was a son-in-law of Professor John Wilson (the Christopher North of Blackwood). Mr. Ferrier was a native of Edinburgh. He became Professor of Moral Philosophy and Political Economy in the University of St. Andrew's, in 1845. He edited the Works of Prof. John Wilson, in 12 vols. He wrote a work of great originality and power: Institutes of Metaphysics, the Theory of Knowing and Being. "This is no ordinary book. If we mistake not, its publication will mark an epoch in the history of speculation in this country."

Mr. E. S. Dallas published, in 1866, The Gay Science, 2 vols., 8vo, being an attempt to settle the first principles of criticism. It is a scholarly book, displaying extensive reading and research, and rare powers of discrimination. It is one of the most charming and original works on criticism that has yet appeared in English. The author, in his Preface, promises to follow up the work by two additional volumes, showing the application of his principles in the actual work of criticism.

Lady Eden.

Lady Emily Eden, 1795–1869, was an accomplished traveller and author.

Lady Eden accompanied her brother, the Earl of Auckland, to India, when he went out as Governor-General in 1835, and remained with him till his return in 1841. After her return, she published an interesting volume, Portraits of the People and Princes of India. Another volume, the fruits of her India residence, was a volume of her letters, entitled Up the Country. A few years since she published two very popular novels, The Semi-Attached Couple, and The Semi-Detached House.

Charles Wentworth Dilke, 1789–1864, was a contributor to the Westminster Review and other periodicals, and was for many years editor and proprietor of the London Athenæum. He edited Old English Plays, 6 vols. — Sir Charles Wentworth Dilke, LL. D., 1810–1869, only son of the preceding, attained great eminence as a jour-

nalist and as a connoisseur in art. He was educated at Westminster and Cambridge, and was associated with his father for many years in editing the *Athenæum*. The last twenty years of his life were spent chiefly in art matters. He died at St. Petersburg. — CHARLES WENTWORTH DILKE, grandson of the first named, and a Member of Parliament, published in 1868 a valuable work, Greater Britain, describing the power and growth of the various English-speaking communities which, by colonization or otherwise, have sprung from Great Britain. Mr. Dilke belongs to the most advanced class of political reformers.

Alfred Crowquill.

ALFRED HENRY FORRESTER, better known as Alfred Crowquill, 1805 ——, is an artist and a humorous writer, whose pencil and pen have contributed much to the public amusement.

Mr. Forrester was engaged with Theodore Hook, Disraeli, and others, in the production of the Humorist Paper for Mr. Colburn. Afterwards he wrote for Bentley, in company with Dickens, Prout, Ingoldsby, Maginn, etc. He was the first illustrator of Punch and of the Illustrated News. Some of his separate works are the following: Comic English Grammar; Comic Arithmetic; Railway Raillery; St. George and the Dragon; A Bundle of Crowquills; Picture Fables; Gold, a Poem; Wanderings of a Pen and Pencil, a large antiquarian book, profusely illustrated. Mr. Forrester was born in London, and educated at a private institution in Islington, where he was a school-fellow of Capt. Marryat. He became a notary in the Royal Exchange, with which office his family has been connected for a century and a half. He retired from business in 1839. His literary career began at the age of sixteen with contributions to the periodicals. Later in life he devoted himself to drawing, modelling, and engraving, both on steel and wood, illustrating in this way the productions of his pen.

Douglas Jerrold.

DOUGLAS JERROLD, 1803–1857, was one of the famous wits of this century.

Mr. Jerrold was a native of Sheerness. He entered the Royal Navy, but soon abandoned it for letters. His contributions to the London Punch alone would serve to make him famous. No less popular are his comedies. The best known among them are Black-Eyed Susan and Nell Gwynne. Mrs. Caudle's Curtain Lectures and Punch's Complete Letter Writer have become proverbial. In 1854 appeared an edition of his collected works, in 8 vols., 12mo. Jerrold was also editor of The Heads of the People, The Illuminated Magazine, The Shilling Magazine, and Lloyd's Weekly.

"A perusal of them [Jerrold's Works] serves to confirm our original opinion that their object is to advance the good of mankind; that to this object there has been a devotion of rare skill, undoubted originality, imperturbable good-temper, concealed, perhaps, occasionally under apparent fierceness of phrase, and a force and flash of wit at once dazzling and delightful. A body of works more original, either in the artistic construction or in the informing spirit, has not been added to the national literature of our time." — *London Athenæum*, 1854. (1293.)

MARK LEMON, 1809–1870, a native of London, was editor of the London Punch from its first appearance until his death. He was also literary editor of The Illustrated

London News. Besides his numerous contributions to these periodicals and to Dickens's Household Words, Lemon is the author of a large number of melodramas and farces, of which the best known, perhaps, are The Serious Family, The Ladies' Club, and The School for Tigers. He also published a fairy tale for children, and a collected volume of Prose and Verse.

Mrs. Jameson.

Mrs. Anna Jameson, 1797–1860, has a high reputation as a writer on art and literature.

Mrs. Jameson was the daughter of Murphy, the painter-in-ordinary to the Princess Charlotte. She was separated from her husband in 1824. Her principal works are: Diary of an Ennuyée, Loves of the Poets, Characteristics of Women, Memoirs of Celebrated Female Sovereigns, Lives of the Early Italian Painters, The Poetry of Sacred and Legendary Art. Mrs. Jameson's works have ever been held in high favor. They exhibit rare powers of insight combined with grace of expression and purity of sentiment. Probably no other English female writer of her day is more read and quoted. In her Sacred and Legendary Art she has evinced her capacity for antiquarian research, while her Characteristics of Women is, according to Whipple, "A most eloquent and passionate representation of Shakespeare's women, and in many respects is an important contribution to critical literature."

IV. WRITERS ON PHILOSOPHY AND SCIENCE.

Sir William Hamilton.

Sir William Hamilton, 1788–1856, was, at the time of his death, the acknowledged leader of English metaphysicians.

Sir William was educated at Oxford. In 1821 he was appointed Professor of History in the University of Edinburgh; and in 1836 was called to the chair of Logic and Metaphysics in that institution.

Hamilton is universally allowed to have been a man of uncommon erudition, and of equal clearness in thought and expression. His Lectures on Logic and Metaphysics, 2 vols., are the accepted text-books in nearly all American colleges. His original productions have appeared chiefly in the shape of essays in the Edinburgh Review. Besides these, he edited, with elaborate notes and dissertations, the works of Thomas Reid, and was engaged, at the time of his death, in the preparation of a similar edition of the works of Dugald Stewart.

"It would be difficult to name any contributions to a review which display such a despotic command of all the resources of logic and metaphysics as his articles in the Edinburgh Review on Cousin, Dr. Brown, and Bishop Whately. Apart from their scientific value, they should be read as specimens of intellectual power. They evince more intense strength of understanding than any other writings of the age; and in the blended merits of their logic, rhetoric, and learning, they may challenge comparison with the best works of any British metaphysician. He seems to have read every writer, ancient and modern, on logic and metaphysics, and is conversant with every

philosophical theory, from the lowest form of materialism to the most abstract development of idealism; and yet his learning is not so remarkable as the thorough manner in which he has digested it, and the perfect command he has of all its stores. Everything that he comprehends, no matter how obstruse, he comprehends with the utmost clearness and employs with consummate skill. He is altogether the best trained reasoner of his time on abstract subjects." — *E. P. Whipple, Essays and Reviews.*

J. D. Morell, —— ——, is a prominent philosophical writer of the present day.

Morell's contributions to the science of philosophy are as follows: Historical and Critical View of the Speculative Philosophy of Europe in the Nineteenth Century; Lectures on the Philosophical Tendencies of the Age; The Philosophy of Religion; Elements of Psychology. Besides these separate works, Mr. Morell is also the author of the articles on National Education in the Encyclopædia Britannica. His Historical and Critical View has the merit of being the first comprehensive presentation in England of contemporaneous philosophical speculation on the continent. Mr. Morell is a clear thinker and writer, and an earnest worker in the cause of national education.

Henry Longueville Mansel, 1820 ——, is favorably known as an able writer on intellectual philosophy.

Mansel was educated at Oxford. He became Professor of Moral and Intellectual Philosophy, and afterwards Regius Professor of Ecclesiastical History, in that University; and then Dean of St. Paul's, London.

Mansel is the author of several metaphysical treatises and essays, and is widely known by his work On the Limits of Religious Thought, in which he develops Sir William Hamilton's position that "the unconditioned is irrecognizable and inconceivable." He is also the author of the article on Metaphysics (since published separately) in the Encyclopædia Britannica.

Buckle.

Henry Thomas Buckle, 1822–1862, acquired great celebrity by his work on the History of Civilization.

Buckle was the son of a wealthy merchant, and came, by the death of his father, into the possession of an ample fortune at the age of eighteen. Having a great thirst for knowledge, he collected a large library, and devoted himself with intense zeal to study.

In 1857, at the age of thirty-five, Buckle published the first volume of the great work which he had projected, A History of Civilization. This work, so daring in thought, and so beautiful in expression, created at once a profound impression wherever the English language was spoken. It was unmistakably infidel in its assumptions; and it supported them with such a fulness and beauty of illustration as to create for a time a feeling of alarm in the minds of many. The public were taken by surprise by the wealth of learning at his command, and at the same time fascinated by the quiet ease and elegance with which these stores of wealth were spread out before them.

His second and larger volume came out in 1861, but did not create the excitement produced by the first. People had had time to recover from the spell thrown over

them, and had found that his logic was by no means equal to his rhetoric. They could still admire his style, which for philosophical writing has indeed never been excelled; and yet could see that his reasoning was unmistakably weak.

His health failing, Mr. Buckle travelled to the East in the hope of recovery, but died at Damascus, in the spring of 1862.

His work, if carried out to completion on the plan proposed, would have been one of colossal proportions. As it is, it is a splendid fragment, which must ever command respect, even from those who dissent from the conclusions of the author.

Herbert Spencer.

HERBERT SPENCER, 1820 ——, is one of the most voluminous writers of the day on philosophical subjects.

Mr. Spencer studied for the engineering profession, but abandoned it for a life of authorship. He belongs to the same infidel school as Buckle, Lecky, and Darwin. He has been a contributor to the great English quarterlies, chiefly to the Westminster Review, and to some scientific journals.

Mr. Spencer may be described in general terms as a Darwinist, seeking to ascertain by deduction the physical and psychical laws underlying social life, and to make them, instead of abstract speculation, the basis of philosophy. According to Mr. Spencer's views there is no such thing as metaphysics in the ordinary use of that term, no *a priori* construction of the world of thought out of the philosopher's own consciousness, but only a science of human life based upon broad and carefully prepared data, and treated like other inductive sciences.

Mr. Spencer's principal works are: Social Statics, The Principles of Psychology, Education, First Principles, Principles of Biology, Classification of the Sciences, and Universal Progress. His Essays have been collected and published in one volume. In education, also, Mr. Spencer is a radical, seeking to abolish all conventional tests of excellence, and to make education a real development of the several faculties of memory, judgment, imagination, and observation, — a practical training for the pursuits of life.

Mr. Spencer is a master of style, and pours upon his pages a wealth of illustration gathered through the most extensive reading, so that his works are fascinating to all interested in the subject. The originality and the straightforwardness of his views are not suited to make him a favorite with the general public; but his followers, although not numerous, are enthusiastic in their admiration.

MR. W. E. H. LECKY is a philosophical writer of considerable prominence. His two works are A History of Rationalism in Europe, published in 1865, and A History of European Morals from Augustus to Charlemagne, published in 1869. These works are enough to stamp Mr. Lecky as an able writer and thinker.

The Duke of Argyle.

GEORGE JOHN DOUGLASS CAMPBELL, *Duke of Argyle*, 1823 ——, is an eminent British statesman, orator, and author.

The Duke is an earnest advocate of the principles of the Church of Scotland, and he took an active part in the proceedings which led to its disruption. He published Presbytery Examined, giving a review of the ecclesiastical history of Scotland since the Reformation. In the House of Lords he acts with the Liberal party, and he is an

earnest promoter of science, and of popular education. He has at different times been a member of the Cabinet, holding offices of great importance, and he was President of the British Association in 1865. His latest work is a philosophical treatise on The Reign of Law, which has been very favorably received.

Sir David Brewster.

Sir David Brewster, LL. D., 1781–1868, a native of Scotland and a resident of Edinburgh, was one of the greatest experimental philosophers of the present century.

While a student at the University of Edinburgh, Brewster became intimate with Dugald Stewart and Playfair. In conjunction with Jameson, he established the Edinburgh Philosophical Journal. He afterwards began the Edinburgh Journal of Science, of which 16 vols. were issued. He edited the whole of the Edinburgh Encyclopædia, 1808–1829, and wrote many of its articles. He contributed also to the Encyclopædia Britannica, and to the North British Review. His papers in the Transactions of various learned societies are very numerous.

Of his separate works, of a more popular character, the following are the chief: Letters on Natural Magic; More Worlds than One, the Creed of the Philosopher and the Hope of the Christian; Lives of Sir Isaac Newton, Galileo, Tycho Brahe, and Kepler. Among the works more strictly scientific are A Treatise on Optics; A Treatise on the Kaleidoscope, etc.

It is remarked of Brewster's style, that while in his youth it was severe and almost cold, confining itself to rigid scientific statement, it became in his later days warm and glowing, giving free scope to the imagination and the fancy. "In the earlier compositions of Sir David, always severe in style and sternly scientific in form, there is comparatively little indication of that rich flow of fancy and imagination, and that fertility of happy illustration, which his later writings exhibit. As in the far West, his year of life enjoys an 'Indian summer,' greatly richer and more gorgeous in its scenery than any of the seasons that have gone before."— *Hugh Miller.* "There is some natural tendency in the fire of genius to burn more brightly, or to blaze more fiercely, in the evening than in the morning of human life."— *Mackintosh.*

Faraday.

Michael Faraday F. R. S., 1791–1867, was pre-eminent in his day as a chemist.

Faraday was the son of a blacksmith, and apprenticed to a bookbinder. His early education was very limited, but he had from the first a strong bias towards chemical science. Having an opportunity to attend the last four lectures of Sir Humphry Davy, he took notes and wrote out a sketch of the lectures, and sent it to Sir Humphry. Sir Humphry was so struck with the character of these notes that he recommended the appointment of young Faraday as an assistant in the laboratory of the Royal Institution. From that time Faraday devoted himself entirely to chemical research, and for many years before his death he was the most eminent authority in the world on that subject. His researches and discoveries were published in the Philosophical Transactions, and have been republished in 3 vols., as Experimental Researches in Chemistry. For the last forty years of his life, he delivered annual Lectures on Chemistry at the Royal Institution. These lectures were celebrated, not only

for their eminent scientific character, but for the extraordinary fascinations of style which held the auditors spell-bound. One of his most popular publications was Chemistry of a Candle, a Course of Six Lectures.

Whewell.

WILLIAM WHEWELL, D. D., 1795–1866, distinguished himself as a writer on a great variety of subjects, though he was mainly known by his writings on the natural sciences.

Whewell was educated at Cambridge, where he was successively Fellow, Professor, and Vice-Chancellor. He was a man of the most extraordinarily diversified attainments. No subject seemed to be too recondite to be beyond his reach. Many stories are still current in Cambridge concerning his ready information on every subject that could possibly be brought up in conversation. To him was applied the saying that science was his forte and omniscience his foible. It must be added, however, that he was not always loath to display his knowledge. At the same time he was in no sense superficial. It may be said of him that he never left a subject without getting clear and accurate ideas upon it.

Whewell's works correspond to his attainments in their variety and power. While Tutor and Fellow, he published several mathematical text-books, prominent among which is his Dynamics. The most widely known of his works are: Astronomy and General Physics considered in Reference to Natural Philosophy; the History of the Inductive Sciences; The Philosophy of the Inductive Sciences; The Elements of Morality; The Plurality of Worlds; History of Moral Philosophy in England.

Whewell was one of the few men who are equally at home in the exact and the historical sciences, and able to do both classes justice without allowing the one to override the other. Hence the great value and the success of his History of the Inductive Sciences. Notwithstanding its errors and its occasionally illiberal spirit, it is, together with the Philosophy of the Inductive Sciences, a wonderful effort to coordinate the scattered and even hostile departments of human knowledge. Whewell is also the author of a great number of scattered pamphlets and scientific papers of decided value. Nor was he insensible to the claims of belles-lettres, as is shown by his translation of Goethe's Herman and Dorothea, and Auerbach's Professor's Wife, and his general fondness for German literature and philosophy.

Babbage.

CHARLES BABBAGE, 1790–1871, was chiefly distinguished as a mathematician.

Babbage was a graduate of Cambridge University, and for eleven years professor in the same. His publications are exceedingly numerous, and, though nearly all mathematical, take a wide range through almost every department both of pure and applied mathematics. The whole number of his separate publications is forty-seven, many of them large volumes. A large proportion of these are applications of mathematical truths and formulæ to machinery, for the purpose of facilitating the arts of practical life.

One of Babbage's works, which occupied him for many years, and on which, by the aid of the Government, $85,000 was expended, was his famous Calculating Machine. The Government having withdrawn its patronage, the ingenious apparatus was dropped.

Of his works not purely scientific, the following may be named: Sketches of the Philosophic Characters of Dr. Wollaston and Sir Humphry Davy; The Proportion of Births of the Two Sexes; Economy of Manufactures and Machinery; The Exposition of 1851, or Views of the Industry, Science, and Government of England; and The Ninth Bridgewater Treatise. The last named especially is the one by which he is most known to the generality of readers. In it he discusses particularly the subject of Miracles. In 1864, he published an autobiography, a large 8vo, under the title of Passages from the Life of a Philosopher. At the close, he gives a list of eighty detached papers which he contributed to different scientific journals.

Mrs. Somerville.

MRS. MARY SOMERVILLE, 1780 ——, a daughter of Admiral Fairfax, stands at the head of female devotees to science.

She was elected a member of several societies in England and elsewhere, and honored with a pension for her services to science. Her four great works are: Mechanism of the Heavens, an abridgment of La Place, but by no means slavishly following the great Frenchman; On the Connection of the Physical Sciences, an admirable manual, which has gone through numerous editions; Physical Geography, which is scarcely less popular; and On Molecular and Microscopic Science, published in 1869, when the author must have been nearly ninety years of age. There is a disagreement among authorities, however, as to the year of her birth, some fixing it at 1780, and others at about 1790. In any case, Mrs. Somerville's prolonged activity is remarkable.

Darwin.

CHARLES DARWIN, F. R. S., 1809 ——, the grandson of the poet and naturalist Erasmus Darwin, is himself one of the most eminent naturalists of the day.

Mr. Darwin accompanied the royal Exploring Expedition of Her Majesty's ship the Beagle, in 1831–1836, and published thereafter his first work, Voyage of a Naturalist Round the World. It was well received in all quarters, both for the freshness of its information and the rare beauty and skill of the descriptions. "The author is a first-rate landscape painter with the pen, and the dreariest solitudes are made to teem with interest."— *London Quarterly.* He edited also the Zoölogy of the Expedition. Another work which gained him high reputation as a naturalist was a Monograph of the Family Cirripedia, including the Barnacle. Other works have followed, which have been read with avidity, not merely by naturalists and scientific men, but by that far wider intellectual class who are interested in the higher generalizations of the sciences. Mr. Darwin has a singular facility in expressing his ideas in language easily understood and in disposing his matter for artistic effect.

His latest works are: The Variation of Animals and Plants under Domestication; The Origin of Species by Means of Natural Selection; The Descent of Man. His scientific opinions, as contained in the works last named, have met with emphatic dissent. But all critics, both friends and foes, have admired the clearness and beauty of his style, and the wonderful variety and extent of his knowledge.

THOMAS HENRY HUXLEY, F. R. S., 1825 ——, Professor of Natural History in the Royal School of Mines, London, has attained an

eminence as a naturalist almost, if not quite, equal to that of Mr. Darwin, and he belongs to the same school of opinion.

Professor Huxley's contributions to natural science have been numerous and valuable. Among those of a recent and comparatively popular character are Man's Place in Nature, Lectures on Comparative Anatomy, Lessons on Elementary Physiology.

Owen.

Richard Owen, D. C. L., 1804 ——, is the most eminent comparative anatomist of his age.

Professor Owen is a native of England. He studied medicine at the University of Edinburgh. He has occupied several professional positions, succeeding Sir Charles Bell in the Royal College of Surgeons, and he is now Director of the Natural History Department of the British Museum. His written contributions to science are immense. Those of his works which are of most general interest are: History of British Fossil Mammals and Birds; On the Archetype and Homologies of the Vertebrate Skeleton Parthenogenesis; The Anatomy of the Vertebrates. Professor Owen is an opponent of Darwinism, defending the mutability of species by virtue of inherent tendencies, and not by change of external circumstances. His works, even to the lay reader, are fascinating through their vigor and clearness of style.

Rev. John George Wood, 1827 ——, is an accomplished naturalist.

Mr. Wood was born in London, and educated at Oxford, where he took his M. A. in 1851. He has written some charming works on natural history: Bees, their Habits and Management; Sketches and Anecdotes of Animal Life; The Common Objects of the Sea-Shore; My Feathered Friends; Illustrations of Natural History, 3 vols.; Boy's Own Book of Natural History; Athletic Sports and Recreations for Boys; Natural History Picture-Book for Children; Common Objects of the Microscope: Glimpses into Petland; Our Garden Friends and Foes; Homes without Hands; Fresh and Salt Water Aquariums; Bible Animals; Old and New Testament History in Simple Language, etc., etc.

Charles Waterton, 1782–1865, was an enterprising traveller and naturalist.

Mr. Waterton was born at Walton Hall, in Yorkshire. He was the head of an ancient Catholic family which traces its lineage on one side to Sir Thomas More, and on the other side to the time of the Norman Conquest. Mr. Waterton lived to a green old age, maintaining both physical and intellectual vigor to the very day of his death, in his eighty-third year. His publications are Wanderings in South America and the North-West of the United States, containing observations on natural history, with directions for the preservation of birds, etc.; Essays on Natural History, with an Autobiography of the Author; Ornithological Letter to William Swainson.

Peter Mark Roget, 1779–1869, of French, or rather of Genevese extraction, was educated at Edinburgh, and held several medical and professional appointments. He published one or two scientific works, On Animal and Vegetable Physiology, on Elec-

tricity, Galvanism, etc. To the reader and student of English, however, Roget is known exclusively through his Thesaurus of English Words. This valuable work, intended to facilitate composition by classifying ideas and their corresponding expressions, has passed through numerous editions, and now forms an indispensable manual in every literary workshop.

Philip Henry Gosse, F. R. S., 1810 ——, was born at Worcester. He has resided one year in Alabama, three years in Lower Canada, and eight in Newfoundland. He is a scientific naturalist, and has contributed largely by his writings to make the study of natural science popular in families and schools. The following are his principal publications: The Canadian Naturalist; Birds of Jamaica; A Naturalist's Sojourn in Jamaica; Natural History of Birds, Mammals, Reptiles, and Fishes; Ocean Described; British Ornithology; Rivers of the Bible; History of the Jews; Assyria; Text-Book of Zoölogy for Schools; A Naturalist's Rambles on the Devonshire Coast; The Aquarium, an Unveiling of the Wonders of the Deep; A Handbook of the Marine Aquarium; Manual of Marine Zoölogy; Tenby, a Seaside Holiday; Omphalos, an Attempt to untie the Geological Knot; History of British Sea-Anemones; Evenings at the Microscope, etc.

Lyell.

Sir Charles Lyell, 1797 ——, is one of the most eminent geologists of the century.

Sir Charles studied at Oxford, for the law, but soon abandoned that profession for the science with which his name is indissolubly connected. He was at one time Professor of Geology in King's College, London, and has been twice elected President of the Geological Society.

His chief works are: Principles of Geology, 1830–2; Elements of Geology, 1838; Travels in North America, 1845; A Second Visit to the United States, 1849; The Antiquity of Man, 1863. Lyell is, in the strictest sense of the term, a scientific inquirer; his method and his aim are purely scientific. At the same time, by reason of his pleasing style and clear statement, he has been the chief agent in impressing the claims of the science upon the attention of the reading public. His earliest work and his latest — The Principles of Geology and The Antiquity of Man — mark, each of them, a new era in science. The latter, especially, has placed the department of anthropology upon an entirely new footing. Lyell's two volumes of travels are chiefly taken up with scientific details, but are also rich in shrewd and just observations upon the society and institutions of the country whose geological features he is exploring.

Tyndall.

John Tyndall, 1820 ——, is one of the most eminent and best known scientists of the present day.

Tyndall has occupied for a number of years the chair of Natural Philosophy in the Government School of Mines. In addition to his labors as an instructor and an investigator, he has published several popular works on science which have spread his name wherever the English language is spoken, and have been translated into many continental languages. His special contributions to the Royal Society and the Philosophical Transactions are numerous and extremely valuable.

Tyndall is the author of two interesting works on Switzerland, entitled The Glaciers

of the Alps, and Mountaineering in 1861, in which brilliant description of hazardous ascensions is skilfully blended with scientific information. His best known works, however, are on Heat as a Mode of Motion, and on Sound. These can scarcely be called popular, unless by reason of the vigor and clearness of their style, as they contain some of the most important discoveries and theories in physics that have been made in modern times. Tyndall belongs to that growing class of investigators — Huxley is another example — who unite the greatest originality and accuracy of research with the happiest style of composition. His monograph on Heat may be set down as marking a new epoch in that department.

JAMES D. FORBES, F. R. S., 1809 ——, has made a special study of the glacial formations of the Alps, and has published some volumes of explorations, which are as attractive as a romance.

The following are some of his works: Travels through the Alps; Norway and its Glaciers. The work on the Alps "abounds with daring and hazardous adventures, contains notices of occasional catastrophies that have befallen less fortunate explorers, presents interesting discoveries with new deductions, and is clothed in a style and diction entirely in keeping with the beauty and grandeur of the subject." — *Silliman's Journal.* Prof. Forbes was born at Calvinton, near Edinburgh. He was educated at the University of Edinburgh, and was Professor of Natural Philosophy there from 1833 to 1860. He then became Principal of St. Salvator's and St. Leonard's College, St. Andrew's.

THOMAS SOUTHWOOD SMITH, M. D., 1788–1861, a celebrated London physician, was born in Somersetshire, and studied medicine in the University of Edinburgh. He was appointed Physician to the London Fever Hospital in 1825, and for a quarter of a century took a prominent part in the sanitary measures of the metropolis, and in procuring legislation in regard to the public health. He was one of the founders of the Westminster Review, and by his vigorous articles in this review broke up many established abuses. He was chiefly instrumental in ruining the business of the "resurrection men." His separate publications were: The Use of the Dead to the Living; Discourse on the Development of the Principles of the Human Mind; Illustrations of the Divine Government. His utilitarian notions were carried to an extreme, as may be judged from the following instance: "I became acquainted with Dr. Southwood Smith. On visiting him, we saw an object which I have often heard celebrated, and had thought would be revolting, but found, on the contrary, an agreeable sight; this is the skeleton of Jeremy Bentham. It was at Bentham's request that the skeleton, dressed in the same dress he habitually wore, stuffed out to an exact resemblance of life, and with a portrait-mask in wax, — the best I ever saw, — sits there as assistant to Dr. Smith in the entertainment of his guests, and companion of his studies. The figure leans a little forward, resting the hands on a stout stick which Bentham always carried, and had named 'Dapple.' The attitude is quite easy, the expression on the whole mild, winning, yet highly individual." — *Margaret Fuller D' Ossoli.*

DANIEL WILSON, LL. D., 1816 ——, has attained great distinction as an ethnologist.

Dr. Wilson has been for many years Professor of History and English Literature in University College, Toronto, Canada. His works on the early history of the Western races are among the most valuable contributions to that department of literature. The

following are the chief: Pre-historic Man, or Researches into the Origin of Civilization in the Old World and the New, 2 vols., 8vo; Archæology and Pre-historic Annals of Scotland; Memorials of Edinburgh in the Olden Times, 2 vols., 4to; Oliver Cromwell and the Protectorate; Chatterton, a Biographical Study. — GEORGE WILSON, M. D., LL. D., 1818–1859, brother of the ethnologist, Daniel Wilson, and highly distinguished as a chemist. He was born in Edinburgh, and studied chemistry in that city and in London. He held several important positions, and for the last few years of his life was Regius Professor of Technology in the University of Edinburgh. He published Chemistry, a text-book; A Life of Cavendish; A Life of John Reid, the Professor of Medicine in St. Andrew's; A Memoir of Professor Forbes; Electricity and the Electric Telegraph; Researches on Color-Blindness; The Progress of the Telegraph; The Five Gateways of Knowledge (the eye, ear, nose, tongue, hand); Religio Medici, a collection of Religious Essays; Counsels of an Invalid; Letters on Religious Subjects.

Young the Egyptologist.

THOMAS YOUNG, 1773–1829, was one of the most striking characters of the present century, — remarkable alike for the originality of his researches and investigations, and the variety of his talents.

Young was a precocious child, having studied and mastered, in his fourteenth year, Greek, Latin, French, Italian, Hebrew, Persian, Arabic, and no little mathematics. In 1792 he began the study of medicine, first in London and then in Edinburgh. From Edinburgh he went to Göttingen, where he took his degree. Not only was he a diligent student, but a conspicuous devotee of amusements, excelling in dancing, music, and horsemanship. He returned to England in 1793. To qualify himself for membership in the College of Physicians, Young entered Cambridge, and took his degree in 1799. He practised his profession for a number of years, was Professor of Natural Philosophy in the Royal Institution, and conducted the Nautical Almanac.

While professor in the Royal Institution, Young published a Syllabus of Lectures on Natural and Experimental Philosophy, in which he made the first announcement of his theory on the Interference of Light. This remarkable discovery was much attacked at the time, but is now universally accepted. It was the most general discovery in optics that had been made since the days of Newton, and decided the reception of the undulatory theory. He also published several medical works or treatises, none of which, however, are distinguished for originality.

In 1814, Young first made known his conjectural reading of the Rosetta stone. This he followed up with one or two other articles, until there appeared, in 1819, his celebrated article in the Encyclopædia Britannica, which was the first really successful attempt at reading the great Egyptian riddle. There has been much dispute upon the relative merits of Young and Champollion to the title of discoverer of the key to the hieroglyphic alphabet. It is impossible, of course, for any one except a professed Egyptologist, to speak confidently on such an abstruse matter. The general opinion seems to be that Young was the first to make certain suggestions, — namely, that some of the hieroglyphic characters represented sounds, — and that Champollion caught up these suggestions and developed them with wonderful acuteness and system.

Young worked with great enthusiasm upon his Egyptian investigations until his death, and soon after his death his Rudiments of an Egyptian Dictionary in the Ancient Enchorial Characters was published. He also published during his lifetime several scientific treatises, and contributed a great number of papers to the Encyclopædia Britannica, to the leading reviews, and to various scientific bodies. A selection of his Miscellaneous Works was published in 3 vols. in 1855.

Young appears to have been a man of almost infinite capacities. He had more than the ordinary proficiency in modern European and oriental languages, in botany and physiology, besides making two of the most striking discoveries in two departments of research the most widely apart. He was, in short, one of those rare phenomena that disturb from time to time the speculations of theorists upon the limited range of the human intellect.

Wilkinson.

Sir John Gardner Wilkinson, 1798 ——, educated at Harrow and at Oxford, is well known as the author of numerous works on Egyptology.

Conspicuous among the works of Wilkinson is his Manners and Customs of the Ancient Egyptians, published in 1837. This work may be said to have created a new era in the popular knowledge of Egypt, and given the impetus to such subsequent labors as those of Layard, Rawlinson, etc. It described the social life of the ancient Egyptians as revealed by the remains of their painting, sculpture, and inscriptions. It has since been recast into an abridged form, entitled A Popular Account of the Ancient Egyptians, which includes recent discoveries down to 1853. A similar work is The Egyptians in the Time of the Pharaohs. His treatise On Color and the Necessity for a General Diffusion of Taste is a valuable, practical work.

Besides the works already mentioned, Wilkinson is the author of others of a more strictly archæological character. Among them are the Materia Hieroglyphica, the Architecture of Ancient Egypt, and the Fragments of the Hieratic Papyrus at Turin. Of a more popular turn, again, are his Handbook of Modern Egypt and Thebes, and his Dalmatia and Montenegro.

Wilkinson is a thorough scholar in whatever he undertakes, and all his works are full of valuable information, skilfully presented and suggesting reflection.

Hayman Wilson.

Horace Hayman Wilson, 1786–1860, a native of London, and a servant of the East India Company, made himself conspicuous by his attainments in Sanscrit.

In 1832, Wilson was appointed Professor of Sanscrit at Oxford, and retained that position until his death. Wilson comes next, in point of time, to Sir William Jones and Sir Charles Wilkins, and surpasses them both in the extent and permanent value of his labors. His principal works are A Sanscrit-English Dictionary, (of which a new edition, by Goldstücker, still unfinished, is in course of publication in Germany,) Hindoo Theatre (selections from Sanscrit Dramatists), a translation of the Vishnu Purâna (system of Hindoo Mythology), History of British India from 1805–1835, a translation of the Rig-Veda Sanhita (the oldest record of the Sanscrit language and Aryan mythology), and a Glossary of Judicial and Revenue Words, etc., in the various languages and dialects of British India.

Wilson superintended also the English translation of Bopp's Comparative Grammar, edited numerous Sanscrit texts, and contributed many papers to the Asiatic Researches, the Quarterly Oriental, Transactions of the Royal Asiatic Society, and other societies. A collective edition of his works is now in course of publication by Trübner & Co.

Wilson was also celebrated for his musical skill and histrionic powers. His entire

life was passed in the most unceasing and profitable activity, and he has left behind him a scholarly record second to none in his native country.

Monier Williams, 1819 ——, is one of the leading Sanscrit scholars of England.

Prof. Williams was born at Bombay, and was educated at King's College, at Haileybury, and at Oxford. He was Professor of Oriental studies at Cheltenham, and since 1860 Professor of Sanscrit at Oxford. Prof. Williams's works are all upon subjects directly connected with his chosen line of study. They are an Elementary Grammar of Sanscrit, a translation of Kalidasa's Vikramoroasi and Sakuntala, an English-Sanscrit Dictionary, the Rudiments of Hindustani, a Practical Hindustani Grammar, a Lecture on the Study of Sanscrit in Relation to Missionary Work in India, a series of Lectures on Indian Epic Poetry, a translation of the story of Nâla, etc. Professor Williams has been engaged for a number of years upon a Sanscrit-English Dictionary, to be published at Oxford. He can scarcely be considered as fully the equal of his rival, Max Müller, either in a special knowledge of Sanscrit or in general philological attainments.

V. HISTORY, BIOGRAPHY, ANTIQUITIES, ETC.

Macaulay.

Thomas Babington Macaulay, 1800–1859, was in his day the most brilliant living writer in England, in matters of historical criticism. He excelled, indeed, in almost every style of writing, but it was on questions of history, and especially on those involving political issues, that his supremacy was most complete.

Macaulay was a native of England, but of Scotch descent. His father was Zachary Macaulay, an eminent merchant and philanthropist, and his grandfather was the Rev. John Macaulay, a Presbyterian minister in the Scottish Highlands, descended from a clan in the most remote of the Hebrides. His mother was of a Quaker family, the daughter of a bookseller of Bristol. His home education was thoroughly religious. He entered the University of Cambridge at the age of eighteen, and greatly distinguished himself while there by the thoroughness of his scholarship. He twice carried off the prize, the Chancellor's Medal, for English verse. University honors fell thick about his path, but he left them behind and applied himself to the study of the law.

While still a law student, he published two of his most remarkable productions, The Battle of Ivry, at the age of twenty-four, and the Essay on Milton, at the age of twenty-five. Either of these was alone sufficient to mark him as a man of the first

order of genius. The Essay on Milton was followed from time to time by similar brilliant articles in the Edinburgh Review.

In 1830, he entered Parliament, and there by his eloquence in debate rivalled the fame which he had already acquired as a poet and an essayist. His principal speeches were upon the Reform Bill, 1830–32, and upon the affairs of the East India Company, 1833. On the latter subject, especially, he displayed so much knowledge and ability that he was made a minister of the Supreme Council for India, and put at the head of the Commission to prepare a new code of laws for the Indian empire. He sojourned in India for this purpose from 1835 to 1838, and while there acquired that intimate knowledge of the country which appears with such wonderful effect in his articles on Clive and Warren Hastings.

On returning to England, he re-entered Parliament in 1838, as a member from Edinburgh, and was made Secretary at War in the Melbourne ministry.

During this period of political activity, he produced The Lays of Ancient Rome, which were printed in 1842.

Being defeated in an election for Parliament, which took place in 1847, he determined henceforth to devote himself exclusively to literature, and he began the composition of the great historical work, for which all his previous life and writings seemed to be a sort of special preparation. This was intended to be A History of England, from the Accession of James II. down to a Time within the Memory of Persons Still Living. The first two volumes appeared at the close of 1848. Volumes three and four appeared seven years later, in 1855; and a fragment of another volume was published after his death, the whole coming down only to the death of William III., 1702.

Macaulay was chosen, in 1849, Lord Rector of the University of Glasgow, a mere office of honor, not requiring residence; he was raised to the Peerage, under the title of Baron Macaulay, in 1857; he died suddenly of an affection of the heart, in 1859.

Macaulay was great in everything which he undertook. He was among the first in the list of great parliamentary orators, though after the order of Burke rather than that of Fox; he is equally among the first in the roll of great poets; while, as an essayist, and a painter of historical scenes and personages, he is without a peer.

The sale of his works, particularly of his History, has been enormous. His Essays, as they appeared from time to time in the Edinburgh Review, were received with the same sort of excitement which, in the early part of the century, used to await the appearance of a new fiction by Scott, or a new poem by Byron. His History of England rivalled the most sensational novel in the eagerness with which it was purchased and read. More than sixty thousand copies of the Essays, in 5 vols., were published in Philadelphia alone, within the first five years. The aggregate sale of the third and fourth volumes of his History, within the first four weeks of their publication, was over one hundred and fifty thousand copies.

"Much as these very eminent men [Jeffrey, Mackintosh, and Sydney Smith] differ from each other, Mr. Macaulay is, perhaps, still more clearly distinguished from either. Both his turn of mind and style of writing are peculiar, and exhibit a combination rarely if ever before witnessed in English, or even in modern literature. Unlike Lord Jeffrey, he is deeply learned in ancient and modern lore: his mind is richly stored with the poetry and history both of classical and continental literature. Unlike Mackintosh, he is eminently dramatic and pictorial; he alternately speaks poetry to the soul and pictures to the eye. Unlike Sydney Smith, he has omitted subjects of party contention and passing interest, and grappled with the great questions, the immortal names, which will forever attract the interest and command the attention of man. Milton, Bacon, Machiavelli, first awakened his discriminating and critical taste; Clive, Warren Hastings, Frederick the Great, called forth his dramatic and historic

powers. He has treated of the Reformation and the Catholic reaction, in his review of Ranke; of the splendid despotism of the Popedom in that of Hildebrand; of the French Revolution in that of Barère. There is no danger of his essays being forgotten, like many of those of Addison; nor of pompous uniformity of style being complained of, as in most of those of Johnson. His learning is prodigious; and perhaps the chief defects of his composition arise from the exuberant riches of the stores from which they are drawn. When warmed in his subject, he is thoroughly in earnest, and his language, in consequence, goes direct to the heart. In many of his writings — and especially the first volume of his history, and his essay on the Reformation — there are reflections, equally just and original, which never have been surpassed in the philosophy of history. That he is imbued with the soul of poetry need be told to none who have read his Battle of the Lake Regillus; that he is a great biographer will be disputed by none who are acquainted with the splendid biographies of Clive and Hastings, by much the finest productions of the kind in the English language." — *Sir Archibald Alison.*

Grote.

GEORGE GROTE, 1794–1871, the historian of Greece, was the finest specimen in modern times of a man of business who was at the same time in the foremost rank as a scholar and a man of letters.

Something of Mr. Grote's success in the latter, doubtless, is due to the fact that he carried his business habits and solid business sense into the investigation of subjects usually monopolized by mere scholars, who have no practical experience of affairs.

He was educated at the Charter-House School, and at the age of sixteen entered as a clerk in the banking-house established by his grandfather, and in which he himself afterwards became a partner. He spent his leisure hours, as a clerk, in patient study, and having early formed the purpose of writing the work which has made him famous, set about the preparation for it with a degree of courage and deliberation that border upon the marvellous. Without a University training, he bent himself to the task of writing the most difficult of all histories, The History of Greece. Not being a classical scholar, he applied himself to master not only the Greek language, but whatever related to Greek life, history, literature, and philosophy.

As clerk, and afterwards as partner in the great banking-house of "Grote and Prescott," he learned sagacity in his dealings with men; and insensibly his knowledge, thus gained, became a knowledge of human nature which shed light on the Greek studies he persistently followed. His History of Greece was begun in 1823; but the ideas which directed it, and gave it originality, were due to his sympathy with the semi-democratic outbreak of the English Reform movement, in 1830 and 1831. Grote threw himself into public life, and, for three successive Parliaments, appeared as the philosophic champion of Radical reform. In 1841, he retired from Parliament, but he had learned the great secret revealed in the struggle of political factions. Hence the peculiar worth, originality, and reality of his History of Greece. Even the tory critics said: "This historian is the only undoubted scholar who knows something more than other scholars know. He has, unfortunately, as a radical, mingled with affairs. He interprets the Greek democracy because he knows something of the democracy of our time. We accept him, as an historian of Greece, provided he shows no ignorance of the slightest point affecting the most delicate scholarship in regard to Greek geography, antiquities, history, and literature." Grote stood this test triumphantly. Hence his great fame. He was an English banker and politician; at the same time he was a marvel of Greek scholarship.

The History was completed in 1856, and filled 12 vols., 8vo.

Then followed, after many years, his important work on Plato, a masterpiece of research, analysis, and scholarship. Here the genius of the man of business was, for the first time in the history of speculation, brought to bear on the noblest and highest of transcendental philosophers. The work was in 3 vols., and was entitled Plato and the Other Companions of Socrates.

But all scholars looked to Grote as the most competent of Englishmen to deal with Aristotle. It was understood that he was engaged, up to the time of his death, in an elaborate exposition of the works of that philosopher, whose genius had so many points of contact and sympathy with his own. Had he lived three years longer, we have no doubt that he would have completed his task, — a task which would have summed up the results of his literary life, devoted for fifty years to the illustration and interpretation of the history, literature, and philosophy of Greece.

But what we specially desire to emphasize, in this tribute to Grote, is the fact that he was a business man throughout his career, competent to deal, in business matters, with the keenest banker or merchant of his time. The man who best understood Socrates, Plato, and Aristotle was the man who could compete with Rothschild in bidding for a loan, and stand up against Peel or Palmerston in the House of Commons. — *Every Saturday* (altered and abridged).

Froude.

James Anthony Froude, 1818 ——, has placed himself in the rank of distinguished historians.

Mr. Froude is a graduate and Fellow of Oxford. His principal work, A History of England from the Fall of Wolsey to the Death of Elizabeth, in 12 vols., 8vo, is a monument at once of historical research and of literary culture. Besides this great work, Mr. Froude has published The Shadows of the Clouds, a Novel; The Nemesis of Faith; Short Studies on Great Studies; and Calvinism, an Address delivered at St. Andrew's University.

"The peculiar merit of Mr. Froude's work is its wealth of unpublished manuscripts; and the reign of Elizabeth is remarkably illustrated by the correspondence of the Spanish ambassadors and other agents of the Court of Simancas. The extraordinary interest of such illustrations is apparent in every page of these volumes; they give novelty to the narrative and variety to the well-known incidents of the time; and they bring in aid of historical evidence the contemporary opinions of society upon current events." — *Edinburgh Review.*

Merivale.

Rev. Charles Merivale, 1808 ——, Fellow of Cambridge, has published an elaborate History of the Romans.

The object of this work, which is in 7 vols., 8vo, is to bridge over the interval between the point at which Arnold was interrupted, and that at which Gibbon began. Mr. Merivale has told this part of the Roman story in a way that leaves little to be desired. His work is not a compilation, but an original history, the fruit of careful and prolonged investigation. If it does not possess the splendor of Gibbon, or the vigorous grasp of Arnold, it is yet admirable as a work of art, and worthy to hold a place between these two great masters, and to form with them the continuous story of Roman affairs. Mr. Merivale has published also The Conversion of the Roman Empire, The Conversion of the Northern Nations, and two volumes of Sermons.

HERMAN MERIVALE, 1805 ——, a brother of the preceding, and Professor of Political Economy at Oxford, has written Lectures on Colonization and the Colonies, and completed the Memoirs of Sir Philip Francis, begun by Joseph Parker.

Milman.

HENRY HART MILMAN, 1791–1868; distinguished himself in various walks of authorship, but chiefly as an historian.

Milman was a native of London. He was educated at Eton and Oxford, took orders in the Church of England, and was made Dean of St. Paul's in 1849. He was also, for a while, Professor of Poetry in Oxford.

Dean Milman's works are both various and numerous; the earlier ones are almost wholly poetical; the later, historical.

His poetical productions are: Fazio, a Tragedy; Samor, an Heroic Poem; The Fall of Jerusalem, The Martyr of Antioch, Belshazzar, and Anne Boleyn, Dramatic Poems; and The Apollo Belvidere. In these works, Dean Milman unquestionably displayed poetic ability, but his style is strained and overcolored. Notwithstanding the praise that was heaped upon them at their appearance, it may be doubted whether they still enjoy any notable share of popularity, or whether even Milman himself, although poetically inclined, was really a poet. It can scarcely be said of him that he has added any new characters to the great gallery of imagination, or enriched the language with fresh turns of thought or powers of expression. The Dean's merits as a poet are completely overshadowed by his services as an historian.

His chief historical works are: The History of the Jews; the well known annotated edition of Gibbon's Rome; The History of Christianity from the Birth of Christ to the Abolition of Paganism in the Empire; and The History of Latin Christianity down to the Pontificate of Nicolas V. Besides these graver labors, Dean Milman also published the Life and Works of Horace, an elegant edition filled with the choicest woodcuts and other illustrations.

The History of Christianity and The History of Latin Christianity are justly regarded as standard works. They evince great erudition and logical grasp of mind on the part of the historian, and are written in a spirit of Christian liberality. Of course it cannot be expected of them that they will satisfy all parties or denominations. Dean Milman is too liberal for some, too orthodox for others. The subjects of which his volumes treat are the most obscure and the most controversial in history. The Dean has endeavored to pursue a just-middle course through the labyrinth, and, while maintaining his Protestantism, to render charity to all. The style, particularly of the Latin Christianity, is at times labored.

Agnes Strickland.

AGNES STRICKLAND, 1806 ——, is entitled to an honored place in the gallery of distinguished historical writers.

Miss Strickland is a daughter of Thomas Strickland, Esq., and one of a family of eight children, who have all shown literary ability.

Miss Agnes Strickland began her career as an authoress by publishing several volumes of poetry, among them the Worcester Field, or the Cavalier, and Demetrius. She afterwards published some prose works, The Rival Crusoes, The Pilgrims of Walsingham, Tales and Stories from History, etc.

In 1840 appeared the first volume of her really first great work,—The Queens of England. It made the name of Miss Strickland at once famous. Since that time she has published The Queens of Scotland, and the Lives of the Bachelor Kings of England. In most of these works she received much assistance from her sister Elizabeth, who refused however to have her name put on the title-page. The materials were collected by means of careful researches in the British Museum and other great public libraries.

Miss Strickland's power of writing is far from equalling her industry in research. The style is rather poor and thin, and the statements sometimes inaccurate. She is not impartial in her treatment of the Stuarts and their adversaries, but is decidedly prejudiced. With all their defects, however, her volumes afford an agreeable reading for the lover of history, and contain many minutiæ of royal domestic life not to be found in more ambitious and more philosophical works.

Jane. Strickland, an older sister of Agnes, has written A Family History of Rome. — Major Samuel Strickland, 1809–1867, a brother of Agnes and Jane, emigrated to Canada. He wrote a popular work, Twenty-Seven Years in Canada West, or The Experience of an Early Settler. — Susannah Strickland, another sister of Agnes, was married to John Durban Moodie, of the North British Fusileers, and went with her husband to Canada, where she has since resided. Mrs. Moodie partakes of the general literary abilities of the family. She has written: Roughing it in the Bush, or Life in Canada; Life in the Clearings; Flora Lyndsay; Mark Huddlestone; Matrimonial Speculations; The Moncktons; Passages in an Eventful Life. — Catharine Parr Strickland, 1805 ——, still another sister, was married in 1832 to Lieutenant Traill, of the Royal North British Fusileers, of the same regiment with Mr. Moodie, and emigrated with her husband to Canada to reside. Besides many juvenile productions, Mrs. Traill has published The Backwoods of America; Canadian Crusoes; Ramblings in the Canadian Forest; Stories of the Canadian Forest; Lady Mary and her Nurse, or a Peep into the Canadian Forests; Female Emigrants' Guide, etc.

Rawlinson.

George Rawlinson, 1815 ——, is well known to all lovers of history and the classics by his admirable Translation of Herodotus.

Mr. Rawlinson studied at Oxford, and was for several years a Fellow of his college, and University Examiner. In the preparation of his great work on Herodotus, Rawlinson was assisted by his brother, Sir Henry C. Rawlinson, the Assyrian traveller, and by Sir John G. Wilkinson the Egyptologist.

The translation, as a specimen of English, is not so pleasing, perhaps, as some other renderings of the Greek master, but it is very accurate and close, while the notes and essays embody the great mass of information acquired by the many recent discoveries of all kinds made in Assyria, Syria, Egypt, and Phœnicia. This edition of Herodotus is undoubtedly one of the most valuable contributions made to general history during the present century.

Besides his joint labors in the translation of Herodotus, Mr. Rawlinson has also published, in 4 vols., A History of the Five Great Monarchies of the Ancient Eastern World, namely, Chaldæa, Assyria, Babylonia, Media, and Persia, which equals in importance, if it does not surpass, its predecessor.

In addition to these larger undertakings, Rawlinson has delivered a course of Bampton Lectures on the Historical Evidences of the Truth of Scripture, and a University course on The Contrasts of Christianity with the Heathen and Jewish Systems.

Sir Henry Creswicke Rawlinson, 1810 ——, entered the East India Company's service, and resided for a number of years in Persia, where he succeeded in deciphering many of the Cuneiform inscriptions. Sir Henry's chief literary labors have been associated with those of his brother George in the translation of Herodotus. He has published separately, however, an Outline of the History of Assyria, based upon a translation of the inscriptions discovered by Layard at Nineveh, and a Memorandum on the Publication of the Cuneiform Inscriptions.

Palgrave.

Sir Francis Palgrave, 1788–1861, is well known as an historian and archæologist.

Sir Francis changed his family name of Cohen to that of Palgrave, and in 1832 he was knighted. He published many contributions to the study of early English history which are of great value. As a writer and investigator he made himself famous by his History of England in the Anglo-Saxon Period, The Rise and Progress of the English Commonwealth, and The History of England and Normandy. These works place him in the first rank of English historians.

Napier.

Sir William Francis Patrick Napier, 1785–1866, is distinguished both as a military commander and as a writer.

Sir William served with distinction in the Peninsular War, rising to the rank of lieutenant-colonel. In 1861 he was made lieutenant-general.

Napier's great work is his History of the War in the Peninsula, in 6 vols., published in 1828–1840. Although by an English officer, it does ample justice to Napoleon's genius as a military commander, and is anything but favorable to the policy of the English ministry. It was made, on the occasion of its appearance, the object of many angry attacks; the principal one was by General Sir George Murray, in the London Quarterly. It is needless to say that the history has survived its numerous assailants, and is now generally recognized as the standard work on the subject. The style is exceedingly graphic and dignified; in fact, it may be regarded, in this respect, as an English classic.

Besides his History of the Peninsular War, Sir William has written also a History of the Conquest of the Scinde by his brother, Sir Charles James Napier; A History of the Administration of Scinde; an Abridgment of the History of the Peninsular Campaign; and several other short works on military matters.

Sir Charles James Napier, 1782–1853, was a brother of Sir William Napier, the historian, and a cousin of Sir Charles John Napier, the admiral. Sir Charles James was a distinguished English general, first rising to prominence in the campaign in Spain, and afterwards in India, chiefly by his conquest of Scinde. He was the author of several works on military matters, and of an historical romance, called William the Conqueror. The best known books by him are Military Law, and Lights and Shadows of Military Life. His pamphlet on the Civil and Military Defects of the Indian Government, edited by his brother, was an able contribution to the cause of reform in India.

Sir Charles John Napier, 1786–1860, was the well known admiral of the English fleet in the Baltic during the Russian war. He served in the British fleet against the United States in 1813–14, and was commander of the Portuguese fleet that defeated

Don Miguel, in 1833. In addition to his naval services, he is the author of several works: The War in Portugal between Pedro and Miguel; The War in Syria; and the Past and Present of the Navy. Sir Charles John's writings resemble his actions, — bluff, hasty, and choleric.

Lord Mahon.

PHILIP HENRY, *Lord Mahon*, fifth Earl of Stanhope, 1805 ——, holds a high rank as an historian.

Lord Mahon was educated at Oxford, and has held various offices under the English Government. His principal works are: History of the War of the Succession in Spain; History of England from the Peace of Utrecht to the Peace of Versailles (1717–1783); and Historical Essays, collected from the Quarterly Review. Lord Mahon was also co-editor, with Lord Cardwell, of the Memoirs of Sir Robert Peel, and edited a new edition of Lord Chesterfield's famous Letters, with explanatory notes.

Lord Mahon is a zealous investigator, and a clear and impartial writer. His History of England contains an able account, — the best, perhaps, yet written by one not a native, — of the American War of Independence. Unfortunately, however, it involved him in two disputes with American historians. He had charged Sparks with altering Washington's letters, and also with adding matter not contained in them. This charge was indignantly repelled and refuted, and was subsequently withdrawn by Lord Mahon himself. He had also characterized the execution of André as a "blot" upon Washington's career. This led to an exhaustive investigation of the entire subject by Major Charles Biddle of Philadelphia, who showed conclusively "that Washington had no alternative; the prisoner was regularly tried before the proper tribunal, and received the fate which he had incurred."

In 1862, Lord Mahon published, in four volumes, the Life of William Pitt, an invaluable contribution to English history. The first part of a still more recent work, The Reign of Queen Anne until the Peace of Utrecht, has appeared, and bids fair to rival, if not surpass, its predecessors. It is to form the connecting link between Macaulay's History and Mahon's previous History of England from the Peace of Utrecht to the Peace of Versailles.

Vaughan — Father and Son.

ROBERT VAUGHAN, D.D., 1795–1868, a distinguished Independent pastor, for many years Professor of History in University College, London, is among the prominent historians of the present century.

Dr. Vaughan's contributions are numerous and valuable. Among them may be signalized The Life of Wycliffe (the second edition, published in 1845); The Memorial of the Stuart Family; The Protectorate of Cromwell and the State of Europe during the Early Reign of Louis XIV.; The Age of Great Cities; English Non-conformity; Ritualism in the English Church, etc. His chief work, however, is his Revolutions in English History, in which he traces with great fidelity and liberality the changes that England has undergone in its races, its religion, and its government. This is one of the most important general works on English history that has appeared of late.

Dr. Vaughan was, in addition to his other labors, the originator, and for twenty years the editor, of The British Quarterly. A selection of his contributions to this periodical was made and published by him in 1849, entitled Essays on History, Philosophy, and Theology. Dr. Vaughan's style is plain, sometimes perhaps too plain,

but it is free from meretricious ornament, and evinces such a spirit of truth and of patient research as renders his works extremely valuable to the independent reader in quest of information.

Robert Alfred Vaughan, 1823–1857, was son of Robert Vaughan, and was educated at University College, London. Young Vaughan attained great distinction among the Independents, and was the author of a few valuable works. His untimely death was deeply regretted by numerous warm admirers. It appears to have been the common belief among his friends that, had his life been prolonged, he would have developed rare intellectual powers. As it is, he has left behind him only one finished work of lasting reputation: Hours with the Mystics, a Contribution to the History of Religious Opinions. An earlier volume of poems, comprising The Witch of Endor, can scarcely be pronounced extraordinary. But the Hours with the Mystics is regarded as a very able treatment of an extremely difficult subject. After his death, a collection of his Essays and Literary Remains was published, together with a sketch of his Life, by his father, the well-known historian. The record thus given makes us feel only the more keenly the loss which his death has occasioned.

Thirlwall.

Connop Thirlwall, 1797 ——, Bishop of St. David's, is well known by his History of Greece.

Thirlwall was educated at Cambridge. He resided at the University after graduation, and was admitted to the bar, but finally took orders in the Church of England. He was made Bishop of St. David's in 1840. Bishop Thirlwall has published several charges, sermons, and miscellaneous religious treatises, but is chiefly known by his History of Greece. This appeared originally in Lardner's Cabinet Encyclopædia, but was republished, in a much enlarged form, in 1845. Before this, the Bishop had been associated with Hare in translating Niebuhr's History of Rome.

Thirlwall's History of Greece met with immediate and general recognition. It was a worthy predecessor of Grote's great work. Indeed, that historian admits that, had Thirlwall's history appeared sooner, he himself would never have undertaken his own history.

Thirlwall's style is dry, and not inviting to the general reader. But the spirit of the work is liberal, and in direct opposition to Mitford's aristocratic teachings. It is the first scientific attempt at portraying the democratic element in Greek history, and is based upon careful and original investigation.

Kinglake.

Alexander William Kinglake, 1811 ——, is chiefly known by his history of The Invasion of the Crimea.

Kinglake is a native of Devonshire. He was educated at Eton and Cambridge, and was admitted to the bar in 1837. Kinglake is the author of Eothen, a collection of sketches of Eastern travel, which has been pronounced to be the most fascinating work of the kind ever written. He also accompanied the Crimean expedition, and has commenced a detailed account of the campaign under the title, The Invasion of the Crimea, of which two volumes have already appeared. Kinglake is an enthusiastic admirer of Lord Raglan, and his work has therefore somewhat of a partisan character. But the vivid and detailed description which it gives of the campaign, and its merciless exposure

of the conduct of Louis Napoleon, in connection with its clear and vigorous style, place the work in the foremost rank of contributions to special history.

ARTHUR HELPS, 1818 ——, is favorably known both as an historian and as a writer of miscellanies.

Helps was graduated at Cambridge in 1835. He has produced several poems, among them Catherine Douglas, a Tragedy, and a number of essays, the best of which are Friends in Council, and Companions of My Solitude. His later works are almost exclusively historical, and constitute a valuable contribution to the history of Spanish America. They are: The Conquerors of the New World, A History of the Spanish Conquest, and A Life of Columbus. Helps is a thoroughly earnest writer and a diligent investigator, but his style lacks something of the dignity and finish of the classical historian.

GEORGE FINLAY, 1800 ——, is an historian of some note.

Finlay is a native of Scotland. He spent some years in Athens. He has written: Greece Under the Romans; History of Greece from its Conquest by the Crusaders to its Conquest by the Turks; History of the Byzantine Empire; History of the Byzantine and Greek Empire.

JOHN HILL BURTON, 1809 ——, has won a high reputation as an historian and biographer.

Mr. Burton was born at Aberdeen, in Scotland. His father, who died early in life, was an officer in the British army. His mother, the daughter of an Aberdeen laird, gave all her children a good education. Burton studied at Marischal College, Aberdeen, where he took the degree of A. M. In 1831 he became an advocate at the Scottish bar. He has given much time to the cultivation of literature, and has written the best History of Scotland yet produced, being a large and original work. Besides this, he contributed to the Supplement and the later volumes of the Penny Cyclopædia, chiefly on subjects connected with Scottish law; he has done a large amount of scholarly labor in the way of editing the works of others, and has produced some important original works on subjects connected with his profession.

His principal publications are the following: Jeremy Bentham's Works, 11 vols., 8vo, edited in conjunction with Sir John Bowring; Letters of Eminent Persons addressed to David Hume, 8vo, edited; Life and Correspondence of David Hume, 2 vols., 8vo; Lives of Simon, Lord Lovet and Duncan Forbes, 8vo; Narratives from the Criminal Trials in Scotland, 2 vols., 8vo; Political and Social Economy; Manual of the Law of Scotland, 3 vols., 8vo; The Law of Bankruptcy, etc., in Scotland, 2 vols., 8vo; The History of Scotland, from Agricola's Invasion to the Revolution of 1668, 7 vols., 8vo. and from the Revolution to the Extinction of the Last Jacobite Insurrection, 1668–1748, 2 vols., 8vo.

WILLIAM STIRLING (now Sir William Stirling Maxwell), 1818–——, has acquired celebrity as a writer on Spanish history.

Sir William is a native of Scotland. He studied at Cambridge, and afterwards resided for some time on the continent, familiarizing himself with the language and institutions of Spain. His chief works are: Annals of the Artists of Spain, Cloister Life of Charles V., Velasquez and his Works. He also edited the Memoirs of the Marquis of

Villars at the Court of Spain from 1678 to 1682. Stirling is one of the most accomplished Spanish scholars of the present day, His works are extremely interesting. He himself is called by Prescott "that prince of good fellows."

SIR JAMES PRIOR, 1790-1869, is known chiefly by his Life of Burke.

Prior was a native of Ireland. He served in the medical department of the Royal Navy. Sir James is the author of several works of decided literary value. Among them are his Memoirs of the Life of Burke, and several other works on Burke's Genius, Correspondence, etc., and also his Life of Oliver Goldsmith. These two biographies have been highly praised, — the one of Burke as the best on that subject, the one on Goldsmith as second only to Forster's work. Prior has also published a life of Edward Malone.

JOHN FORSTER, 1812 ——, a journalist and a biographical writer of high standing.

He is a native of Newcastle. He was educated at the London University, and studied law. In 1834, he began writing for The Examiner, and in 1846 he became its chief Editor. He has contributed also to the Edinburgh Review, and to the Foreign Quarterly, of which latter he was for four years the Editor.

His separate publications are Historical and Biographical Essays, 2 vols.; Walter Savage Landor, a Biography, 2 vols.; Lives of the Statesmen of the Commonwealth, 7 vols.; Life and Adventures of Oliver Goldsmith; A Life of Charles Dickens.

The Lives of the Statesmen of the Commonwealth gave the author an immediate and high rank as a political historian. The Life of Goldsmith led to a sharp controversy with Prior, who, in his voluminous work on the same subject, had diligently collected all the facts from original sources. Prior seemed to think that he had a sort of copyright to the facts, and that it was very impertinent in Mr. Forster to take the facts, thus collected, and make of them a more interesting story than his own. Prior's work was original, authentic, and dull. Forster's was lively and readable.

SAMUEL SMILES, 1816 ——, is well known as a biographer.

Mr. Smiles was at one time Editor of the Leeds Times, and then secretary to the South-Eastern Railway. His most popular works are: The Life of George Stephenson, Self-Help, and Lives of the Engineers. These have all become very popular in England and America, especially Self-Help. In addition to these, he has published James Brindley and the Early Engineers, the Lives of Bolton and Watts, and the Huguenots in England and Ireland. Mr. Smiles is a writer who has succeeded admirably in conveying information in a pleasing form. Mr. Smiles was born at Haddington, in Scotland, and was educated for the medical profession.

DAVID MASSON, 1823 ——, a Scottish critic and essayist, has attained celebrity also as a biographer.

Prof. Masson was born in Aberdeen, and educated at Marischal College and at the University of Edinburgh. He has been from an early age a contributor to Frazer's Magazine, The North British and The London Quarterly Reviews. He became in 1859 the Editor of Macmillan's Magazine, and in 1865 he was appointed Professor of

Rhetoric and English Literature in the University of Edinburgh. He has published Essays, Biographical and Critical, chiefly on English Poets; British Novelists and their Styles; The Life and Times of Milton. The work last named is one of high excellence, — the best attempt yet made to do full justice to the great poet of the Commonwealth.

GEORGE HENRY LEWES, 1817 ——, is known chiefly as a biographer.

Mr. Lewes is a native of London. He abandoned commerce and medicine for letters. He has contributed a great number of articles to Frazer and Blackwood and to all the quarterlies. His independent works are: A Life of Robespierre; The Spanish Drama; Biographical History of Philosophy; and The Life of Goethe, besides two or three novels.

Mr. Lewes is not a profound thinker or investigator, neither is he a perfect master of style. His works, nevertheless, are extremely valuable contributions to literature. The best of them is undoubtedly The Life of Goethe. This is the most satisfactory and readable biography of the great poet that is to be found in any language. There are a few mistakes and deficiencies in the work, but in the main it is a just and ample portraiture of Goethe. It has been severely criticized in England and America; chiefly, however, by writers who know little of Goethe's real position in literature and nothing of the condition of Germany in that age. The Biographical History of Philosophy is clear and animated, but somewhat superficial. Mr. Lewes's mind is itself not philosophical enough, perhaps, to do full justice to such a theme. With all its defects, however, the work is a very practical manual for the general public.

JAMES GRANT, 1806 ——, Editor of the London Morning Chronicle, is a native of Scotland. He has published a number of popular works, showing a fine talent for observation and for giving pen-pictures of men and things. Works: Random Recollections of the House of Lords. 2 vols.; Ditto of the House of Commons, 2 vols.; The British Senate; The Great Metropolis, 2 vols.; The Bench and the Bar, 2 vols.; Travels in Town, 2 vols.; Sketches in London; The Metropolitan Pulpit, or Sketches of the Most Popular Preachers in London, 2 vols. The work last named is highly spoken of.

WILLIAM HEPWORTH DIXON, 1821 ——, was educated for the bar, but has devoted himself to a literary life.

He became Editor of the London Athenæum in 1853. His separate publications have been numerous. John Howard and his Prison-World of Europe; The London Prisons; William Penn, an Historical Biography, intended especially to vindicate Penn from the charge made by Macaulay; Life of Admiral Blake; The French in England, or Both Sides of the Question on Both Sides of the Channel; Personal History of Lord Bacon; The Holy Land; The Town of London; New America; Spiritual Wives, giving the results of his visit to the Mormons.

Thomas Wright.

THOMAS WRIGHT, 1810 ——, is one of the most prominent antiquarians and archæologists of the day.

Mr. Wright was educated at Cambridge. He has been since 1835 a resident of London. Whilst still a student at Cambridge, he published articles in the leading Eng-

lish magazines upon subjects connected with English antiquities. His literary labors have been immense. He took an active part in the formation of the Camden, Percy, and Shakespeare societies and the British Archæological Congress, and is Corresponding Member of the French Institute.

Mr. Wright's works may be roughly grouped in two classes: editions of early English texts, and original works or treatises. The former are especially numerous. Prominent among them are Geoffrey of Monmouth's Life of Merlin, the Reliquiæ Antiquæ (in connection with Halliwell), Political Ballads of the Commonwealth, Piers Plowman's Creed and Vision, The Chester Plays, Chaucer's Canterbury Tales (from the celebrated Harleian MSS.), etc. This list will give only a faint idea of the immense extent and variety of Mr. Wright's labors as an editor.

The more prominent of his treatises, or works of his own, are the Biographia Britannica Literaria; Essays on Subjects connected with the Literature, Popular Superstitions, and History of England during the Middle Ages; England under the House of Hanover, as Illustrated by Caricatures of the Day; Narratives of Sorcery and Magic; The Celt, the Roman, and the Saxon; Dictionary of Provincial and Obsolete English; A History of Caricature, etc.

Even this list, by no means a short one, is incomplete. It will suffice, however, to give an approximate idea of the author's enthusiastic industry. Wright may safely be set down for the largest share of credit in awakening and sustaining the present popular and also the professional study of early English.

Benjamin Thorpe, 1808–1870, was one of the most eminent Anglo-Saxon scholars of England.

Mr. Thorpe published a large number of works, all of great value in the department of literature to which he devoted himself. The following are some of them: Rask's Grammar of the Anglo-Saxon Tongue, translated; Caedmon's Metrical Paraphrase, etc., with English Translation and Notes; Anglo-Saxon Version of Apollonius of Tyre, with a translation and a glossary; Analecta Anglo-Saxonia, a selection, in prose and verse, from Anglo-Saxon authors, with a glossary; The Holy Gospels in Anglo-Saxon; The Homilies of the Anglo-Saxon Church; Ancient Laws and Institutions of England; History of England under the Anglo-Saxon Kings, translated from the German; Northern Mythology; Yule-Tide Stories, a collection of Scandinavian tales and traditions; The Anglo-Saxon Poems of Beowulf, with a translation; The Anglo-Saxon Chronicle, etc.

Sir Frederick Madden, 1801 ——, a well-known English antiquary, is Keeper of the Department of Manuscripts in the British Museum. In this capacity Sir Frederick has published a number of valuable contributions to English archæology and letters. His leading publications are: Havelok, the Dane; Sir Gawayne; Layamon's Brut; and a translation of Silvestre's Universal Paleography.

James Orchad Halliwell, 1820 ——, is a prominent British archæologist. He has edited a number of rare works, principally Shakesperiana. The best known are The Life of Shakespeare, published in 1848, and a grand edition of the works of the poet, in 20 vols., fol., profusely illustrated, and based upon a collation of all the early editions and the original plays and novels from which Shakespeare derived his plots.

Rev. Alexander Dyce, 1797–1869, was born and educated at Edinburgh. He entered the ministry of the English Church, and after 1827 resided permanently in London. Mr. Dyce was eminent for his accurate scholarship in old English literature.

His extensive knowledge of the subject, joined to rare soundness of judgment, gave him remarkable success as an editor, in correcting texts which had become corrupt, as well as in elucidating by apt comment passages which were obscure. He edited most of the early dramatists, — Greene, Webster, Shirley, Beaumont and Fletcher, Marlow, Peele, and lastly Shakespeare.

J. Payne Collier.

JOHN PAYNE COLLIER, 1789 ——, has attained great celebrity as a Shakespeare critic and editor.

Mr. Collier began his career as a student of law, but was drawn away from that profession by his love for letters, and he has zealously devoted himself to the latter now for nearly half a century. Besides contributions to magazines and reviews, he has published the following works: The Poetical Decameron, or Ten Conversations on English Poets and Poetry; History of English Dramatic Poetry to the Time of Shakespeare; An Edition of the Works of Shakespeare, with the Various Readings, Notes, a Life of the Poet, and a History of the Early English Stage; Memoirs of the Principal Actors in the Shakespeare Plays; Shakespeare's Library, a collection of the ancient romances, novels, legends, poems, and histories used by Shakespeare as the foundation of his Dramas; Extracts of the Registers of the Stationers' Company, of Books entered for publication, 1555–1570. These various works filled his time for a period equal to an ordinary lifetime. His edition of Shakespeare contains the garnered fruit of thirty years of labor.

In 1852, when the veteran critic was reposing upon his laurels, he made a supposed discovery, the publication of which threw the whole Shakespeare world into commotion. He had purchased at a second-hand bookstall an old volume of Shakespeare, which on examination proved to be a copy of the Folio of 1632, and the margin of which was thickly besprinkled with emendations in manuscript. These emendations Mr. Collier believed from internal evidence to have been made at a very early date, and if so, to be of great value in determining the true text of Shakespeare. The publication led to an exciting controversy, in which Mr. Collier got some pretty hard rubs. The question in regard to the value of this Annotated Folio is even yet not entirely settled.

Other Archæologists.

The number of able and learned men who have devoted themselves to this department of literature is very large. In addition to the names already given, a few others will be briefly mentioned.

WILLIAM J. THOMS, 1803 ——, was born at Westminster. He has been Secretary of the Camden Society, a clerk in Printed Papers Department of the House of Lords, and Deputy Librarian of the House of Lords, etc. His positions and occupation have been such as to give him facilities for literary and antiquarian research. He has published A Collection of Early Prose Romances, 3 vols., 8vo; Lays and Legends of France, Spain, Tartary, and Ireland; Lays and Legends of Germany; Anecdotes and Traditions Illustrative of Early English History and Literature; Caxton's Reynard the Fox; Gammer Gurton's Pleasant Stories of Patient Grissel; The Book of the Court, etc. Mr. Thoms originated in 1849, and still continues (1872) to edit, Notes and Queries, of which more than 40 volumes 4to have now been issued, besides 3 volumes of Indexes at different periods.

SAMUEL SHARPE, a learned archæologist, has written a number of valuable works:

Egyptian Inscriptions from the British Museum; Rudiments of a Vocabulary of the Egyptian Hieroglyphics; Early History of Egypt; History of Egypt under the Romans; History of Egypt from the Earliest Times till the Conquest of the Arabs; Chronology and Geography of Ancient Egypt; Egyptian Mythology and Early Christianity; History of the Hebrew Nation and Literature; Texts from the Holy Bible explained by Ancient Monuments, etc. Mr. Sharpe has also made a Translation of the Hebrew Scriptures of the Old Testament, and of Griesbach's New Testament, being a revision of the authorized version.

Thomas Watts.

THOMAS WATTS, —— 1869, connected his name indissolubly with the growth of the Library of the British Museum.

From the position of mere assistant, Mr. Watts rose to that of Superintendent of the Reading Room and Keeper of the Printed Books. His wonderful linguistic talents—he was reputed to be familiar with all the Indo-European languages and many of the Semitic and other groups—rendered his services in collecting and cataloguing the library simply invaluable.

It was Mr. Watts's aim for many years to render the department of foreign literatures as complete as possible, and in this he to a great extent succeeded. In ten years, from 1851 to 1860, no less than 80,000 volumes were ordered at his suggestion, and in order to make the selection it was necessary to examine at least 600,000 book-titles in catalogues. At this day the British Museum has probably the best German library outside of Germany, the best French outside of France, and so on through the great group of European countries.

No one who has not himself some experience in selecting books and libraries can form even an approximate idea of the labor, and nice, quick judgment involved in such an undertaking. Not only must the selector be familiar with the authors themselves and their relative merits, he must know which editions are the best, the prices of old and second-hand books, of rare books, anonymous and pseudonymous works, scattered, uncollected publications. In short, the management of a library is a science by itself, and Watts was one of its most distinguished representatives.

Mr. Watts was not satisfied with his labors as a librarian. He found leisure for numerous and valuable contributions to the reviews and critical journals. His sketch of the History of the Welsh Language and Literature, which appeared originally in Knight's English Cyclopædia, was reprinted separately in 1861. To this Cyclopædia he furnished no less than one hundred biographical sketches. In 1839 he published a letter to Panizzi, then Keeper of the Printed Books in the Museum, in which he showed conclusively that "The English Mercurie," reputed to be the earliest English newspaper, was a forgery. A collection of reprints of articles and contributions by Watts was published in 1868, under the title of Essays on Language and Literature. This contains the well-known sketch of Cardinal Mezzofanti, the wonderful linguist.

JOHN PINKERTON, 1758–1821, a native of Scotland, was a prominent scholar and antiquarian, and the author of numerous works that exhibit a wonderful mixture of information and rubbish. He published some occasional poems, and edited a volume of Scottish Tragic Ballads, a few of which were really of his own composition. His Dissertation on the Origin of the Scythians is of little value, and is remarkable for its bitter anti-Celtic views. His History of Scotland from the Accession of the House of Stuart to that of Mary is tiresome in style but valuable for the matter that it contains. His Modern Geography and his Collection of Voyages and Travels are also important works.

Thomas Joseph Pettigrew, 1790–1865; a native of London; noted as a surgeon and an antiquarian. Besides his special medical works, he published a History of Egyptian Mummies, Medical Portrait Gallery, Chronicles of the Tombs (a collection of epitaphs), Life of Lord Nelson, Inquiry into the Death of Amy Robsart. Dr. Pettigrew was a member of many scientific and antiquarian societies.

William Martin Leake, 1777–1860, (Colonel in the British army,) was distinguished for his archæological researches in Greece. The best known of his works are: Researches in Greece; Historical Outline of the Greek Revolution; and Travels in the Morea.

Sir Charles Fellowes, 1799–1860, an English traveller and antiquary, was particularly celebrated for his explorations of Asia Minor. He discovered the ruins of several ancient cities, among others, those of Xanthus the ancient capital of Syria. As agent of the British Museum, and by permission of the Turkish Government, he led a party of explorers to the valley of Xanthus and brought away a large collection of marbles and works of art. He wrote Travels and Researches in Asia Minor; A Journal kept during a Second Excursion in Asia Minor; An Account of the Xanthian Marbles in the British Museum; Account of the Trophy Monument at Xanthus; Coins of Ancient Syria.

Rev. John A. Giles, LL.D., 1802 ——, a graduate and Fellow of Oxford, has distinguished himself both in classical and in old English editorship, and has contributed largely to antiquarian and historical literature. His chief classical and editorial works are: An English-Greek and Greek-English Lexicon, 8vo; Scriptores Græci Minores, 12mo; Patres Ecclesiæ Anglicanæ, 35 vols., 8vo; and The Entire Works of Venerable Bede, 12 vols., 8vo. He has written the Life and Times of Alfred the Great; Life and Letters of Thomas à Becket; History of the Ancient Britons; History of the Town and Parish of Bampton; Lives of the Abbots of Weremouth and Yarrow.

VI. THEOLOGICAL AND RELIGIOUS.

John Henry Newman.

The Very Rev. John Henry Newman, D. D., 1801 ——, is an acknowledged leader among the great English theologians of the present day. His eminent abilities as a thinker and a writer are recognized equally by those who dissent from his opinions and those who agree with him.

Newman was born in London. He was the eldest son of an English banker, his mother being a descendant of a family of French Protestant refugees. He was educated at the Rev. Dr. Nicholas's school at Ealing, and subsequently at Trinity College, Oxford, where he gained a scholarship in 1818. In 1822 he was elected Fellow of Oriel. In 1824 he took the orders of deacon and priest in the Established Church, and, in the following year, by appointment of Dr. Whately, afterwards Archbishop of Dublin, became Vice-Principal of Alban Hall, which office he resigned for a Tutorship in his College in 1826.

About this time Newman preached his first University Sermon, and in 1827–8 he was one of the Public Examiners for the degree of Bachelor of Arts. In his rela-

tions with certain of his friends, and, more particularly, with the Rev. John Keble and Richard Hurrell Froude, we discern the first elements of the remarkable theological movement in the Church of England, afterwards called Tractarian, in promoting which Dr. Newman played so prominent a part. In 1828 he became Vicar of St. Mary's, where he delivered the Parochial Sermons, which largely contributed to the development of the nascent Oxford school of opinion. He was one of the select University Preachers from 1830 to 1832, and, after a diligent reading of the Fathers, had, in the latter year, completed the work entitled The Arians of the Fourth Century, the publication of which he deferred till he had made a tour through the south of Europe with Mr. Froude. At Rome he began the Lyra Apostolica, which appeared monthly in the British Magazine, conducted by Mr. Hugh Rose.

On his return to England, Newman wrote the first of the celebrated series of Tracts for the Times. The leading principles of these were the recognition of "dogma" as opposed to "liberalism" in theology, the acknowledgment of "a visible church with sacraments and rites which are the channels of invisible grace," and the maintenance of the notion of an "Apostolical succession of ministry" in the Establishment. Presently Dr. Pusey furnished a Tract on Fasting, and by the publication of an elaborate Treatise on Baptism, and the starting of the Library of the Fathers, gave the new opinions a certain position. Other advocates of the doctrines were Mr. William Palmer, of Dublin and Worcester College, and Mr. Arthur Perceval. Dr. Newman's Church of the Fathers was one of the earliest productions favoring the movement.

Subsequently appeared The Prophetical Office of the Church, and an Essay on Justification, both controversial works. The Annotated Translation of the Treatise of St. Athanasius, historico-dogmatic in its nature, employed him for years. From July, 1838, to July, 1841, Newman edited the British Critic, to which periodical he had already been a contributor.

In February, 1841, was issued the famous Tract No. 90, the main drift of which was to reconcile the holding of several doctrines, apparently characteristic of the Roman Catholic Church, with a subscription to the Thirty-Nine Articles of Anglican belief. After the storm of indignation which followed the publication of this pamphlet, and in consequence, partly, of what is known as the affair of the Jerusalem bishopric, Mr. Newman retired to Littlemore, where he had previously built a church, and in February, 1843, made "a formal Retraction of all the hard things," as he expresses it, which he had "said against the Church of Rome." In September he resigned the living of St. Mary's, Littlemore inclusive.

He next published Sermons on Subjects of the Day, and An Essay on Ecclesiastical Miracles, and wrote The Life of St. Stephen Harding, and for a short time edited a series of Lives of the English Saints. Becoming more and more imbued with a belief of the views maintained by the Church of Rome, he gave himself to the composition of the learned and thoughtful Essay on the Development of Christian Doctrine, and before finishing the work, at Littlemore, October 8, 1845, was received into the Catholic communion.

For a while Newman proposed to betake himself to some secular calling. Soon, however, Cardinal Wiseman invited him to Oscott, and in 1846 sent him to Rome. In 1847 he wrote Loss and Gain, a very subjective religious tale, relating the conversion of an Anglican to the Catholic faith, and in the next year came back to England, and was located as Superior of a congregation of the Oratory of St. Philip Neri, in Birmingham.

Sermons to Mixed Congregations are the fervid offerings of Dr. Newman's heart on his new shrine. Lectures on Anglican Difficulties, and Lectures on the Position of Catholics in England were two other products of his zeal.

In 1852, Father Newman was appointed Rector of the Catholic University newly created at Dublin. Here he issued Lectures on the Turks, University Education, and Lectures on University Subjects. The Office and Work of Universities, published in book-form in 1856, gives an entertaining picture of the Athenian, Roman, and Mediæval schools, and contains valuable suggestions as to the relations between colleges and universities in modern times. Callista is a sketch of Christianity and Paganism as they existed in Africa in the time of St. Cyprian and the Decian persecution. In 1860 Dr. Newman resigned the rectorship of the University and returned to Birmingham, where, as Superior of the Oratory, he still lives.

In the beginning of 1864 arose a controversy with the Rev. Charles Kingsley, of the Establishment, the most important result of which was the publication of Dr. Newman's Apologia pro Vita Sua, containing the long-desired history of his religious opinions. More recently was written A Letter to Dr. Pusey on Devotion to the Blessed Virgin, in reply to some misconceptions put forth by the latter in his Eirenicon. In the winter of 1870 appeared An Essay in Aid of a Grammar of Assent, a work of great ability, treating of fundamental principles of Christian belief. Sermons delivered on various occasions have been printed under a title to that effect, and a collection of his Poems chronologically arranged.

As a writer of the mother tongue, Dr. Newman is, perhaps, unsurpassed for ease and grace of expression, and for general purity of style. He is said to be kindly in his manners, intuitively discreet in his intercourse with others, warm in his friendships, though an ascetic in temperament, upright and charitable. He has had an eventful and singularly important career, and friends and foes alike assign him the position of one of the great leaders of modern thought. His life and writings, while of deep literary interest, constitute, in their theological and philosophical aspect, an era in the history of opinion of a considerable part of the English-speaking race.

Cardinal Wiseman.

THE MOST REV. NICHOLAS WISEMAN, D. D., 1802–1865, the leading English Catholic at the time of his death, was very eminent as a scholar and a writer.

Cardinal Wiseman was of Catholic descent. He was educated at St. Cuthbert's College, near Durham, and in the English College at Rome. In the latter he was successively Professor of Oriental Languages, Vice-Rector, and Rector. He returned to England in 1835, and was raised from time to time in ecclesiastical dignity and office. He became President of St. Mary's College, Oscott, in 1840; Vicar-Apostolic, in 1849; Archbishop of Westminster, and Cardinal, in 1850.

Cardinal Wiseman's writings are numerous, and are held in high estimation. The following are his principal works: Twelve Lectures on the Connection between Science and Revealed Religion; The Real Presence of the Body and Blood of our Lord Jesus Christ in the Blessed Eucharist; Lectures on the Principal Doctrines and Practices of the Catholic Church; Lectures on the Offices and Ceremonies of Holy Week; High-Church Claims, or A Series of Papers on the Oxford Controversy; Essays on Various Subjects.

Besides his theological works, and his numerous controversial pamphlets, Cardinal Wiseman published many occasional lectures and essays on subjects connected with literature and art. These lectures and essays showed broad views and generous culture, and gained for the author a lasting place in the respect of his countrymen outside of his own communion. He writes with singular grace and elegance, and his thoughts are often strikingly beautiful.

Archbishop Manning.

THE MOST REV. HENRY EDWARD MANNING, D. D., 1808 ——, who succeeded Cardinal Wiseman as Archbishop of Westminster, has written many works, chiefly theological, which give him a high place among authors.

Archbishop Manning, son of William Manning, Esq., M. P., merchant of London, was born at Totteridge, Herts, England. He studied at Harrow, and entered Balliol College, Oxford, where he graduated Bachelor of Arts, in first-class honors, in 1830, and became Fellow of Merton. He was for some time one of the select preachers in the University of Oxford, and was appointed Vicar of Lavington in 1834. In 1840 he was made Archdeacon of Chichester. The sermons which he delivered in these relations are noted for their earnestness of thought and beauty of expression, and possessed much influence over the minds of members of the Established Church.

Among the works published during this period of his life were The Rule of Faith; Holy Baptism; a gracefully written treatise on the Unity of the Church; Thoughts for those that Mourn; and A Letter on The Appellate Jurisdiction of the Crown in matters Spiritual.

In 1851, after issuing a protest against the decision in the Gorham Case, resigning his preferments, he became a Catholic. He was ordained to the priesthood, and for eight years resided, as Superior of a congregation of the Oblates of St. Charles, in St. Mary of the Angels, at Bayswater. He composed Lectures on Grounds of Faith, and three small treatises on The Temporal Power of the Pope, afterwards reprinted in one volume with a general preface.

In 1862 he wrote a little book on the sacrament of penance called The Love of Jesus to Penitents. He delivered many sermons, some of which have appeared in pamphlet form, among them one entitled The Blessed Sacrament the Centre of Immutable Truth. Several, on ecclesiastical subjects, were collected and republished with an introduction on The Relations of England to Christianity. He addressed two controversial letters to an Anglican friend, The Crown and Council on the Essays and Reviews, and The Convocation and the Crown in Council, and one to the Rev. Dr. Pusey on The Workings of the Holy Spirit in the Church of England. In the same year, 1864, he occupied himself with writing The Temporal Mission of the Holy Ghost, a work of great vigor of thought and originality of conception.

In 1865, on the death of Cardinal Wiseman, Dr. Manning was named Archbishop of Westminster. Since then he has been very conspicuous in his defence of Catholic interests and his devotion to the Holy See. He has written several Pastoral Letters to his Clergy, all of which have been remarkable for ability.

In 1869 he was called to Rome to take part in the Œcumenical Council, and before leaving home he issued a Pastoral upon The Œcumenical Council and the Infallibility of the Roman Pontiff. He was nominated by the Pope on the Committee upon Petitions, and was elected by the Fathers to represent England on the Committee on the Faith. He was present at almost every session of the Council, and during the deliberations spoke, it is said, with great effect.

On the adjournment of the Council, in the summer of 1870, he returned to London, and addressed his clergy in an important Pastoral on The Vatican Council and its Definitions. Since then a sermon on Rome the Capital of Christendom has attracted attention, and an article in The Contemporary Review on The Relations of Will to Thought.

Of late, Archbishop Manning has been caring for the subject of Catholic education, and other matters closely related to the general well-being of his diocese.

In 1871 he published two correlated works: The Four Chief Evils of the Day, and The Fourfold Sovereignty of God, both which are mentioned in high terms of commendation.

William George Ward, 1812 ——, was one of the Oxford scholars concerned in the Tractarian movement, and with many others went over to the Church of Rome.

Ward had won high distinction at the University by his mathematical and classical attainments. He has been for some years Professor of Dogmatic Theology in the Catholic College of St. Edmund's, near Ware, and also Editor of the Dublin Review, which work he has conducted with signal ability. Other works: The Ideal of a Christian Church; The Anglican Establishment Contrasted with the Church Catholic of Every Age; Nature and Grace; etc.

Kenelm Digby.

Kenelm Henry Digby, 1800 ——, a member of the Anglican Church who went over to the Church of Rome, has written a number of literary works, both before and after his conversion, which have attracted attention by their learning and by the elegant style of their composition.

Mr. Digby is the youngest son of the Very Rev. William Digby, Dean of Clonfert, Ireland, and a member of the family represented by Lord Digby. He was educated at Trinity College, Cambridge, where he graduated Bachelor of Arts in 1823. He delighted in the study of the scholastic system of theology and of the philosophy and literature of the Middle Ages, and became extensively acquainted with these subjects of his research.

Much of the result of his earlier investigations is contained in The Broad Stone of Honour, or Rules for the Gentlemen of England, in which is described, in glowing terms, the Christian chivalry of the olden time. The first two editions of it were published anonymously: afterwards, on becoming a Catholic, Digby re-wrote the work and issued it under his name. Archdeacon Hare praises it warmly as rich "in magnanimous and holy thoughts, and in tales of honour and of piety." "If one sometimes thinks," he says, "that the author loses himself amid the throng of knightly and saintly personages whom he calls up before us, it is with the feeling with which Milton must have regarded the moon, when he likened her to

'One that had been led astray
Through the heaven's wide pathless way.'

If he strays, it is 'through the heaven's wide pathless way:' if he loses himself, it is among the stars. In truth this is an essential, and a very remarkable feature of his catholic spirit. He identifies himself, as few have ever done, with the good and great and heroic and holy in former times, and ever rejoices in passing out of himself into them: he loves to utter his thoughts and feelings in their words, rather than his own; and the saints and philosophers and warriors of old join in swelling the sacred consort which rises heavenward from his pages."

From 1831 to 1842, Digby devoted himself to the composition of his great work, Mores Catholici, or Ages of Faith, a work of prodigious labor and learning, giving in glowing colors a picture of the society of mediæval times. Compitum, or the Meet-

ing Ways of the Catholic Church, appeared, in several volumes, between the years 1848 and 1854. In spirit and conception, it resembles the other books. More recently were printed The Lover's Seat, The Children's Bower, and the leisurely Evenings on the Thames, or Serene Hours, besides a collection of Short Poems, written with an easy, flowing, almost negligent grace of style.

Pusey.

EDWARD BOUVERIE PUSEY, D. D., 1800 ——, Regius Professor of Hebrew in the University of Oxford, is well known as one of the ablest and most voluminous writers in the English Church at the present day, and one of the founders of a school of theology that goes by his name.

Dr. Pusey first came prominently before the public as the author, jointly with Newman, Keble, and others, of a series of pamphlets and volumes, begun in 1833, called Tracts for the Times. Seldom, in the history of opinion, has such an influence been produced by the force of mere discussion and argument, as that produced by the patient and persistent labors of these recluse and quiet scholars, in the preparation of this series of Tracts.

In addition to his share in this work, Dr. Pusey has written a large number of other works on the same or kindred subjects. The following are a few: An Historical Inquiry into the Probable Causes of the Rationalistic Character lately Predominant in the Theology of Germany; The Tendency to Romanism Imputed to Doctrines held of old, as now, in the English Church; Scriptural Views of Holy Baptism; The Doctrine of the Real Presence as Contained in the Fathers of the Church; The Real Presence of the Body and Blood of Christ the Doctrine of the English Church; Eirenicon, or The Church of England a Portion of Christ's One Holy Catholic Church; Means of Restoring Visible Unity, etc. For one of his sermons, entitled The Holy Eucharist a Comfort to the Penitent, Dr. Pusey was suspended from preaching from 1843 to 1846.

ISAAC WILLIAMS, —— ——, formerly a Fellow of Trinity College, Oxford, and one of the writers of Tracts for the Times, besides his eminence as a theological writer, has an enviable reputation as a hymnist, and as a sacred poet.

The following are his principal works: Hymns for Children; Hymns from the Parisian Breviary; Hymns on the Church Catechism; The Cathedral, or the Catholic and Apostolic Church of England, a series of poems; Thoughts in Past Years, Poems; Sacred Verses, with Pictures, illustrating Our Lord's Life; The Altar, or Meditations in Verse on the Great Christian Sacrifice. His other writings on religious subjects are many and voluminous. Harmony and Commentary on the Whole Gospel Narrative, 8 vols., 8vo; The Baptistery, or The Way to Eternal Life, 2 vols., 8vo; Plain Sermons on the Catechism; Sermons on the Epistle and Gospel for each Sunday in the Year, 2 vols.; The Characters of the Old Testament; Female Characters of the Holy Scriptures; The Psalms Interpreted of Christ, 3 vols., etc.

F. W. Newman.

Francis William Newman, 1805 ——, a younger brother of John Henry Newman, instead of following in the lead of the Tracts for the Times, went rather in the direction of Essays and Reviews, and became one of the representatives of infidel opinion in England.

Mr. Newman was educated at Oxford, where he took double first in classics and mathematics, although not personally so pre-eminent as his brother. He is the author of numerous works and treatises, some on scientific, some on classical subjects, some on political economy, chiefly, however, on theological subjects. Those which have attracted most attention are: The History of the Hebrew Monarchy; The Soul — its Sorrows and Inspirations; and Phases of Faith. This last work appeared in 1850.

In 1852 there appeared The Eclipse of Faith, by Henry Rogers, in which deism is represented by an imaginary pupil of Newman's, and the substance of the deistical doctrines is taken from Phases of Faith. To this Newman replied, and Rogers rejoined in a Defence. The controversy was carried on in an acrimonious spirit, and yielded no positive results.

In addition to his controversial and argumentative writings, Newman is the author of metrical translations of the Odes of Horace and the Iliad of Homer. He has also published a Personal Narrative of his travels in Turkey, and contributed to the Eclectic and the Westminster Reviews. He has occupied the Professorship of Languages in Manchester New College and of Latin in University College, London.

Rowland Williams.

Rowland Williams, D. D., 1817–1870, an eminent Cambridge scholar, and a native of Wales, was one of the writers of "Essays and Reviews."

For his part in this work he was convicted of heresy before the Court of Arches, but he obtained a reversal of the sentence before the Privy Council. He wrote Rational Godliness; Christianity and Hinduism; Bunsen's Biblical Researches; The Difficulty of Bringing Theological Questions to an Issue; Persecution for the Word; The Prophets of Israel and Judah, etc.

Rev. Henry B. Wilson, 1804 ——, was one of the authors of "Essays and Reviews."

He was educated at Oxford, where he gained high honors in classics. He became Professor of Anglo-Saxon, and in 1850 was Bampton Lecturer. He has published The Communion of Saints, an attempt to illustrate the true principles of Christian union, being his course of Bampton Lectures; and several Sermons and Pamphlets.

John Frederick Dennison Maurice, 1805 ——, studied at Cambridge. He was for a time Professor of English Literature and Modern History in King's College, London, and was recently appointed Professor of Moral Philosophy at Cambridge. Mr. Maurice is a clergyman of the Church of England, and a leader of the Broad Church party. Of his many contributions to theological literature the most important are: Prophets and Kings of the Old Testament; The Kingdom of Christ; Religions of the World; Philosophy of the Middle Ages; Philosophy of the First Six Centuries; Conflict of

Good and Evil in Our Day. He was also associated with Charles Kingsley, Trench, Brewer, and others in the Lectures to Ladies on Practical Subjects. Mr. Maurice's works are those of a profound, earnest thinker, keenly alive to the necessities of the age in which he lives and imbued with a sense of the power of the Christian spirit.

Bishop Colenso.

JOHN W. COLENSO, D. D., 1814 ——, a clergyman of the English Church and Bishop of Natal, in South Africa, became very notorious by the publication of several volumes impugning the inspiration and the historical accuracy of several of the books of the Bible.

Bishop Colenso's works are the following: The Pentateuch and the Book of Joshua Critically Examined; St. Paul's Epistle to the Romans, Newly Translated, and Explained from a Missionary Point of View; Village Sermons; Natal Sermons, etc. He published also, before going to Africa, works on Arithmetic, Algebra, and Trigonometry, which had an extensive sale as school-books. Colenso was born in the Duchy of Cornwall, and was educated at Cambridge, where he was distinguished as a scholar. He was made Bishop of Natal in 1854.

REV. BADEN POWELL, F. R. S., 1796–1860, was Professor of Geometry at Oxford for the last thirty-three years of his life.

He was a man not only of great learning, but of great intellectual activity, and filled a large space in the world of opinion at Oxford. He was one of the authors of "Essays and Reviews," and his article on The Evidences of Christianity, in which he denies the possibility of miracles, excited a hot discussion. His publications are numerous. The following are some of them: Revelation and Science; Rational Religion Examined; Connection of Natural and Divine Truth; Tradition Unveiled; State Education; The Spirit of Inductive Philosophy; The Unity of Worlds; The Philosophy of Creation; Christianity without Judaism; The Order of Nature in Reference to the Claims of Revelation, etc.

The authors of Essays and Reviews went to the other extreme from the authors of Tracts for the Times, and in their rebound from the shackles of Tradition attempted to throw off the bonds of Revelation also. Baden Powell was one of the ablest, boldest, and most ultra of the school to which he belonged.

REV. DICKSON HAMPDEN, D. D., 1794–1868, is notorious for the controversy occasioned by his appointment as Regius Professor of Divinity at Oxford.

In his previous publications he had shown a decided leaning to what were known as Germanizing views in theology. A very large party in the English Church considered him unsound in the faith, and his appointment as an insult to the University. The agitation which followed his appointment has only been equalled in modern times by that connected with Pusey and Newman and the "Tracts for the Times." Dr. Hampden was afterwards promoted to the Bishopric of Hereford. He was born in Barbadoes, and educated at Oxford.

His chief publications are the following: The Scholastic Philosophy considered in its relation to Christian Theology, a course of Bampton Lectures; Philosophical Evi-

dence of Christianity; Lectures on Moral Philosophy; Religious Dissent; Tradition; The Work of Christ and the Spirit; Sermons, etc.

Dean Stanley.

ARTHUR PENRYN STANLEY, D. D., 1815 ——, Dean of Canterbury, is one of the most accomplished theologians of the age. He is at present the leader of the Broad Church party in England.

Dean Stanley is the son of the late Bishop Stanley. He was educated at Rugby, under Dr. Arnold, and afterwards at Oxford, in both which places he was distinguished for scholarship. Besides numerous pamphlet Addresses and Sermons, and contributions to Smith's Dictionaries, Dr. Stanley has published The Life of Arnold; Memoir of Bishop Stanley; Sermons and Essays on the Apostolic Age; The Epistles to the Corinthians, a critical commentary, 2 vols.; Sinai and Palestine; Sermons on the Unity of Evangelical and Apostolic Teaching; Lectures on the Jewish Church; Sermons before the University of Oxford; Historical Memorials of Canterbury, and of Westminster Abbey.

JOHN ROBERT SEELEY, —— ——, Professor of Modern History in Cambridge, has won great distinction by his work, Ecce Homo.

In this work, which is one of singular beauty and elegance, Prof. Seeley has endeavored to show, more fully than had ever before been done, the human side of our Lord's character. The studied silence of the book in regard to our Lord's divine character, leaving it in doubt whether the writer really believed Him to be divine, has caused the large body of Christians, both in England and America, to look with disfavor upon the work, notwithstanding the extraordinary fascinations of its style. Other works of Prof. Seeley are Roman Imperialism, English Lessons for English People.

F. W. Robertson.

REV. FREDERICK W. ROBERTSON, 1816–1853, is one of the few clergymen who have made a strong impression on the general mind by the publication of Sermons.

Sermons in the pulpit form no inconsiderable part of the mental food of the community. But they are usually a drug when published, as every bookseller knows. Robertson's Sermons are an exception. There is in them a freshness of thought and of expression that have given them a place in popular literature.

Mr. Robertson was the son of an army officer, and was designed by his father for the military profession, but preferred that of preaching the gospel. He was educated at Oxford. The principal scene of his ministerial labors was at Brighton, where his preaching made a powerful impression. His early death, at the age of thirty-seven, cut short what promised to be a most distinguished career.

Besides the five series of Sermons, he published several Addresses on literary and social topics, which were marked by great originality of thought. Two of these are worthy of particular mention, An Analysis of Tennyson's "In Memoriam," and The Influences of Poetry on the Working-Classes. His Life and Letters has been published in 1 vol., his Sermons in 2 vols., and his Lectures and Addresses in 2 vols., and have been reprinted in various forms in the United States.

WILLIAM THOMSON, D. D., 1819 ——, Archbishop of York, has published some able works on Theology and Metaphysics.

Archbishop Thomson is the author of an Outline of the Necessary Laws of Thought, which has been highly praised, and has been adopted as a text-book in many collegiate institutions in the United States. His principal works, however, are theological in their nature. In 1853 he delivered the Bampton course of lectures at Oxford, on The Atoning Work of Christ. Several volumes of his Sermons have also been collected and published. In 1869 he published his Limits of Philosophical Inquiry. He is the editor of Aids to Faith, a collection of essays in reply to the well-known Essays and Reviews.

JOHN BIRD SUMNER, D. D., 1780–1862, late Archbishop of Canterbury, was greatly respected by all parties for his moderation and soundness of judgment, as well as for his learning.

His principal works are the following: Essay to show that the Prophecies now Accomplishing are an Evidence of the Truth of the Christian Religion; Apostolical Preaching; On the Records of Creation; On Christian Faith and Character; Evidences of Christianity derived from its Nature and Reception; On the Principal Festivals of the Christian Church; On the Christian Ministry; Practical Expositions in the Form of Lectures.

Whately.

RICHARD WHATELY, D. D., 1787–1863, was educated at Oxford; took orders in the English Church, and rose to great distinction, occupying various important posts, among them the Bishopric of Kildare, and the Archbishopric of Dublin.

Whately's literary productions are so numerous and so diversified that it would be impossible to cite in this place even a bare list of them. His earliest published production was the well-known work entitled Historic Doubts Relative to Napoleon Bonaparte. It was an instance of what the logicians call the *reductio ad absurdum*, that is, the young churchman attempted to show that the principles of reasoning employed by infidels against the New Testament might be made to prove that such a man as Napoleon never existed. The work attracted much attention at the time, and was translated into several continental languages.

For some years before being nominated to the Archbishopric of Dublin, Whately was Tutor in Oriel College, Oxford, also Principal of St. Alban's Hall, and Professor of Political Economy. His contemporaries at Oxford included such men as Arnold, Keble, Pusey, and Newman. It was during this period that he published his best known works. Among them are his Treatises on Logic and on Rhetoric, which have been the stumbling-block of so many generations of collegians, his Essays on the Peculiarities of the Christian Religion, on the Difficulties in St. Paul, and on the Errors of Romanism.

After his appointment as Archbishop, he took a deep and steadfast interest in Ireland, and especially in the Board of National Education, of which he was for many years a member. Nor did his pastoral duties prevent him from continuing his authorship. Indeed, it has been remarked of him that he was always either writing himself, or helping some one else to write. His literary labors appeared chiefly in the shape

of lectures, pamphlets, occasional discourses, and pastoral charges, and present a formidable aggregate of titles and a vast mass of matter.

Among the few large works of this period is his well-known Edition of Bacon's Essays with Annotations. This is a model of editorial workmanship, and the best edition of Bacon for the ground which it covers. Other remarkable productions of this period are his Kingdom of Christ, his Introductory Lectures on the Study of St. Paul's Epistles, and his English Synonyms.

Whately may be set down as a man of learning and of great acuteness of thought, but without metaphysical profundity. His Logic has been sharply criticized by Mill and by Sir William Hamilton. It is undoubtedly a good text-book for instructing beginners in the rudiments of the formal side of logic. But it cannot lay claim to being a treatise on the science of pure thought. Whately's theological works are characterized by fairness and by an earnest spirit of inquiry after the truth. They are, upon the whole, the most satisfactory of his writings. The Archbishop was, while a student, rough and uncouth in his manners, but became toned down with age and experience, and also lost much, if not all, of his acrimony in debate. In politics and in theology he was liberal, but without running to extremes in any of his views.

Faber.

George Stanley Faber, 1773–1854, was one of the most learned and prolific writers that the English Church has produced in recent times.

He was a graduate of Cambridge, and was elected a Fellow there, before the age of twenty-one. He rose to be Prebendary of Salisbury, and finally Master of Sherburn Hospital.

His writings are exceedingly numerous, and are all such as mark accurate scholarship and unusual mental vigor. The following are the chief: Horæ Mosaicæ, a View of the Mosaic Records, being the Bampton Lectures for 1801, 2 vols., 8vo; A Dissertation on the Mysteries of the Cabyri, or the Great Gods of Phœnicia, 2 vols., 8vo; The Arminian and Calvinistic Controversy, 8vo; Dissertation on the Prophecies relating to the Papal and Mohammedan apostasies, 3 vols., 8vo; View of the Prophecies relating to Judah and Israel, 2 vols., 8vo; The Seventy Weeks of Daniel, 8vo; The Ordinary Operations of the Holy Spirit, 8vo; The Origin of Papal Idolatry, 3 vols., 4to; The Genius and Object of the Patriarchal, Levitical, and Christian Dispensations, 2 vols., 8vo; The Difficulties of Infidelity, 8vo; The Difficulties of Romanism, 2 vols., 8vo; The Sacred Calendar of Prophecy, 3 vols., 8vo; The Primitive Doctrines of Election, Justification, Regeneration; The Apostolicity of Trinitarianism, 2 vols., 8vo; Provincial Letters, 2 vols., 12mo; The Promise of a Mighty Deliverer, 2 vols., 8vo, etc. His separate works number forty-two, and run through a period of fifty-five years of active authorship.

"Mr. Faber is the most voluminous writer of the age. For several years his publications have appeared with surprising rapidity, considering their nature; and yet not one of them bears any mark of undue haste. His Horæ Mosaicæ, Origin of Idolatry, Difficulties of Romanism, Difficulties of Infidelity, and Treatises on Election, Justification, Regeneration, Apostolicity of Trinitarianism, etc., are among the most valuable publications of modern times." — *Edward William's Christian Preacher.*

Horne.

THOMAS HARTWELL HORNE, D. D., 1780–1862, is known among biblical students everywhere by his Introduction to the study of the Scriptures.

He received his early education at the Christ's Hospital School, London, where he was a fellow-student with Coleridge. He left the school at the age of fifteen, with a high character for scholarship, and, not having the means of going to the University, obtained employment for eight years as clerk to barristers. In this humble position, having a good deal of leisure on his hands, he gave his attention to literature and study.

His first publication, The Necessity and Truth of the Christian Revelation, was written when he was only eighteen. In the preparation of this book, he felt the necessity of some such work in the study of the Scriptures as that which he himself afterwards made, and he set himself deliberately to collecting the materials and acquiring the varied knowledge needed for its composition. This work, published originally in 3 vols., large 8vo, and gradually increased in successive editions to 5 vols., became the acknowledged text-book on the subject in nearly all institutions of theological learning, both in England and America. It has passed through a greater number of editions, probably, than any other work of like erudition and extent.

Besides his "Introduction," Horne wrote and edited a large number of other works, partly legal, but mostly theological. No less than forty-five of these are enumerated, many of them in 4to and 8vo, and some extending to several volumes. A few only need be named: Deism Refuted; The Scripture Doctrine of the Trinity; History of the Mohammedan Empire in Spain; Outlines for the Classification of a Library, etc., etc. Much that he did was mere hack work, done for daily bread.

Trench.

RICHARD CHEVENIX TRENCH, D. D., 1807 ——, has gained great celebrity by his various popular essays on the study of English; he is also a voluminous writer on theological subjects.

He studied at Cambridge; took orders in the Church of England; and, after filling various incumbencies, was made Dean of Westminster in 1856, and Archbishop of Dublin in 1864.

It would be impossible to cite in this place a complete, or even a partially complete, list of his works, and yet it is not easy to make a selection among them. The most prominent of his homiletic works, perhaps, are Notes on the Parables of Our Lord, Notes on the Miracles of our Lord, The Fitness of Holy Scripture for Unfolding the Spiritual Life, On the Lessons in Proverbs, and A Commentary on the Epistles to the Seven Churches. Besides these he has published a number of single Sermons and Discourses. As an expounder of Christian doctrine, Dean Trench is characterized by clearness, grace, and breadth of view. He belongs to the moderate Evangelical party in the Church of England, and is one of the great leaders of sound Christian thought in that country.

But the Dean is no less celebrated as a scholar. It may be said that he has contributed, by his essay On the Study of Words, and by his English Past and Present, more than any other writer before Max Müller, to awaken and sustain an interest in the popular mind for the study of the mother tongue. These works do not profess to be strictly scientific, and some of the author's views require modification or correc-

tion. But they have the great merit of being perfectly adapted to the reader of general culture, and of urging most happily the claims of a hitherto neglected study. Few books are more interesting and profitable for the young college student.

Of a more strictly scientific character are his essay On Some Deficiencies in our English Dictionaries, and A Select Glossary of English Words used formerly in senses different from the present.

So important have been the Dean's services in the study of English that he was chosen chairman of the committee of the (English) Philological Society intrusted with the preparation of a new English Dictionary. This work, according to the prospectus, was to be exhaustive and thoroughly scientific, to be a complete treasury of English words from the earliest times down to the present day. It is a matter of universal regret that so noble an undertaking should, as it seems, have fallen through.

The Dean, however, is not merely a scholar and a theologian, but also a poet. His earliest publication was a volume of Poems, among them The Story of Justin Martyr. Since then he has published Elegiac Poems; Poems from Eastern Sources; Alma; and a translation of Calderon's Life's a Dream. Dean Trench's poetical productions are marked by great delicacy of feeling and exquisite beauty.

Alford.

HENRY ALFORD, D. D., 1810–1871, Dean of Canterbury, is the author of several important works, literary and theological.

The most elaborate and scholarly of his works is his Edition of the New Testament, in 4 vols. Some of his other publications are the following: School of the Heart and Other Poems, 2 vols.; Abbot of Muchelnaye and Other Poems; Chapters on the Poets of Ancient Greece; Psalms and Hymns adapted to the Sundays and Holidays throughout the Year; The Consistency of the Divine Conduct in Revealing the Doctrines of Redemption, being the Hulsean Lectures for 1841; Village Sermons; and The Queen's English.

The work last named was intended to expose some of the common corruptions of the English by careless writers and speakers. It owes its chief celebrity, however, to the merciless severity with which its own bad English was criticized by Mr. Moon in his work, The Dean's English.

S. T. BLOOMFIELD, D. D., 1790 ——, was a scholar and divine of high standing, particularly in the line of biblical criticism. His principal works are The Greek Testament, with English Notes, Critical, Philological, and Explanatory, 2 vols.; College and School Greek Testament, with English Notes; Greek and English Lexicon of the New Testament, being Robinson's work with additions; Recensio Synoptica Annotationis Sacræ, A Critical Digest and Synoptical Arrangement of the Most Important Annotations on the New Testament, 8 vols., 8vo. The work last named is for scholars of the present day what Pool's Synopsis Criticorum was to those of a former generation. Besides these works in the field of biblical literature, Dr. Bloomfield has produced an English translation of Thucydides, in 3 vols., which is regarded as a masterly performance.

ALEXANDER KEITH, D. D., 1791 ——, has written Evidences of the Truth of the Christian Religion from the Literal Fulfilment of Prophecy; The Signs of the Times; The Land of Israel; The Harmony of Prophecy, etc. The first of these, commonly called Keith on the Prophecies, has had an extensive circulation, and has caused considerable discussion.

Tregelles.

Samuel Prideaux Tregelles, 1813 ——, is acknowledged to be the most eminent living critic of the text of the New Testament, with the exception of Tischendorf.

Mr. Tregelles was born at Falmouth, Cornwall, and attended the classical Grammar-School of that place from the age of thirteen to fifteen. At the age of fifteen he entered the Iron Works in North Abby, Glamorganshire, and was engaged there for six years. He afterwards engaged for two years in private tuition. The extraordinary attainments which he has made, therefore, in his special line of scholarship, have been gained without the advantages of a University education, and with only such leisure and means as he has won by the hardest work.

His great work, the crown and fruit of all his other labors, is his new critical edition of The Greek Testament. In the preparation of this, he visited the great libraries of Europe, and personally inspected and collated every known Manuscript of the New Testament of any considerable antiquity. His other works, which are numerous, are mostly connected with the subject of textual criticism, and preparatory to this, his great work. They need not be here enumerated.

Baptist Noel.

Hon. and Rev. Baptist Wriothesley Noel, 1799 ——, brother of the Earl of Gainsborough, is a native of Leightmont, Scotland.

He graduated at Cambridge, in 1826, with great distinction, and took orders in the Church of England. In 1848 he became a Baptist, and entered the ministry of that church. He is very distinguished as a preacher, and has written many works which have been well received. Notes of a Tour in Ireland; Sermons on the First Five Centuries of the Church; To the Unconverted; On Regeneration; On the Messiah; On Glorying in Christ; On Christian Missions; Case of the Free Church of Scotland; Meditations in Sickness and Old Age; Protestant Thoughts in Rhyme; The Catholic Claims, etc.

Spurgeon.

Rev. Charles H. Spurgeon, 1834 ——, of the Baptist Church, is one of the most celebrated preachers in London.

Mr. Spurgeon was born at Kelverdon, Essex. After passing through school, and teaching for two years, he began preaching in 1850, being then only sixteen years old; and he was only nineteen when he began to preach in London. His preaching attracted at once the public attention, and he has held it now for more than twenty years, drawing larger congregations than any which, in recent times, have for so long a period attended the preaching of any one man.

In 1854 Mr. Joseph Passmore began a regular weekly publication of Mr. Spurgeon's sermon of the Sunday previous, selling it at a penny a number, and at the close of the year making a yearly volume. Fifteen or sixteen of these volumes have been published in London. These Sermons have been reprinted in New York, in 8 vols., and the aggregate sale in the United States has been between 300,000 and 400,000 volumes.

Besides the Sermons, Mr. Spurgeon has published The Saint and His Saviour;

Smooth Stones taken from Ancient Brooks; Gleanings among the Sheaves; Morning by Morning, or Daily Readings; Evening by Evening, or Readings at Eventide; John Ploughman's Talks, or Plain Advice for Plain People, etc. "Of all Sermons that we know, those of Spurgeon are the most readable. They are sound in doctrine, vigorous in style, fresh in thought, warm in religious sentiment. They go to the very heart of religious experience, and edify and comfort the true believer, while they are also pungent, and awakening in appeal to the impenitent."—*Presbyterian.*

Octavius Winslow, D.D., —— ——, a distinguished Baptist minister of London, has been a prolific writer, his writings being mainly on practical religion.

More than forty different volumes of his are enumerated. The following are the titles of a few of these excellent and popular volumes; The Work of the Holy Spirit; Christ the Theme of the Missionary; Personal Declension and Revival of Religion in the Soul; Glory of the Redeemer in his Person and his Work; Morning Thoughts; Evening Thoughts; Patriarchal Shadows of Christ, etc.

Henry Melville, 1798 ——, has been generally considered the most finished pulpit orator in London for the last thirty years. Many volumes of his Sermons have been printed, some with and some without his sanction. They are written in a highly imaginative strain, but are finished specimens of composition, and justify the popularity which has always attended his preaching.

John Angell James, 1785–1859, was one of the ablest and most popular of the English Independents in the present century.

He was settled for a long time at Birmingham, and he exerted an extensive influence, both by his preaching and his writings. The latter were almost exclusively of a practical kind, and have had a large circulation both in England and America. The following are best known: The Anxious Inquirer; The Church in Earnest; An Earnest Ministry the Want of the Times; Christian Fellowship; The Christian Father's Present; The Christian Professor, and about twenty others.

Henry Rogers, 1814 ——, an English Independent divine, was Professor of the English Language and Literature in King's College, London; afterwards Professor in Spring Hill College, Birmingham; and in 1857 successor to Dr. Vaughan as Principal of Lancashire Independent College, Manchester. Principal Rogers enjoys a high reputation as a writer. The following are his principal writings: Essay on the Life and Writings of Jonathan Edwards; The Life and Character of John Howe; Lectures on English Grammar and Composition; Essays from the Edinburgh Review, 3 vols.; The Eclipse of Faith. The work last named has caused an extended controversy.

Robert Philip, 1792–1858, an eminent Dissenter of London, published a large number of treatises on practical religion, which have been highly esteemed, and have had a large circulation. Six of these volumes appeared under the name of "Guides:" Guide to the Perplexed; to the Devotional; to the Thoughtful; to the Doubting; to the Conscientious; to Communicants. He wrote also four volumes, which formed the Lady's Closet Library, namely, The Marys, or the Beauty of Female Holiness; The Marthas, or Varieties of Female Piety; The Lydias, or Development of Female Character; The Hannahs, or Maternal Influence on Sons. Some of his other publications

are Redemption, or the New Song in Heaven; The Comforter, or the Love of the Spirit; The Eternal, or the Attributes of Jehovah; Manly Piety in its Principles; Manly Piety in its Realizations; and several biographical memoirs of eminent ministers.

Philip Bennett Power, —— ——, a clergyman of the English Church, has written about fifty Sunday-School books and manuals of devotion and religious experience, which have been very popular, and have had an extensive sale, one of them being counted by ninety-five thousand, another by seventy thousand, and most of them by tens of thousands.

The following are the titles of some of these small volumes: The Oiled Feather; John Clipstick's Clock; Little Kitty's Knitting-Needles; Paddle Your Own Canoe; Stamp on it, John; The Man Who Kept Himself in Repair; The Man Who Ran Away from Himself; Christ the Model for Sunday-School Teachers; Appointed Times; Experience of a Church-Plate; Breathings of the Soul; Waiting upon God, etc. Mr. Power's volumes are among the best of their kind.

Rev. Newman Hall, 1816 ——, a graduate of London University, and a very eloquent and persuasive preacher at Surrey Chapel, London, has published several small religious essays, of which many tens of thousands have been sold: Come to Jesus; Follow Jesus; It is I; Italy, the Land of the Forum and the Vatican; Life of William Gordon, M.D., etc.

Cumming.

John Cumming, D. D., 1810 ——, a native of Scotland, has been minister for the last forty years to one of the Scotch churches in London.

Dr. Cumming is almost equally eminent as an orator and as a writer, and his labors in both these departments of effort have been about equally divided between such as are homiletic and such as are controversial. In the great question of the Free Church of Scotland he took ground against Dr. Chalmers and disruption. He has written and preached much against the Papacy, and he has spent a large amount of intellectual effort towards unveiling the secrets of the Book of Revelation and other apocalyptic writings in the Bible. Others of his works, perhaps a majority of them, are directed to the ordinary topics of the pulpit. Dr. Cumming's style is singularly pleasing and persuasive.

The sale of Dr. Cumming's works is said to be very large, and the works are almost too numerous even to mention. The following are the chief: The Great Tribulation; Apocalyptic Sketches; The Church of Scotland; Almost Protestant; Discussions upon Protestantism; Lectures on Christ's Miracles; On the Parables; On the Seven Churches; On Daniel; Sabbath Readings on Genesis; on Exodus; on Leviticus; The Finger of God; Christ our Passover; The Comforter; A Message from God; The Great Sacrifice; The Tent and the Altar; God in History; Voices of the Day; Voices of the Night; Voices of the Dead; Infant Salvation; The Baptismal Font; The Communion Table; Lectures for the Times; Occasional Discourses, etc., etc.

James Hamilton, D. D., 1814–1867, a Presbyterian divine, was for a long time the leading ornament of the London pulpit.

Dr. Hamilton was born at Paisley, Scotland, and was settled about 1840 in London, where he continued to preach during the remaining years of his life. His published works are on subjects of practical religion, and are nearly as popular as was his preaching. They have been issued by the various religious publication societies of both countries, and the sales are counted by many tens of thousands. The following are the chief: Life in Earnest; Mount of Olives; The Harp on the Willows; The Church in the House; The Lamp and the Lantern; Emblems from Eden, etc., etc.

Thomas Guthrie, D. D., 1800 ——, is at present the most eloquent and popular preacher in the Free Church of Scotland. Dr. Guthrie was associated with Dr. Chalmers in the disruption movement. Among his published works the one best known is The Gospel in Ezekiel.

Rev. William Hanna, LL. D., 1808 ——, a clergyman of the Free Church of Scotland, is well known as the son-in-law and biographer of Dr. Chalmers. He was for some years editor of the North British Review, and associate of Dr. Guthrie in St. John's Church, Edinburgh. He published Life of Chalmers, 4 vols.; A Life of Christ, in 6 vols.

Robert S. Candlish, D. D., —— ——, is a Scotch preacher of great eminence, and was one of the leaders in the disruption of the Scotch Church. He has published several works: Summary of the Question respecting the Church of Scotland; Exposition of Genesis; The Cross of Christ; The Atonement; The Resurrection; Scripture Characters, etc.

Prof. Fairbairn.

Patrick Fairbairn, D. D., 1805 ——, is a theologian of high standing in the Free Church of Scotland.

Prof. Fairbairn was born at Halyburton, Berwickshire, Scotland. He graduated at the University of Edinburgh, and in 1826 became a probationer of the Established Church of Scotland. From 1829 to 1837, he preached in the Orkney Islands. His secluded life in this remote settlement among fishermen gave him an amount of leisure for study which he would not have had in the busier work of an ordinary parish, and he then laid the foundation for those solid attainments which have given such rich fruits since. In 1837, he was called to a church in Glasgow; and in 1840, to a church in East Lothian; in 1852 he became Assistant Professor, and then Professor, of Divinity in the Free Church College at Aberdeen; and in 1856 was transferred to the Theological College at Glasgow.

In 1867, Prof. Fairbairn was a delegate from the Free Church of Scotland to the Presbyterian Churches in America. His tall, commanding figure and his able addresses in the various ecclesiastical bodies to which he was presented, made a deep impression wherever he went.

The following are his principal publications: The Typology of the Scriptures; Prophecy Viewed in Respect to its Distinctive Nature; New Testament Hermeneutics; The Revelation of Law in the Scriptures; A Commentary on Jonah, and also one on Ezekiel. He also translated Steiger on Peter, and wrote many articles for the Imperial Dictionary of the Bible, and for the North British and other reviews and magazines. Of all his works, The Typology of the Scriptures is considered the most important.

JOHN TULLOCH, D. D., 1823 ——, was born in Perthshire, Scotland, and educated at St. Andrew's University. In 1854, he became Principal and Professor of Theology in St. Mary's College, St. Andrew's. Principal Tulloch spent some time in Germany, and is intimately acquainted with the speculative theology of that country. He has been an active contributor to the British Quarterly and the North British Reviews. His other publications, all highly esteemed, are: Theological Tendencies of the Age; Theism; Leaders of the Reformation, Luther, Calvin, Latimer, Knox; English Puritanism and its Leaders, Cromwell, Milton, Baxter, Bunyan; Beginning Life, Chapters for Young Men; The Christ of the Gospels and the Christ of Modern Criticism.

JOHN EADIE, D. D., LL. D., 1814 ——, Professor of Biblical Literature in the United Presbyterian Church, Glasgow, has published several popular works: Biblical Cyclopædia; A Condensed Concordance to the Scriptures; Life of Dr. Kitto; Bible Dictionary for the Young; Lectures on the Bible, for the Young; Early Oriental History; The Divine Love, a Series of Discourses, etc.

REV. SAMUEL DAVIDSON, LL. D., 1808 ——, a Dissenting clergyman of the Irish Church, has acquired a high reputation as a biblical critic and commentator. Works: Introduction to the New Testament, 3 vols.; Ecclesiastical Polity of the New Testament; Biblical Criticism, 2 vols.; Sacred Hermeneutics, Developed and Applied; Translation of Gieseler's Ecclesiastical History, 4 vols.

Sunday-School Books.

The growth of religious fiction in the department of literature for the young has been prodigious. The impulse in this direction, first given by Mrs. Sherwood and others, early in the century, so far from spending itself, has gathered new force, and was never so great as at this time.

The number of those who are engaged in this department of literature, chiefly ladies, is very great. A few only of the writers can be named.

MRS. ELIZABETH CHARLES, formerly Miss Rundle, is the author of what are known as the Schönberg-Cotta books. She was the wife of Mr. Andrew Charles, a London merchant. She has no children, and has devoted herself to literature and active deeds of charity. Her husband died about three years ago. The first work of hers which attracted attention was the famous Chronicles of the Schönberg-Cotta Family. This purports to be a family record, kept by the inmates of a household with which Luther was familiar, and presents the great Reformer and his fellow-actors as they might have appeared to an eye-witness. The conception is so perfect that the reader finds it difficult to believe that the work is not an original record made at the very time of the transactions described. The work was received with universal applause on both sides of the Atlantic. The author has followed it in rapid succession with a series of tales, mostly written in the same vein, and illustrating the Christian life in different ages of the church. The following is a list of her successive publications: The Early Dawn, or The Christian Life of England in the Olden Time; Diary of Mrs. Kitty Trevylian, a Story of the Times of Whitefield and the Wesleys; Winifred Bertram, a Story of Modern Life in London; The Draytons and The Davenants, a Story of the Civil War; On Both Sides of the Sea, a Story of the Commonwealth and the Restoration; The Cripple of Antioch; Martyrs of Spain; Tales and Sketches of Christian Life; The Victory of the Vanquished; Two Vocations; Wanderings over Bible Lands; Watch-

words for the Warfare of Life, from Dr. Martin Luther; The Song without Words; Mary the Handmaid of the Lord; Poems.

Some of these were published before her Schönberg-Cotta book, and now share in the celebrity of their common parentage. The sale of her books in the United States alone has reached nearly 200,000 volumes.

Miss Anne Manning has written a large number of works in the style of the Schönberg-Cotta books, though not so exclusively religious in their intention. The one which first gained celebrity was The Maiden and Married Life of Mary Powell, the Wife of Milton. It purports to be a contemporary record by Mary Powell, giving an account of her courtship, marriage, repudiation, and reconcilement, and is the most perfect imitation of such a record ever attempted. The other books by the author, written in the same style, form a series, known as the Mary Powell Books. They are The Household of Sir Thomas More; Cherry and Violet, a Tale of the Great Plague; The Faire Gospeller, Mistress Anne Askew; Jacques Bonnevel, or The Days of the Dragonnades; The Spanish Barber.

The Mary Powell Books are among the most charming fictions to be found in the language.

Mrs. Anne Shepherd, —— 1857, was a native of Cowes, Isle of Wight, and a daughter of Rev. Edward Houlditch. She was the author of two religious novels, Ellen Seymour, and Reality, and of a volume of Hymns adapted to the Comprehension of Young Minds. One of these, which ought to make her name live in perpetual remembrance, is that beautiful hymn which has sent gladness to so many millions of young hearts:

"Around the throne of God in heaven
Thousands of children stand;
Children whose sins are all forgiven,
A holy, happy band.
Singing glory, glory, glory,
Glory be to God on high."

A. L. O. E. Books. One of the most prolific writers of Sunday-school books is a lady who veils her name under the initials A. L. O. E. Her works alone make almost a library, — nearly fifty volumes, — and are among the best of their kind.

VII. MISCELLANEOUS.

The Howitts.

William and Mary Howitt, with their sons and daughters, and some other members of the family, seem to form a group by themselves. Their writings and their doings have for some reason always been of special interest to Americans. A somewhat more extended notice of them, therefore, will be given than in the case of some others of equal celebrity.

William Howitt, 1792 ——, was born of Quaker parentage, in Heanor, Derbyshire. His ancestors on both sides had lived for many generations in the same neighborhood. The pastoral and old world character of the district made a deep impression upon his boyish imagination, and have stamped themselves with a quaint individuality upon numerous pages of his writings. He was educated at Ackworth, Yorkshire, the public seminary of the Society of Friends. His school-days past, he still devoted himself with unwearying enthusiasm to the study of languages, ancient and modern, as well

as to Chemistry, Botany, Natural and Moral Philosophy. He wrote poetry as a schoolboy, and from early life showed a marked predilection for rural sports.

Mary Howitt, 1800 ——, was originally Mary Botham. She was married to Mr. Howitt in 1821. Like her husband, she came of "the stock of the martyrs." She was born amongst the iron forges of the Forest of Dean, in Gloucestershire, although her childhood and youth, until her marriage, were spent at the pleasantly situated little town of Uttoxeter, in Staffordshire, where her father's family had possessed property for some generations. The similarity of tastes in literature and an enthusiastic love of the beauties of natural scenery, which has continued with William and Mary Howitt throughout their life, formed the basis of a friendship which ended in marriage, and has linked their names together in many volumes, both of prose and poetry, beloved of thousands throughout Great Britain and America.

The first year of their married life was spent in Staffordshire. Their first appearance in print was in 1823, in a joint volume, The Forest Minstrel. This was followed, soon after, by Eyam and Other Poems. During this period also they became widely known by their contributions to the Annuals, which were just then beginning their career.

Between 1831 and 1837, while living at Nottingham, William Howitt published The Book of the Seasons; Pantika, or Traditions of the Most Ancient Times; and A Popular History of Priestcraft. Mary Howitt in the same period published her most important poetical work, The Seven Temptations, a novel called Wood Leighton, and her earliest volumes for the young, namely, Sketches of Natural History, and Tales in Prose and Verse.

In 1837 Mr. Howitt quitted Nottingham, where he had been engaged in business, and settled with his family in the pleasant village of Esher, in Surrey, where both he and his wife devoted themselves exclusively to literary pursuits; finding relaxation in the society of their children and of a few intimate friends, and in the enjoyment of their garden and of the beautiful surrounding country. During their three years' residence at Esher, William Howitt produced, in rapid succession, some of his most popular works, — The Rural Life of England, Colonization and Christianity, the first series of Visits to Remarkable Places, and his first work for the young, The Boy's Country Book. Mary Howitt during the same time published two of her most popular volumes of poetry for young people, Hymns and Fireside Verses, and Birds and Flowers; also, several volumes of a series of short prose tales, entitled Tales for the People and their Children.

From Esher the Howitts removed to Heidelberg, in Germany, partly for the education of their children, and partly also to perfect themselves in the German language and literature. During his residence in that country, William Howitt wrote The Rural and Domestic Life of Germany, and German Experiences, and he translated a manuscript, written at his request by a German acquaintance, called The History of the Student-Life of Germany. Whilst residing at Heidelberg, William and Mary Howitt were drawn to the study of the Swedish and Danish, and Mary Howitt was thus led to the translation of the works of Fredrika Bremer, — then just rising into fame, — and later to the translation of the earlier works of Hans Christian Andersen, both of which authors she first introduced to English and American readers. William Howitt also wrote A History of Scandinavian Literature, a work of great research, illustrated with copious specimens from the poets, which were translated by Mary Howitt.

In 1842 they returned to England, and took a residence in the immediate neighborhood of London. Here William Howitt produced the second volume of his Visits to Remarkable Places, and another juvenile book, Jack of the Mill; whilst Mary Howitt was engaged in German and Scandinavian translations. She published also, about

this time, The Children's Year, a diary, kept for twelve months, of the lives of her younger children. Her object was to give to her youthful readers a story "every word of which should be true." She wrote afterwards another little book on the same plan, My Cousins in Ohio, giving the experiences of the children of her youngest sister, Mrs. Anderson of Cincinnati. Both volumes were at once popular.

In 1846, the Howitts were occupied with the publication of The People's Journal, an advocate of social progress, and, on its failure, undertook a periodical of their own, Howitt's Journal, of like character with the other, and with a like result. After laboring at the enterprise for two years, they retired from the field, wiser and sadder than when they went in.

Their next publications were The History of Scandinavian Literature, — already mentioned, — Homes and Haunts of the Poets, Madam Dorrington of the Dene, and The Year-Book of the Country, by William Howitt; and, by Mary Howitt, The Heir of Wast-Wayland, and several books for children, among which Mary Leeson and Steadfast Gabriel deserve especial notice.

Upon the discovery of the gold-fields in Australia, William Howitt, accompanied by his two sons, set sail for Melbourne in 1852, being then in his sixtieth year. The fruits of his two years' sojourn in that colony are found in three works, Land, Labor, and Gold; Australian Boy's Book; and a novel, Tallangetta. During the absence of her husband and her sons, Mrs. Howitt with her two daughters took up her residence in the pleasant London suburb of Highgate; and, assisted by her eldest daughter, Anna Mary, saw through the press several of her husband's works. She also compiled A History of the United States, edited a juvenile magazine, The Dial of Love, wrote several juvenile books, and translated Miss Bremer's work on America.

After Mr. Howitt's return from Australia in 1854, he and his family continued to reside at Highgate until 1867. During this time, the literary industry of himself and his wife did not abate. Between the years 1856 and 1862, he wrote five and a half volumes of A Popular History of England, a work designed especially for the instruction of the people. The work was begun, and half of the first volume written by another pen, Mr. Howitt taking up the subject with the reign of Edward I., and bringing it down to the end of the reign of George III. It was followed by a political novel, The Man of the People, descriptive of the state of England half a century ago, and illustrating the social principles advocated in his History and in many of his other writings.

In 1863, he published a work of great research, The History of the Supernatural; and in 1865 another work of careful research, though relating to an entirely different subject, The History of the Discovery and Exploration of Australia, Tasmania, and New Zealand. He published in 1863 a small volume, Letters on Transportation as the Only Means of Effectual Convict Reform, and another, Letters on the Revolting Cruelties practised under the Game Laws, showing those laws to be the most prolific source of convictism.

Mary Howitt meanwhile produced several new juvenile books, Mr. Budd's Grandchildren, Stories of Stapleford, and The Poet's Children. She also published in 1864 a three-volume novel, The Cost of Caergwyn, the scene of which is laid in Wales. This novel, the result of a careful study of the scenery, people, legends, manners, and customs of the Principality, contains probably the most delicate, accurate, and highly finished delineations of human character and of natural scenery which have come from the pen of this experienced writer. It was the result of several summers spent by her in Wales, where she had been greatly impressed by the local coloring and the peculiar characteristics both of the romantic scenery and of the ancient Celtic race.

In 1865, Her Majesty Queen Victoria granted William Howitt a pension from the Civil List, in acknowledgment of his and his wife's long and valuable literary services.

In 1867, William and Mary Howitt, with their daughter Margaret, removed from Highgate to the place of their former residence, Esher, in Surrey, fifteen miles from London. Here William Howitt completed a work which, requiring much research, had occupied him more or less for two or three years, The Northern Heights of London. It may be regarded as a third volume of the "Visits to Remarkable Places."

Mary Howitt meanwhile composed a series of simple, popular ballads, the subjects homely, but full of pathos and of a religious tendency, admirably adapted to touch the hearts of the laboring class. She also wrote at this time several ballads and short poems for the young; a juvenile story, John Oriel's Start in Life; and another juvenile volume, Our Four-footed Friends, a tale intended to cultivate in the young mind a sympathy with the animal creation. A series of papers on Birds and their Nests inculcated the same sentiments.

In 1870, the Howitts were enabled to gratify a long cherished wish of spending a season in Italy. The summer was given to Switzerland. While there, the Franco-Prussian war broke out, and William Howitt uttered an indignant protest against the alleged cruelties of the Prussians, in a Poem in blank verse, The Mad-War-Planet. Mary Howitt at the same time wrote a book, called A Pleasant Life, which is in fact a continuation of the story of "Mary Leeson," and contains a development of the author's ideas on education, mingled with experience of Swiss life and descriptions of Alpine scenery. The winter of 1870 and '71 was spent in Italy.

William and Mary Howitt celebrated their Golden Wedding in Rome, April 16, 1871, a large circle of friends, English, American, German, and French, gathering around them in kindly welcome.

The summer of 1871 was spent by the Howitts in the mountain region of Austrian Tyrol, with the expectation of residing again in Rome in the winter of 1871–2.

One of the noticeable things in the career of these two authors is the manner in which their lives, their works, their very names are blended in the popular estimate of them. Ebenezer Elliott, the Corn-Law Rhymer, expressed the idea, when he said their names always reminded him of a "William-and-Mary shilling," with their two heads side by side. Another noticeable feature in their career is the warm interest which their writings have always excited in the United States, — a tribute of respect which, from their own warm American sympathies, has been very gratifying to them.

William Howitt, as his writings show, has been for many years an earnest advocate of what is called "Spiritualism."

Early in their married life, William and Mary Howitt ceased to dress as Friends, or to conform to the other peculiarities of the Society of which by birth and education they were members, and later in life they withdrew entirely from membership in the Society. But to the spirit of the writings, lives, and principles of the Friends they have always been firmly attached, and they have given a noble example of this spirit in their own beautiful lives.

ANNA MARY HOWITT, the oldest daughter of William and Mary, is also a partaker of their literary and artistic tastes.

She is favorably known to the public in the combined character of author and artist. Besides assisting her mother in various literary enterprises, she has published two works of her own which have been well received, An Art-Student in Munich, and The School of Life. In 1859, she was married to Mr. Alfred A. Watts, only son of the late Alaric A. Watts the poet, and an early friend of William and Mary Howitt. Mrs. Watts has sympathized entirely with her father, William Howitt, in his views on "Spiritualism," and has written much on the subject for the Spiritual Magazine. She and her husband also have contributed to this magazine a series of metaphysical

poems, which are published in a volume, under the title, Aurora, a volume of verse, by Husband and Wife.

MARGARET HOWITT, the youngest daughter, on the marriage of Anna Mary, succeeded to the pleasant office of assistant secretary to their mother.

Margaret helped her mother particularly in collecting materials for the novel, The Cost of Caergwyn. In 1863–4, she spent a year in Sweden, in order to perfect herself in the knowledge of the Scandinavian tongues. Here she was the guest of her mother's friend, Fredrika Bremer. On the death of Miss Bremer, Margaret Howitt published an interesting volume, Twelve Months with Fredrika Bremer, in Sweden. She has also translated from the Swedish, and published, both with and without her name, numerous articles for the magazines.

RICHARD HOWITT, 1799–1869, a brother of William, was settled for some years as a physician in Australia.

He published, in 1845, as the result of his sojourn there, a volume entitled Impressions of Australia Felix, consisting of a charmingly written diary, and of various poems suggested by the novel objects and scenery around him. He is also the author of three volumes of tasteful poetry, Antediluvian Sketches and Other Poems, The Gipsy King and Other Poems, and Wasp's Honey or Poetic Gold.

Robert and William Chambers.

ROBERT CHAMBERS, 1802–1871, and WILLIAM CHAMBERS, 1800–——, authors and publishers, of Edinburgh, are known and honored wherever English books are read, or the English language is spoken.

By their sagacity and enterprise, these brothers have unaided accomplished what the vast and unwieldy Society for the Diffusion of Useful Knowledge undertook, — they have made knowledge cheap in Great Britain, and they have diffused it as no other agency before ever did in that country. They began as booksellers, and, combining authorship with trade to an extent not usual, have had a wonderful success. Both in what they have written and in what they have published, their object has been to present those subjects which were of interest to the greatest number of readers, to make them attractive in style and form and easily understood, and at such a low rate of cost as to secure a large circulation. The idea, of course, has no novelty. Many have thought and tried the same thing. The peculiarity in the work of these men has been the sagacity and sound judgment which have marked all their enterprises.

The separate works written by Robert Chambers are: Traditions of Edinburgh; Popular Rhymes of Scotland; Pictures of Scotland; History of the Scottish Rebellion; Life of James I.; Scottish Ballads and Songs; Biographical Dictionary of Eminent Scotsmen. He was also the principal editor of the Encyclopædia of English Literature. The separate works of William Chambers are: The Book of Scotland; Things as they are in America; A Tour in Holland; Peebles and its Neighborhood; Improved Dwelling-House for the Humble, etc.

The brothers jointly in 1832 began the Edinburgh (weekly) Journal, which was their first great success. It obtained almost immediately a circulation of 50,000, which

was increased afterwards to 90,000. This was followed by The People's Edition of Standard English Authors; Chambers's Miscellany; Chambers's Educational Course; Papers for the People, etc. Then came the Encyclopædia of English Literature; Encyclopædia for the People; Information for the People; the Book of Days, etc.

The sales of these various publications have been enormous. In connection with this, it should be said that the works which they have thus spread so widely are of a kind to do good. There is not probably a line in all that they have sent forth to the world which a good man would desire to expunge, while the manifest tendency of it all has been to elevate the moral and intellectual character of the readers.

Charles Knight, 1791 ——, a native of Windsor, is distinguished as an editor and a publisher. The most prominent of his publications are Knight's Quarterly; the Penny Cyclopædia, afterwards recast and enlarged into the English Cyclopædia; The Pictorial Shakespeare; and The Popular History of England. Knight was one of the first members of the Society for the Diffusion of Useful Knowledge, and, as such, published, at his own risk, The Penny Magazine, and The Library of Entertaining Knowledge.

Rev. George Gilfillan, 1813 ——, was born at Comrie, Perthshire, Scotland. He was educated partly at Glasgow College, and partly at the United Secession Hall. He has been a very voluminous writer, but has been more ambitious of quantity in his productions than of quality. A dangerous facility of expression, unrestrained by a severe taste, has led him too often into what certainly approaches bombast. "He is sometimes happy in his metaphors, and apt in his allusions, but is more likely to be extravagant in the one and grotesque in the other."—*Allibone.* His publications are: Gallery of Literary Portraits, in Three Series or Parts; The Bards of the Bible; The Martyrs, Heroes, and Bards of the Scottish Covenant; The Grand Discovery; The History of a Man; The Book of British Poesy. Mr. Gilfillan also has edited a uniform library edition of the British poets, extending to a large number of volumes.

Tupper.

Martin Farquhar Tupper, 1810 ——, had for a time a very high repute as an author, but has now fallen into general neglect.

Mr. Tupper studied at the Charter-House School and at Oxford, and entered upon the profession of the law. This he soon relinquished for the more congenial and lucrative vocation of letters.

If success is to be gauged by financial profits and the number of volumes sold, Mr. Tupper is the most successful writer of his generation. The almost incredible statement has been made, that up to 1863 500,000 copies of the Proverbial Philosophy had been sold in America alone. Future generations will have hard work in believing that the same American public that devoured such an immense amount of farrago was letting Hawthorne struggle painfully into acknowledged existence.

Besides the Proverbial Philosophy, Mr. Tupper has published a long series of works of equal merit, some in prose, others in verse. Among his novels may be signalized The Crock of Gold, The Twins, Stephen Langton, a romance of the days of King John. His poetry is chiefly in the form of ballad, sonnet, and ode, and comprises a number of collections. He has even had the temerity to compose a poem entitled Geraldine, a sequel to Coleridge's Christabel, and an Ode to Shakespeare on the occasion of the tercentenary anniversary of the great dramatist's birth.

In style, Mr. Tupper is eccentric and yet prosy, and in matter commonplace. There is nothing exceptionable in what he says. On the contrary, it is good, sound doctrine; but the milk is so diluted as to be unfit even for babes. For years Mr. Tupper was the standing butt of the London press; but as he appears to be withdrawing from the arena of publication, it is to be hoped that the vacancy thus created may not speedily be refilled.

Gleig.

Rev. George R. Gleig, 1795 ——, is one of the most prolific writers of the day.

Mr. Gleig is a clergyman of the Church of England, and a son of Bishop Gleig. He was educated at Oxford, and at first entered the army. He served in the Peninsula, and afterwards in the United States, and was wounded at the capture of Washington. Subsequently he took orders, and, in 1846, he was appointed Chaplain-General; he also devised a scheme for the education of soldiers, and was made Inspector-General of the military schools. He has been extremely busy with his pen.

The following are his principal works: The Subaltern; Allan Breck, 3 vols.; County Courts, 2 vols.; Chronicles of Waltham, 3 vols.; The Hussar, 2 vols.; The Only Daughter, 3 vols.; The Light Dragoon, 2 vols.; Soldier's Help to Divine Truth; Guide to the Lord's Supper; Sermons for Advent, Christmas, and the Epiphany; History of the Bible, 2 vols., 8vo; British Military Commanders, 3 vols.; History of British India, 4 vols.; Family History of England, 3 vols.; Traditions of Chelsea College, 3 vols.; Visit to Germany, Bohemia, and Hungary, 3 vols.; Veterans of Chelsea Hospital, 3 vols.; Sale's Brigade in Afghanistan; Story of the Battle of Waterloo; Campaigns of the British Army at Washington and New Orleans; Life of Sir Thomas Munro, 3 vols.; Life of Lord Clive; Life of Warren Hastings, 3 vols.

This list, which is still not complete, shows how very industrious Mr. Gleig must have been. Most of his writings, too, have been popular, and have deserved the fame which they received. But some of his books show signs of mere hack work,—done to order, and not for the assertion of truth. The book last named brought upon him a terrible castigation from the pen of Macaulay.

Harriet Martineau.

Harriet Martineau, 1802 ——, a native of Norwich, and a descendant of a Huguenot family, has been a most prolific writer, on a wide range of subjects, from theology and positivism to sketches of travel.

Miss Martineau's earliest work was Devotional Exercises for the Young. This was followed by a series of popular tales, such as Christmas Day, The Rioters, Mary Campbell, &c. Miss Martineau visited the United States in 1835, and published, on her return to England, Society in America, and Retrospect of Western Travel. These were followed by other novels and stories, Deerbrook, The Hour and the Man, etc., an Introduction to the History of England during the Thirty Years' Peace, an abridged and free translation of Comte's Positivism, and many other miscellaneous works, as well as contributions to the English reviews and magazines.

Miss Martineau's writings are pleasant, her style is lively, almost piquant. She is, however, by no means accurate in statement or logical in reasoning, as is abundantly shown by her sketches of America.

James Martineau, 1805 ——, brother of Harriet Martineau (a prominent Unitarian minister, and Professor of Philosophy in Manchester New College, London), is the author of several works of note, among which are Endeavors after Christian Life, Rationale of Religious Inquiry, and Lectures in defence of Unitarianism. In theology, Mr. Martineau may be called an orthodox Unitarian, holding the middle ground between Trinitarianism and the radical party.

Mrs. Fanny Kemble.

Frances Anne Kemble, 1811 ——, distinguished in early life as an actress, acquired still greater distinction afterwards by her Shakespeare Readings.

She was the daughter of the tragedian Charles Kemble, was born in London, and accompanied her father, in 1832, to the United States, where she was married to Pierce Butler. In 1849, she was divorced, and since that time has resumed her family name, being commonly known as Mrs. Fanny Kemble.

In addition to her histrionic talents, Mrs. Kemble is well known as an author. In 1832, she published Francis the First, an Historical Drama, written when she was only seventeen. In 1835, appeared her Journal of Travels in the United States; in 1837, The Star of Seville, a Drama; in 1844, a volume of Poems; and, in 1847, a Year of Consolation, descriptive of a tour through France and of a sojourn at Rome.

All Mrs. Kemble's writings evince vigor of thought and quickness of observation. Her Journal, when it first appeared, was severely criticized in England, as being in bad taste. The Poems have been highly praised in all quarters.

Mrs. Ellis.

Mrs. Sarah (Stickney) Ellis, 1812 ——, wife of the well-known missionary, Rev. William Ellis, has done for her generation a work similar in some respects to that done by Hannah More and by Maria Edgeworth in their days.

Her writings, like theirs, have had a higher aim than mere amusement; they are educational, in the broadest and best sense of the word. The principal works of Mrs. Ellis are: The Women of England; The Daughters of England; The Wives of England; Family Secrets; Pictures of Private Life; The Poetry of Life; Conversations on Human Nature; Home, or The Iron Rule; Temper and Temperament; Prevention Better than Cure; Random Hours, or Hints on the Formation of Character; Social Distinction, or Hearts and Homes; My Brother, or The Man of Many Friends; Look to the End, or The Barnetts Abroad; Fireside Tales; Summer and Winter in the Pyrenees; A Voice from the Vintage; Sons of the Soil, a Poem; The Island Queen, a Poem, etc. These various works of Mrs. Ellis fill over 30 vols.

"It is a comfort to think that in all things we are not retrograding. The talents which made Hannah More and Madame D'Arblay the idols of the literary world in their generation, would now secure them but a slender share of homage. The cultivation of the female mind has certainly advanced; and we greatly doubt if any woman of the last century *could* have written the Wives of England."—*British Magazine.*

Crabb Robinson.

Henry Crabb Robinson, 1775–1867, is known almost exclusively by his memoirs, published after his death, under the title, Henry Crabb Robinson's Diary, Reminiscences, and Correspondence.

This work is one of the most interesting in the English language, for it is nothing less than a personal record of men and things, kept by one who was for seventy years intimately associated with the leading men and women of England, France, and Germany.

Mr. Robinson studied for five years in Germany, serving for a while as correspondent for the London Times. He also accompanied Sir John More's Corunna expedition in the same capacity. When upwards of thirty, he was admitted to the bar, and in the course of time was in the possession of a lucrative practice, from which he retired in 1828, to enjoy forty years of complete social and literary leisure.

While a young man in Germany, Robinson became acquainted with Goethe, Schiller, Madame de Staël, the Brentanos, Schlegel, Krubel, Wieland, and a host of others, then risen or rapidly rising into fame. He thus became the instrument, on his return, of presenting the claims of German literature to his countrymen. It would be impossible to enumerate here all the names that figure in Robinson's pages. He was very intimate with Lamb, the Wordsworths, Flaxman, Coleridge, Arnold, Bunsen, in fact, nearly all the literati and artists of the century, not to mention the magnates of the legal profession.

The diarist seems to have gone everywhere and seen every one. Without possessing literary abilities of his own, he was capable of sympathizing with and appreciating talent in others, while his genial manner and powers of conversation procured him a welcome in every house and made his own social entertainments, his well-known breakfasts, the most thoroughly agreeable of their kind in London, not even inferior to those of Rogers.

His Diary has no especial merits of style. It is a plain straightforward narrative, interspersed with bits of criticism or reflection. The great charm of the work consists in its simplicity approaching almost to naïveté, and its value consists in the picture which it presents of the growth of English society and letters. He who wishes to have a continuous, life-like presentment of the entire nineteenth century up to 1865, cannot do better than read this stupendous record, for such it really is. Not to every man is it given to live to the age of fourscore and ten with unimpaired faculties, mingling with the wisest and wittiest of three generations, and embodying the most pleasant experiences in an unbroken narrative.

The Brothers Mayhew.

The Brothers Mayhew (Henry, Horace, Augustus, Thomas, and Edward), natives of London, have made valuable contributions to popular literature.

Henry Mayhew, 1812 ——, was one of the founders of The London Punch, and the author of several works, partly humorous, partly serious. The best known are The Adventures of Mr. and Mrs. Sandboys; The Story of the Peasant-Boy Philosopher, founded upon the Life of James Ferguson. But Henry Mayhew's greatest work by far is his London Labor and the London Poor. This is a faithful and minute portraiture of the highways and byways of the metropolis, with its swarming dens, its motley lower classes and their shifts for a living, their vices and their virtues. Both to the

ordinary reader and to the political economist, London Labor is a wonderfully suggestive book. The Great World of London is in some sense a continuation of London Labor.—*Horace Mayhew* has been a contributor to Punch. His most popular works are: Model Men and Women, Change for a Shilling, Letters Left at the Pastry Cooks. In connection with his brother Augustus he also published a series of comic sketches, prominent among which are The Greatest Plague in Life, The Image of his Father, etc.—*Augustus Mayhew* was associated with Horace in the publication of a series of comic stories. He is also the author of Paved with Gold, an Unfashionable Novel.—*Thomas Mayhew* signalized himself by starting the Penny National Library, a series of books on all subjects, sold at a penny a volume. Mr. Mayhew was also editor of The Poor Man's Guardian, and contributor to many periodicals.—*Edward Mayhew* is author of several treatises upon the horse and the dog.

Alexander Mackay, —— ——, is a native of Scotland and a prominent writer for the (London) Morning Chronicle. Mr. Mackay is best known to the American reader by his Western World, a three-volume work of travels in the United States, published in 1849. This work was favorably received both in England and in America, and was the best of its kind that had appeared up to that time.

George Augustus Sala, 1827 ——, the son of a Portuguese father and a Creole mother, has contributed voluminously to English periodicals and has travelled extensively. Since 1860 Mr. Sala has been editor of Temple Bar, a London magazine. Among his many works the most prominent perhaps are Ye Belle Alliance, a pantomime; A Journey in the North (Russia); The Baddington Peerage; Dutch Pictures; The Two Prima Donnas; Quite Alone, etc., etc.

Mr. Sala has contributed several pieces to Household Words. In 1865 he published two volumes of travels, entitled My Diary in America, giving an account of his adventures as War Correspondent of the Daily Telegraph during the war in 1863–4. He has published recently Rome, Venice, and Other Wanderings, and Charles Lamb's Complete Works and Correspondence, with an Essay on Lamb's Genius. Mr. Sala is a very lively, entertaining writer, and a correspondent of the W.-H.-Russell order, although not equal to the latter.

Albert Smith.

Albert Smith, 1816–1860, was an attractive and popular humorous writer of his day.

His earliest sketch of note was his Jasper Buddle, or Confessions of a Dissecting-Room Porter. His contributions to Punch and other periodicals were very numerous. Among them are the Physiology of Evening Parties, The Natural History of the Gent, Stuck-up People, etc. Smith obtained his chief reputation, however, by his public entertainments, in which he accompanied his panoramic representations with a running commentary of wit and clever description. The first of these exhibitions, called The Overland Mail, was soon followed by The Ascent of Mont Blanc. This was the delight of many thousand audiences in England and America for several years, and was repeated for the last time only a day or two before Smith's death. His China was also successful, but not to the same degree.

George Walter Thornbury, 1828 ——, has been a prolific miscellaneous writer.

His works may be arranged, somewhat loosely, into three groups—novels, biographical notices, and sketches of travel. Among the novels are the Buccaneers (the

earliest), True as Steel, Wildfire, Tales for the Marines, and Great Heart. Among the biographical and historical sketches are, Shakespeare's England, the Life of J. M. W. Turner (which was sharply criticized by the Athenæum), and British Artists from Hogarth to Turner. His works of travel include Art and Nature at Home and Abroad, Life in Spain Past and Present, Turkish Life and Character, etc. Besides these, Mr. Thornbury has published a volume of Songs of the Cavaliers and Round Heads, and Two Centuries of Song, and translated La Fontaine's Fables into English verse, and also the legend of the Wandering Jew. His style is lively and entertaining, and his novels have the merit of healthy feeling and naturalness of character and incident.

Thomas B. Shaw, 1813–1862, was born in London, and educated at Cambridge. He was appointed Professor of English Literature in the Imperial Lyceum, St. Petersburg, in 1842, Lector in the University of St. Petersburg in 1851, and Tutor of English to the Grand Dukes of Russia from 1853 to 1862. His chief work was Outlines of English Literature, being the substance of his course of lectures in the Lyceum and the University.

Rev. Andrew K. H. Boyd, 1825 ——, is a Scotch minister and a popular writer on religious and moral subjects. His works have been reprinted in this country, and have been received with general favor: Recreations of a Country Parson; Graver Thoughts; Leisure Hours; Every-Day Philosopher; Counsel and Comfort; Autumn Holidays.

Rev. Peter Bayne, —— ——, a Scotch clergyman, has attained considerable celebrity by his critical articles on literary subjects and also by his religious writings, all of which have displayed talent of a high order. His published volumes are Essays in Biographical Criticism, Sermons, The Christian Life, Social and Individual. "These volumes indicate the traits of mind and heart which render the Christian Life so intensely suggestive and vitalizing, and at the same time they display a critical power seldom equalled in comprehensiveness, depth of insight, candid appreciation, and judicial integrity." — *N. Am. Review.*

John Brown, M. D., 1810 ——, of Edinburgh, was educated at the High-School and the University of that city. He has been a contributor to the North British Review and to Good Words. He published two volumes of Essays, on professional and other subjects, entitled Horæ Subsecivæ. One of these pieces, called Rab and His Friends, giving an account of a favorite dog, has been very popular.

Sir Roundell Palmer, M. P., 1812 ——, was educated at Rugby and at Oxford. He entered Parliament in 1847, and is one of the ablest debaters in the Liberal party. He was made Solicitor-General in 1861, and was Attorney-General from 1863 to 1866. He is a man of fine literary culture, and has published a work of great excellence, The Book of Praise, from the Best English Hymn Writers, which has had a large sale.

James Pillans, 1778–1864, was a native of Edinburgh, and a contemporary with Brougham and Francis Horner in the Edinburgh High-School. He was subsequently Principal of the School, and was Professor of Humanity in the Edinburgh University, from 1820 to 1863. His publications have been chiefly on educational subjects: Three Lectures on the Proper Objects and Methods of Education; Letters on Elementary Teaching; Rationale of Discipline as exemplified in the Edinburgh High-School; Contributions to the Cause of Education, etc.

Joseph Angus, D. D., 1816 ——, is the author of several excellent manuals: Bible Hand-Book, Hand-Book of the English Language; Hand-Book of English Literature; Hand-Book of Extracts from English Authors; Christ our Life; Prize Essay on the Voluntary System; and Sermons. His Hand-Books are exceedingly valuable. Dr.

Angus was born at Bolam, Northumberland, and educated at King's College, Stepney College, and Edinburgh. He is a prominent writer and preacher among the Baptists. He was made Secretary of the Baptist Missionary Society in 1840, and President of Stepney College in 1849. He has been for several years English Examiner in the University of London, and in the Indian Civil Service.

Mrs. Mary Cowden Clarke, 1809 ——, has connected herself indissolubly with the works of Shakespeare, by the preparation of a Complete Concordance of his Plays. This work occupied her for sixteen years, and is the most perfect work of the kind to be found. Besides this, Mrs. Clarke has written The Iron Cousin, an excellent novel; Girlhood of Shakespeare's Heroines; Shakespeare's Proverbs; World-Noted Women, etc.

George Oliver, D. D., 1782–1867, was especially distinguished as a writer on Freemasonry.

His various publications on that subject number nearly thirty volumes, and are favorite works with the brethren of the order. The following are the titles of a few: Dictionary of Symbolic Masonry; Symbol of Glory, showing the Object and End of Masonry; The Antiquities of Freemasonry; An Apology for Freemasonry; Theocratic Philosophy of Freemasonry; Origin of the Royal Arch Degree; Insignia of the Royal Arch Degree; Ornaments, Furniture, and Jewels; Account of the Masonic schism of the Last Century; Mirror for the Johannite Masons, etc. Besides his Masonic writings, Dr. Oliver has published numerous antiquarian works: Historic Collections relative to the Monasteries in Devon; History of Antiquities of Beverly; Monumental Antiquities of Grimsby; Existing Remains of the Ancient Britons, etc.

Writers on Architecture.

The subject of Architecture has given birth to a literature of its own. Two only of the writers on this subject can be named.

Augustus Welby Pugin, 1811–1852, a son of the eminent architect, Augustus Pugin, gained applause at an early age by his skill in architectural design. He obtained eminence, not only as an architect, but as a writer on architecture, and was especially noted for his devotion to the Gothic and mediæval styles of building and ornament. He became a convert to the Catholic Church, and was a zealous advocate of its rites and ceremonies. The following are some of his works: True Principles of Pointed or Christian Architecture; An Apology for the Revival of Christian Architecture in England; Glossary of Ecclesiastical Ornament and Costume; The Present State of Public Worship among the Roman Catholics; Contrasts, or a Parallel between the Noble Edifices of the Fourteenth and Fifteenth Centuries and Similar Buildings of the Present Day, showing the Decay of Taste. It was of this work that one of the reviewers remarked that Pugin told "the bluntest and most disagreeable truths in the bluntest possible manner." The artist's criticisms, however, though irritating, were generally acquiesced in, and wrought a great change in the public taste.

James Fergusson, 1808 ——, is celebrated both as an architect and a writer on architecture. He is a native of Scotland. He spent several years in India and China. He advocated a new theory of fortifications and earthworks. His plans were much ridiculed at the time, but the siege of Sebastopol showed that in many of his ideas he was right. His chief works are: Illustrated Hand-book of Architecture; The Peril of Portsmouth, or French Fleets and English Forts; The Ancient Topography of Jerusalem; Picturesque Illustrations of Ancient Architecture in Hindostan; The Palaces of Nineveh and Persepolis Restored.

Richardson.

CHARLES RICHARDSON, LL. D., 1775–1865, is well known as the author of A New Dictionary of the English Language.

Dr. Richardson, in the earlier part of his life, gave some attention to legal studies, but afterwards devoted himself almost exclusively to philological pursuits. From 1852 to 1865 he was in the receipt of a pension of £75 from the Government.

His first publication was Illustrations of English Philology, 1815. It consisted mainly of criticisms on Johnson's Dictionary, and an advocacy of the principles of lexicography advanced by Horne Tooke. He was next engaged to prepare A Dictionary of the English Language for the Encyclopædia Metropolitana, and his great work appeared originally in this form, namely, as a part of the Encyclopædia. It was published afterwards as a separate work, first in numbers, and then, in 1837, in 2 vols., 4to. This work, which the author very properly calls A *New* Dictionary of the English Language, constitutes his claim to an enduring place in English literature.

The Dictionary of Richardson is altogether unique. The other Dictionaries that we have are built up by accretion one upon another, or have been developed one from another — Webster from Johnson, Johnson from Bailey, and so on, going back to Edward Philips's little book, The New World of Words. But Richardson struck out boldly into a new path. He adopted as a cardinal principle the dictum of Horne Tooke, that each word has inherently but one meaning, and this one primary meaning must first be ascertained, not by arbitrary conjecture, but by etymological and historical research; and that all the secondary and derived meanings should be subordinated to it, and be shown to spring from it, in historical and logical order. Another feature of his work, equally prominent, is his accumulation of quotations under each word or family of words, showing its use in successive periods, giving in fact the materials for a history of the word.

Richardson's work is so incomplete that it can never supply the place of a dictionary for general use. Yet it is so rich in materials that no literary or professional man can well do without it. The cardinal principles upon which it is based are the true foundations of the science of lexicography, and if ever a general and comprehensive English dictionary shall be framed, in which these principles shall be fully carried out, it will constitute an era in English lexicography.

JOHN MITCHELL KEMBLE, 1807–1857, stands in the foremost rank of Anglo-Saxon philologists.

Mr. Kemble is the son of Charles Kemble and only brother of Mrs. Fanny Kemble. He was educated at Cambridge, and studied afterwards in Germany under Jacob Grimm. The most prominent of his publications are his editions of the Poems of Beowulf, of the Saxon Charters, and of the State Papers and Correspondence on the State of Europe from the Revolution to the Accession of the House of Hanover. For a number of years he was also editor of the British and Foreign Quarterly. His most popular work is The Saxons in England, A History of the English Commonwealth until the Norman Conquest, left unfinished.

JOHN CONINGTON, 1825–1869, Professor of Latin in the University of Oxford, by his profound scholarship, seemed about to bring back the times of Porson and Bentley. His early death, on the threshold of a career that promised so much, was a source of general regret.

Conington was born at Boston, and educated at Rugby, under Arnold and Tait, and at Oxford. His career, both at school and at the University, was a succession of triumphs. At the close of his undergraduate career, he was elected Fellow of University College. He was elected in 1854 to the newly created University Professorship of Latin, which chair he held until his death. His first publication of any note was a translation of the Agamemnon of Æschylus into English verse, in 1848. The Choëphoræ of Æschylus, with Notes, appeared in 1857. The Works of Virgil with an English Commentary was completed in 1863. The Odes and the Carmen Seculare of Horace, translated into English verse, appeared in 1863; and the Æneid of Virgil, translated into English verse, in 1866. Professor Conington's translations won general applause from critics, not only by the masterly scholarship which they exhibited, but by the ease and elegance of his English, and his wonderfully delicate appreciation of rhythm.

Benjamin Jowett, 1817 ——, Regius Professor of Greek in the University of Oxford, was born at Camberwell, and educated at St. Paul's School and at Oxford. He was appointed tutor of Balliol College in 1842, and Greek Professor in 1855. Prof. Jowett has written a Commentary on the Epistles to the Romans, Galatians, and Thessalonians, and is one of the authors of the volume of "Essays and Reviews," having contributed to it the essay on The Interpretation of Scripture. His greatest literary work, however, is his Translation of Plato, which has obtained at once general acceptance.

Smith's Dictionaries.

William Smith, LL. D., 1814 ——, is known to all scholars by his Classical and Bible Dictionaries.

Dr. Smith is a native of London, and a graduate of its University, where he took high honors. After commencing the study of the law, he abandoned it for philology. He has occupied several professional positions, and he became editor of Murray's Quarterly in 1867. Dr. Smith is perhaps the most widely known of all English classical scholars of the present day. Those who have been benefited by his labors may be counted by hundreds of thousands. His most celebrated works are the Dictionary of Greek and Roman Antiquities, the Dictionary of Greek and Roman Biography and Mythology, and the Dictionary of Greek and Roman Geography. These six large volumes, in the latest edition, constitute the most valuable contribution ever made in English to the classical student's working-library, and completely supersede all other works of the kind. The list of writers for these volumes would embrace nearly all that are distinguished in England for classical attainments.

Next in importance to these is Smith's Latin-English Dictionary, an admirable work, based upon those of Freund and Forcellini.

Dr. Smith's Dictionary of the Bible, in three volumes, stands also at the head of works of its kind, covering the entire ground of biblical lore.

In addition to these larger works, Dr. Smith has published a number of minor works, among them some classical authors, but consisting chiefly of condensed historical manuals, such as the smaller Histories of Greece and Rome, The Student's Gibbon, The Student's Hume, The History of France, The Old Testament History, and The New Testament History, etc.

The mere list of works of such magnitude and excellence is enough to fill the lover of sound learning with admiration for the editor, who has displayed in them the greatest zeal, and also the greatest skill in availing himself of the resources of his numerous contributors and coadjutors.

Travels.

The literature of TRAVEL at the present day is very abundant and valuable. A few only of this class of writers can be named.

SIR WILLIAM EDWARD PARRY, Rear Admiral R. N., 1790–1855, is well known as an Arctic explorer. Admiral, then Captain, Parry made, between 1819 and 1828, four voyages to the Arctic regions, by which his name has been rendered famous. His attempts to reach the North Pole, like those of so many others, were failures; but he had the merit of familiarizing the navies of England and America with the perils of Arctic navigation, and of arousing a spirit of generous emulation. An edition of his four voyages was published in 1828.

SIR JOHN ROSS, 1777–1856, Rear-Admiral in the British navy, is well known as an Arctic explorer, at first under Parry and afterwards in command. His Arctic voyages were three in number, of which the last, made in 1850, was in search of Sir John Franklin. He has published separate accounts of all these voyages, as well as several other treatises on Arctic explorations. These works are full of interesting information, but have not that charm of style which belongs to Dr. Kane's celebrated narrative.

WILLIAM SCORESBY, 1790–1857, son of the celebrated Arctic navigator of the same name, and a clergyman of the Church of England, is author of numerous works, chiefly descriptive of the Arctic regions. The chief of them are: An Account of the Arctic Regions; Journal of a Voyage to the North Whale Fishery; Magnetical Observations, in three parts; Memorials of the Sea, in which is contained a full account of the adventures of his father; and, finally, a Journal of a Voyage Around the World for Magnetic Research. Young Scoresby accompanied his father for a number of years in his Arctic explorations, and succeeded him in the command of The Resolution, but took holy orders in 1825. In addition to these works, Mr. Scoresby contributed a number of papers to the reports of various scientific associations.

CHARLES AUGUST MURRAY, 1806 ——, son of the Earl of Dunmore, has travelled extensively, in a diplomatic capacity, in the East, and also in America. As an author he is known by his Travels in North America and a Summer Residence with the Pawnee Tribe, etc., a work of travels in two volumes. This has been highly commended, as written in a lively, almost genial manner, and quite free from prejudice. Murray has also published two novels, The Prairie Bird, a tale of Indian life, and The Child of the Pyramid, an Egyptian Tale.

RICHARD ROBERT MADDEN, M. D., 1798 ——, a native of Ireland, has travelled extensively, and given to the world a number of volumes of travels and history. The best known of his travels are perhaps: Travels in Turkey, Egypt, Palestine, etc. He also published an account of The United Irishmen of 1798, and The Infirmities of Genius. The work of greatest permanent value, however, is his Memoirs and Correspondence of the Countess of Blessington, in 3 vols.

AUSTIN HENRY LAYARD, D. C. L., 1817 ——, of English family, but born in Paris, is one of the most distinguished travellers of the present century. Mr. Layard has held several offices under the British Government, and was appointed, 1869, Ambassador to Spain. He was the discoverer of the buried remains of Nineveh. His principal works are: Nineveh and its Remains, 2 vols., 8vo; The Monuments of Nineveh; Fresh Discoveries at Nineveh and Researches at Babylon; Illustrations of the Vases, etc., at Nineveh. The publication of these volumes of discoveries marked a new era in archæology, — the revelation of a long-lost world. The effect of Mr. Layard's successful labors was increased by the able manner in which they were presented to the public. The style of the narrative is simple, vigorous, and perfectly unaffected.

Sir Francis Bond Head, 1793 ——, formerly Major in the royal army, and Lieutenant-Governor of Upper Canada, 1835–8, retired on a pension. Head has written a number of books, descriptive in their nature: Rough Notes of Rapid Journeys across the Pampas, etc., which earned for him the sobriquet of "Galloping Head;" Bubbles from the Brunnen of Nassau; Narrative of his Administration; Stokers and Pokers, a Description of the Daily Workings of a Great Railway; The Defenceless State of Great Britain; Fortnight in Ireland; Fagot of French Sticks. The style of Head's writing is lively and entertaining, but strongly marked with egotism, and not always to be trusted for its accuracy of statement. — Sir George Head, brother of Sir Francis, 1782–1855. Like his brother, he published a number of descriptive works, such as: Forest Scenes in the Wilds of North America; Home Tour through the Manufacturing Districts of England; Rome; a Tour of Many Days; a Translation of Cardinal Pacca's Memoirs; and of Apulejus's Metamorphoses. His book on Rome, in 3 vols., 8vo, is almost exhaustive of the wonders of the Eternal City.

Sir James Edward Alexander, 1803 ——, a native of Scotland and an officer of the British army, and a traveller of much celebrity, has written several valuable works, chiefly travels. Sir James is a descendant of the old Earls of Stirling. He was educated at Edinburgh and Glasgow. He has been in active service for nearly half a century, in various parts of Asia and Africa and in North America. He was knighted for his services in African exploration in 1836–7. The following are his principal works: Excursions in Western Africa; An Expedition into Southern Africa; Explorations in British America; Sketches in Portugal; Transatlantic Sketches; Travels from India to England; Travels through Russia and the Crimea; Life of the Duke of Wellington; Translations from the Persian, etc.

Thomas Witlam Atkinson, 1799–1861, an English artist and traveller. Besides a work on Gothic Ornaments, 4to, he published two very interesting books of travel, giving graphic sketches of life and manners, as well as of scenery, in Siberia and the regions of the Amoor, where for seven years he roved about on horseback, gun in hand, in that spirit of wild adventure of which so many English gentlemen are fond. The titles of these books are Oriental and Western Siberia, and Travels in the Regions of the Upper and Lower Amoor.

Sir Alfred Russell Wallace, —— ——, an enterprising scientific traveller, has published several works which have given popular entertainment, while enlarging the boundaries of natural science: The Malay Archipelago, describing the region of the Orang-utan and of the Bird of Paradise; Narrative of Travels in the Amazon and Rio Negro; Palm-Trees of the Amazon. Mr. Wallace has just been knighted for his praiseworthy labors as a scientific explorer.

Richard Francis Burton, 1821 ——, has acquired much distinction as a writer of travels. His chief works of this kind are: Goa and the Blue Mountains; Sindh, or the Unhappy Valley; Personal Narrative of a Pilgrimage to El Medina and Mecca; First Footsteps in East Africa; The Lake Regions of Central Africa; Abeokuta and the Cameroon Mountains; The Highlands of Brazil; City of the Saints, and Across the Rocky Mountains to California. Captain Burton entered the Indian army in 1842, and served for five years in Scinde under Sir Charles J. Napier. He has travelled much through Arabia and the unexplored regions of Africa and N. America; has acquired thirty-five languages and dialects; is expert as a swordsman, a huntsman, and a shot; and can mix with different tribes without betraying himself, assuming the disguise of a priest, a native doctor, a bazaar-keeper, and so on.

Sir Samuel White Baker, 1821 ——, is of considerable note as an adventurous traveller. His African explorations in 1861–64 resulted in two works of great excellence: The Albert N'yanza Great Basin of the Nile, and The Nile Tributaries of Abyssinia. He was knighted in 1866.

John Hanning Speke, 1827–1864, was an officer in the English army, and served in the Crimean war. In 1855 he accompanied Captain Burton in his African explorations. He afterwards revisited Africa, in company with Grant, and traced the river Nile to Lake N'yanza. After returning to England, he accidentally shot himself while hunting. His first trip, with Burton, is described in Burton's Lake Regions of Central Africa. Speke himself described his subsequent explorations in some papers published in Blackwood's Magazine, and in his Journal of the Discovery of the Source of the Nile. Speke's discoveries were honored with several gold medals.

David Livingstone, M. D., 1815 ——, the most conspicuous of modern travellers, is a native of Scotland. He was originally a spinner in a cotton factory. He studied for the ministry, and was sent, in 1840, as a missionary to South Africa. His first work of travels was published in 1857, entitled Missionary Travels and Researches in South Africa. In 1865 he published his Narrative of an Expedition to the Zambesi. These two works, and Dr. Livingstone's subsequent adventures, which have not yet been published by him in book-form, have made his name one of the most famous among modern travellers. His style as a writer is simple and unpretending, but the matter itself is sufficiently thrilling to gratify the most eager imagination. So many reports of his death have been recently published and then contradicted, that his actual existence begins to assume somewhat of a mythical character.

Russell the Times Correspondent.

William Howard Russell, LL. D., 1821 ——, has acquired great celebrity as Special Correspondent of the London Times.

Mr. Russell is a native of Ireland, and a graduate of Trinity College, Dublin. He was admitted to the English bar in 1850. His name is the representative of a certain conspicuous phase of modern journalism. Although not the earliest, he is the chief of the now numerous and powerful class of special war correspondents.

During the Crimean war he was sent out by the London Times as their special correspondent, and such were his credentials that he was placed on intimate terms with the leading English officers, and enabled to collect the materials for that series of brilliant letters which established his fame. These letters were by no means stinted in their denunciations of mismanagement, and were among the prime agents in opening the eyes of the public to the defects of the army organization, and paving the way to reform.

In 1858 and 1859 Russell travelled in India, and published his observations in the shape of a Diary.

At the breaking out of the Civil War in America, he was again sent out as special correspondent, and travelled extensively throughout the South and East. He also followed the Northern army through their disastrous campaigns until the summer of 1862, and published a number of letters in The Times, one of which, containing the description of the defeat at Manassas Gap, and the subsequent panic, earned for the writer the abiding sobriquet of Bull-Run Russell.

After leaving the army of the Potomac, just before McClellan's defeat, Russell returned to Washington, and continued his letters to The Times from that city. These later ones, however, are little more than a rehash of Washington war-gossip.

In 1866, Russell accompanied the Austrian army in its disastrous Sadowa campaign, and was almost captured by the Prussians in their surprise of Chlum. Recently he has been more fortunate, accompanying the Prussians in their victorious march from the Rhine to Paris, and receiving the Iron Cross of the second class from the German Emperor.

Nearly all Russell's series of letters have been republished in book-form with careful revisions and additions. In this form they constitute a valuable contribution to what might be called current history.

Russell is the prince of Special Correspondents. He possesses the happy faculty of seizing the essential features of a campaign, a battle, a skirmish, or a journey, and presenting them in a clear and vigorous style. A man of culture and education, he writes to please men of like tastes with himself. Hence his freedom from anything like bombast or exaggeration. On the other hand, his views and his way of looking at things are essentially narrow, not to say unjust. He carries with him, wherever he may go, the atmosphere of England. This will explain his many blunders in the United States and his evident incapacity to take a broad and rational view of the great civil controversy. No one can surpass him, however, in the power of dashing off *currente calamo* a vivid and accurate description of a battle in time for the first mail home. This ability to furnish the very latest news fresh from the spot and in a pleasing form, has revolutionized the department of newspaper-correspondence and called forth a host of more or less successful imitators.

The London Times.

THE TIMES, of London, is the largest and most influential newspaper in the world.

This paper was founded in 1785, under the title of The Daily Universal Register, which was changed in 1788 to its present title *The Times*. The founder and proprietor was John Walter, a printer. It had no extraordinary merit or success until 1803, when John Walter, Jr., son of the preceding, became joint-proprietor and sole manager. Mr. Walter was for many years editor as well as manager. The most conspicuous feature in his management was enterprise in getting the latest news, and fearlessness in expressing opinion.

Thomas Barnes was employed as Editor from 1814 to 1841. Barnes wrote little, but was eminently successful in selecting his writers, and in giving tone and direction to what was written. The ablest leaders under his administration were written by Edward Sterling. It was Sterling's articles that first won for the paper the name of The Thunderer.

On the death of Mr. Barnes, in 1841, John T. Delane became Editor, and has continued in that position ever since. The salary of Mr. Delane, as Editor of The Times, is £5000.

The London Times is one of the marvels of modern civilization. This newspaper, in its issues for a single month, possibly in a single issue, contains more that is of value, for literary ability, and for the amount and variety of knowledge conveyed, than all that was ever written in the language from the earliest ages down to the time of Chaucer.

Other Journals. — The Times, however, is only a type of a class. It is now rivalled, in some respects eclipsed, by a considerable number of journals in the metropolis, and it is almost equalled by a large number in other parts of the kingdom.

The Weeklies. — In mere literary ability, and simply as organs for the expression of opinion, without reference to the item of news, all these great dailies are now distanced by the Weeklies, of which a conspicuous example is The Saturday Review.

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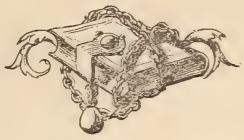

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